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FEB 5 1924

PROCEEDINGS

OF THE

Society for Propagating the Gospel Among the Heathen

ANNUAL MEETING
AND
REPORT OF THE BOARD OF DIRECTORS

1923

General Mission Directory

Reports of
Moravian Missions

ANNUITIES

The Best Way to Invest Money Safely and Permanently, to Secure Prompt and Regular Payment of Interest, and at the Same Time Leave a Legacy for Missions, Uncontested and Untaxed.

A serious problem for most people, especially for those of only moderate means is the investing of their capital securely. There is no safer investment than an annuity with a reliable corporation. And what corporations are more reliable than our old friends: "The Society of the United Brethren for Propagating the Gospel Among the Heathen"; "The Board of Elders of the Northern Diocese of the Church of the United Brethren in the United States of America"? Any one of these corporations will guarantee any one who entrusts the matter to it an absolutely secured annuity.

There are very many in our Church who are not in a position to make large donations to our various Church causes during their life time. They really need all their income while they live, but they would gladly give it to some mission or church or educational cause after they have gone. Many do so by providing legacies in their Last Wills and Testaments. And that is very well as far as it goes. But Last Wills and Testaments are often broken and defeated; there are many disappointing contingencies arising in connection with them; usually there are long delays in carrying them out, and there are always heavy expenses and collateral inheritance taxes to pay.

If, however, the would-be benefactor will turn over the capital he desires to give to a Church cause to any one of the above corporations, while he is still living, he can do so without one cent of expense; he can draw an absolutely assured income as long as he lives, and upon his death the cause in question receives the full benefit of his benefaction instantly without the loss of any income for taxes or expenses. And, in addition, while the benefactor still lives he is spared all anxiety about investing his money and yet draws his income without any trouble of any kind whatever.

The guarantee of the annuity is the entire capital of the corporation concerned.

Pastors as well as all other members of the S. P. G., are urged to call attention at every available opportunity, to this advantageous arrangement. The Provincial Treasurer is administering quite a number of such trusts and will gladly give all necessary information and invites correspondence. He will give intending annuitants references to those who are now enjoying the benefits of this system and they will testify to its advantages.

PAUL DE SCHWEINITZ,

67 W. Church St., Bethlehem, Pa. *Provincial Treasurer.*

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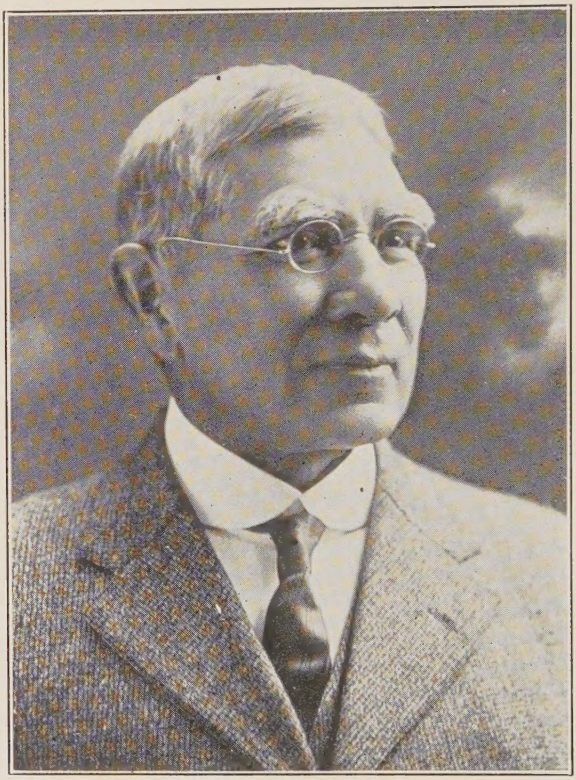

The Rev. John Henry Kilbuck

May 15, 1861 February 2, 1922

A Graduate of Nazareth Hall, Nazareth, Pa, and of the Moravian College and Theological Seminary, Bethlehem, Pa.

One of the Pioneers of Our Mission in Alaska.

PROCEEDINGS

OF THE

Society for Propagating the Gospel Among the Heathen

For the Year Ending November 4, 1923

———0———

ONE HUNDRED AND FIFTIETH
GENERAL MEETING

REPORTS OF THE MISSIONS

———0———

PUBLISHED BY THE SOCIETY, BETHLEHEM, PA.
MCMXXIII.

THE SOCIETY OF THE UNITED BRETHREN FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN

Founded August 19, 1745;

Organized November 28, 1745;

Reorganized November 1, 1787;

Incorporated February 27, 1788,
Under the Present Title.

DIRECTORS.

The Rt. Rev. C. L. Moench, D. D. (1908)
The Rev. Paul de Schweinitz, D. D. (1898)
The Rt. Rev. K. A. Mueller, D. D. (1913)
The Rev. John S. Romig, D. D. (1913)
Fred B. Hartmann. (1921
Harvey W. Kessler. (1911)
James F. Laubach. (1920)
John E. Leibfried. (1922)
Frank H. Martin. (1922)
Eugene A. Rau. (1894)

OFFICERS.

PRESIDENT,
The Rt. Rev. C. L. Moench, D. D.,
45 W. Church St., Bethlehem, Pa.

VICE-PRESIDENT AND TREASURER,
The Rev. Paul de Schweinitz, D. D.,
67 W. Church St., Bethlehem, Pa.

SECRETARY,
The Rev. Charles D. Kreider,
Nazareth, Pa.

FOREWORD

In this volume of "Proceedings," as in previous volumes, every effort has been made to offer to the members of the Society for Propagating the Gospel, as well as all others who are interested in Moravian Missions, such information as may increase their enthusiasm and deepen their devotion to the great cause which the Society represents, " 'the furtherance of the knowledge of Jesus Christ among the heathen,' with a first care for the aborigines of our own hemisphere."

Foot-notes have been added to Reports where it seemed necessary to bring the information which they contained to date of November, 1923.

The illustrations have been carefully selected, and everything possible has been done to make the volume of permanent value to those into whose hands it may fall and to the Missions.

CHAS. D. KREIDER, *Secretary.*

Bethlehem, Pa., November 4, 1923.

TABLE OF CONTENTS

I. THE ONE HUNDRED AND THIRTY-SIXTH ANNUAL MEETING 7

II. PROCEEDINGS OF THE ONE HUNDRED AND FIFTIETH GENERAL MEETING 11

III. REPORT OF THE BOARD OF DIRECTORS FOR 1923.. 14

IV. ABSTRACT OF THE ACCOUNTS OF THE SOCIETY..... 24

V. ANNUAL FINANCIAL STATEMENT OF THE ALASKA AND CALIFORNIA MISSIONS 25

VI. A LIST OF THE MEMBERS OF THE SOCIETY..... 28

VII. "OWN MISSIONARIES" AND "NATIVE CATECHISTS".. 35

VIII. THE MISSION IN ALASKA 38
- 1. Bethel, June to December, 1922 38
  - January to June, 1923 40
- 2. Quinhagak, June to December, 1922 42
  - January to June, 1923 45
- 3. Quigillingok, June to December, 1922 48
  - January to June, 1923 50
- 4. Statistics for the Year 1922 52
- 5. John Henry Kilbuck 53

IX. THE "RAMONA MISSION," SOUTHERN CALIFORNIA.. 55
- 1. The Mission at Martinez during the Year 1922..... 55
- 2. The Mission at the Potrero during the Year 1922..... 56
- 3. Statistics for the Year 1922 58
- 4. Letter of the Superintendent, the Rev. Wm. H. Weinland, from Thermal, California, December 7, 1922.... 59
- 5. Brother Weinland and His Splendid Work in California, by Mrs. H. A, Atwood 61

X. THE MISSION IN NICARAGUA 63
- 1. Abstract of the Annual Report for 1922 63
- 2. Statistics 67
- 3. Medicine and Superstition in Nicaragua 69
- 4. Extract from the Nicaraguan Official Census of 1920.. 70

XI. THE WEST INDIAN MISSIONS 72
- 1. Western Province, Jamaica 72
  - Statistics 75
- 2. Eastern Province 75
  - Statistics 82

XII. THE MISSION IN LABRADOR 83

XIII. THE MISSION IN SURINAM 84

XIV. THE MISSIONS IN AFRICA 86
- 1. South Africa, West 86
- 2. South Africa, East 87
- 3. East Equitorial Africa, Unyamwesi 89
- 4. An Important Forward Movement in South Africa 90

XV. THE HIMALAYAN MISSION 94

XVI. A GENERAL DIRECTORY OF THE MISSIONS 95

XVII. STATISTICS OF THE UNITY 108
XVIII. SUMMARY OF CONTRIBUTIONS 109
XIX. RESOLUTIONS OF THE FOURTH UNITY'S CONFERENCE, 1922 112
XX. THE HOME BASE vs. THE FOREIGN MISSION WORK OF THE MORAVIAN CHURCH 122
XXI. THE MOST SIGNIFICANT RESOLUTION ADOPTED BY THE INTERNATIONAL MISSIONARY COUNCIL, OXFORD, ENGLAND, 1923 126
XXII. THE TREATY OF VERSAILLES, ARTICLE 438, REFERING TO MISSIONS 130
XXIII. MISSION STATISTICS, TABLES A, B, C 131
XXIV. ALPHABETICAL LIST OF NAMES IN THE GENERAL DIRECTORY OF THE MISSIONS 134

LIST OF ILLUSTRATIONS

The Rev. John Henry Kilbuck .....Frontispiece
The Rev. Chas. Moore, and Group at Bruederheim, Alberta, Canada .....Opposite page 20
Reindeer—Racing Deer, Alaska .....Opposite page 20
Reindeer in Alaska .....Opposite page 38
The Rev. Eugene H. Oerter and Family .....Opposite page 54
Almond Orchard, Banning, California .....Opposite page 54
The Rev. K. G. Hamilton and Mrs. Hamilton ...Opposite page 62
The Rev. C. Conrad Shimer .....Opposite page 62
The Rev. G. A. Heidenreich and Family .....Opposite page 68
The Rev. Karl Bregenzer and Mrs. Bregenzer ...Opposite page 68
Members of International Missionary Council ...Opposite page 129

PROCEEDINGS

OF THE

Society of the United Brethren for Propagating the Gospel among the Heathen

FOR THE

YEAR ENDING NOVEMBER 4, 1923

I.

THE ONE HUNDRED AND THIRTY-SIXTH ANNIVERSARY MEETING.

CENTRAL MORAVIAN CHURCH, BETHLEHEM, PA.,

SUNDAY, NOVEMBER 4, 1923, 11 A. M.

The Society for Propagating the Gospel among the Heathen was reorganized November 1, 1787, six years before the noted English missionary, William Carey, sailed for Calcutta, which event is claimed by some writers to mark the beginning of Protestant Foreign Missions. It had been founded in 1745, forty-eight years before that event.

In recent years, the custom has been established of holding the anniversary meeting of our Society on the first Sunday in November. The 136th anniversary, therefore, was appropriately celebrated in the Central Church, Bethlehem, Pa., on Sunday morning and afternoon of November 4. The service in the morning partook of the nature of a festival, while that in the afternoon was the annual business meeting. The President of the Society and of its Board of Directors, Bishop C. L. Moench, presided at both of these gatherings.

The festival service was opened with the Te Deum Laudamus, followed by Clifford de Marest's anthem, "O Israel," by the choir, Dr. Albert G. Rau at the organ. The Epistle and Gospel for the 23rd Sunday after Trinity were followed by a brief address of welcome by Bishop Moench. Offerings for the Alaska Mission were gathered during the singing of the hymn, "Saviour! sprinkle many nations, Fruitful let Thy sorrows be" (710).

Brother Paul de Schweinitz, Secretary of Missions, had been requested by the Board of Directors to be the speaker for this occasion, and to present a report of the meeting of the Moravian Mission Treasurers in London, July 4, and of the International Mission Council, Oxford, July 9-17. His address was interesting, illuminating and inspiring.

The story of the conference in London was briefly told. Although the entire day of July 4 was spent in consultation—the morning with the Directors of the British "Trust Society for the Furtherance of the Gospel" present with the Treasurers, and the afternoon with Brother Hettasch, of the Herrnhut Board, Brother Wilson of the London Board and Brother de Schweinitz alone—owing to the political and financial conditions in Germany, there were only two things which could be done, namely, to promise to lend as much assistance as possible to the mission in South Africa, East, and to gather an offering among the congregations for the relief of the retired missionaries and their families living in Germany.

The speaker then drew a graphic picture of the marvelous advance which has been made in missionary co-operation.

A new light was thrown upon the whole missionary situation. Step by step, the large and attentive audience was led along the way, and the landmarks of progress were pointed out in an interesting manner.

The first of these was a great gathering in London in 1888, followed by another of even wider scope in New York in 1900. At this latter conference Bishop Hamilton and Brother de Schweinitz were present. This gathering attracted attention through the presence of men like Harrison, McKinley and Roosevelt. Nevertheless both the London and the New York conferences were little more than missionary mass meetings, as they resulted in no permanent organization for co-operative effort.

Annual conferences, of which the Society for Propagating the Gospel was and still is a member Society, had been held, however, among the Missionary Societies of the United States and Canada, since 1893. At one of these, in 1904, Bro. de Schweinitz delivered an address on Missionary Comity, in which, with some temerity, he suggested a permanent interdenominational and international organization. The idea, then a tremendous innovation, took root. The first fruit was the organization of the Committee of Reference and Counsel. This, in turn, helped to bring about the Edinburgh Conference in 1910, the first time that almost every evangelical missionary body in the world was regularly represented by official delegates.

The Edinburgh Conference organized the Continuation Committee as an ad interim executive body. This committee worked most

satisfactorily, but broke down when international relations were severed by the war. However, an "Emergency Committee" was formed to carry on the work, and this committee rendered tremendous service during the continuation of the war, and had its representatives in Paris during the drafting of the Treaty of Versailles. And it was through the efforts of these representatives that Article 438 was included in the Treaty. Among other things this Article recites:—

"The Allied and Associated Powers agree that where Christian religious missions were being maintained by German societies or persons in territory belonging to them, or of which the government is entrusted to them in accordance with the present Treaty, the property which these missions or missionary societies possessed, including that of trading societies whose profits were devoted to the support of missions, shall continue to be devoted to missionary purposes."*

And this Article proved the salvation of some of our own missionary work, at least in Africa.

A new beginning at missionary co-operation was made when a preliminary meeting was held at Crans, in Switzerland, in 1920; and in 1921 the first meeting of the newly organized International Missionary Council held at Lake Mohonk, New York, drew up a constitution and "created a continuous body responsible to the National organizations of the Mission Boards and Missionary Societies."

The meeting at Oxford this July was the result of this organization, and marked the most tremendous advance in Christian co-operation since the days of Christ and the Apostles.

It was not only international and interdenominational but also inter-racial. Among the 82 members, of practically every denomination from 25 countries, there were men from all the great races, white and black, yellow and brown. And these men of other races than our own were men not only of sterling Christian character but also of brilliant intellectual parts.

Every new light which has been thrown upon the Bible has revealed ever greater depths of the divine truth which it contains. Every new light thrown upon the Cross of Christ has reflected the self-sacrifice of our Lord and Saviour in greater and more sublime beauty.

One of the striking thoughts presented by the speaker, in closing, therefore, was this, the marvelous revelation of the depth and beauty of the Word of God which awaits the Christian Church

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*The complete text of this Article 438 of the Treaty of Versailles will be found as Section XXII.

when the light of oriental, as well as occidental, intellect is thrown upon it.

Another thought was this, that whatever may be the opinion of individuals on the question of the absolute unity of the Church of Christ, here in the field of Foreign Missions, the Church was learning through practical co-operation to realize the truth of the words of Jesus, when He said, "If any man will do His will, he shall know of the doctrine, whether it be of God" (John 7:17), while at the same time the Church has been thus slowly but constantly drawing nearer to a spiritual fulfillment of His High Priestly Prayer, "That they all may be one" (John 17:21).

Following the address and prayer, the service was closed by the singing of the hymn, "Hark! the sound of jubilee" (707), and the benediction by Bishop Moench.

II.

THE ONE HUNDRED AND FIFTIETH GENERAL MEETING.

BETHLEHEM, PA., NOVEMBER 4, 1923.

The 150th general meeting of the Society was held, also in the Central Church, at 3 o'clock in the afternoon.

The session was opened by the singing of the hymn "Be present with Thy servants, Lord" (730), and a brief address by the president, Bishop Moench, in which he explained that while this was the 136th anniversary of the re-organized Society, it was the 150th general meeting, owing to the fact that, when occasion demanded, more than one general meeting was held in one year. He closed his remarks with the "Watch-word" and "Doctrinal Text" for the day: "Your eyes shall see, and ye shall say, Jehovah be magnified beyond the border of Israel." Malachi 1:5. "To the disciples, Jesus said privately, Blessed are the eyes which see the things that ye see." Luke 10:23.

Brother George H. Lopp, pastor of the Coopersburg, Pa., congregation, then led in prayer.

The following members had departed this life since the last general meeting:

Julius Mewaldt, Bruederfeld, Alberta, Canada, joined the Socity in 1885, died December 31, 1922.

G. A. Schneebeli, Nazareth, Pa., joined the Society in 1887, died February 6, 1923.

William H. Oerter, Nazareth, Pa., joined the Society in 1874, died April 8, 1923.

Harry C. Bealer, Bethlehem, Pa., joined the Society in 1896, died October 3, 1923.

In memory of these brethren were sung these lines:

Let us call to mind with joy,
Those who have before us gone,
Who obtained the victory
Through the blood of Christ alone;
That we all may zealously
Imitate their constancy,
Till we too the prize receive,
And with them in glory live. (922:5)

Ministers of the Northern Province of the Moravian Church become members of the Society by virtue of their office. The following names were thus added to the list: (1922) Karl Bregenzer, Karawala, Nicaragua; (1923) Charles Moore, Bethel, Alaska;

Frederick P. Stocker, New York City; Elmer D. Bender, Gracehill, Iowa; Herbert J. Engelke, Dundurn, Saskatchewan, Canada; Francis E. Weber, Embden, N. D.; John R. Hoesman, Wisconsin Rapids, Wisc.; and George H. Lopp, Coopersburg, Pa.

Then followed the nomination and unanimous election of the following lay brethren: Henry Borhek, Eugene H. Oerter, David Rebstock, Howard A. Riegel, James R. Schmid, Henry A. Shimer and George D. Bergstresser, all of Bethlehem, Pa.; M. J. Backenstoe, M. D., Edward B. Clewell, Floyd Iobst, Clarence Iobst, George Kirschman, Guy Schmoyer and George Swavely, all of Emaus, Pa.; William E. Henry and William H. Kortz, of Nazareth, Pa., and Frank L. Wessels, New York City.

The Report of the Board of Directors, giving an outline of the work of the year, with special reference to Alaska, California and Nicaragua, the fields under the special care of the Society, was read by the Secretary, Brother Chas. D. Kreider, and a financial report was made by the Treasurer, Brother Paul de Schweinitz. Both of these will be published in the annual volume of "Proceedings." In closing his report, Brother de Schweinitz made special reference to the work of the lay brethren John E. Leibfried and Harvey W. Kessler, who had rendered valuable assistance, the former in the making of investments for the Society, and the latter by the painstaking examination of budgets and financial statements rendered from the various fields.

At the conclusion of the Reports, the following names were placed in nomination for Directors: Eugene A. Rau, Harvey W. Kessler, James F. Laubach, Fred. B. Hartmann, John E. Leibfried, and Frank H. Martin; and for Auditors, Emil J. Bishop, C. C. Teter, and Fred. H. Wilhelm. A motion to close the nominations was made, and the Secretary was instructed to cast the ballot of the Society for the nominees. In accordance therewith, the above named brethren were declared elected Directors and Auditors for the ensuing year, or until their successors are elected.

Upon the motion of Bishop J. Taylor Hamilton, which was duly seconded and unanimously carried, the President of the Society, Bishop C. L. Moench was instructed to convey the most cordial greetings of the Society for Propagating the Gospel to the recently incorporated and organized Foreign Missionary Society of the Moravian Church, South, expressing the great joy of this Society for every evidence of the increase of missionary interest with the hope that the blessing of God may ever rest upon the Foreign Missionary Society of the Moravian Church, South, and that it will ever continue to co-operate with this Society as a "Sending Society."

Bishop Hamilton also moved that a vote of thanks be given to the Treasurer, Brother Paul de Schweinitz, for his signal ability and faithfulness during the twenty-five years of his service as Sec-

retary of Missions and as the Treasurer of this Society. This motion was promptly seconded and unanimously carried.

At 4:20 P. M., the 150th general meeting adjourned after the singing of the hymn, "Lord, grant us, though deeply abaséd with shame, With true Christian courage to act in Thy name" (734), and the benediction by Bishop Moench.

III.

REPORT OF THE BOARD OF DIRECTORS OF THE SOCIETY OF THE UNITED BRETHREN FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN, FOR THE YEAR ENDING NOVEMBER 4, 1923.

In presenting this, the 136th annual report of the Board of Directors to you, the members of the Society for Propagating the Gospel Among the Heathen, we are moved to call your attention to the fact that Foreign Missions, which more than a century and a quarter ago, outside of our own, seemed to interest but a few among the other Protestant bodies, has grown to be "big business" in the broadest and deepest sense of that much abused term. In fact, it has grown to be the biggest business in which Christian men and women, yea, even boys and girls, can be and are interested. This fact was brought home to those of us living in, or in the neighborhood of, Bethlehem, Pa., very forcibly early in this year by the meeting of the Foreign Missions Conference of North America here in Bethlehem. If this fact needed further emphasis, it was conveyed to us through the report of our Secretary of Missions, Brother Paul de Schweinitz, who was honored, and we through him, by his being elected by this Conference a member of the International Missionary Council, which met at Oxford, England, early in July. Another evidence of the "big business" aspect which Foreign Missions has assumed lies in the Reports issued by the various denominational Mission Boards. The 91st (1923) Annual Report of the Board of Foreign Missions of the Reformed Church in American contains 188 pages, exclusive of many maps and illustrations. The 104th (1922) Report of the Board of Foreign Missions of the Methodist Episcopal Church is a volume of 776 pages. These should be a challenge to us as a Society, and, indeed, to our entire Moravian Church, so long known as a Missionary Church, to renew our zeal and to deepen our loyal devotion, both as a Society and as individuals to the Missionary cause, and to the brave men and women who stand as our representatives in the various fields for which we are responsible.

While it is true that China, Japan and India are the countries which are claiming, and almost absorbing, the greatest attention of the Protestant world at the present time; and while it is also true that our Society and our Church have no immediate or direct connection with any of the big problems presented by these lands; nevertheless the challenge remains for us to do nothing short of our very best for those countries and for those peoples committed to our trust by none other than our Lord and Saviour, Jesus Christ, Himself. Whether it is our complaint or our boast

that to us have been assigned the little known and neglected races and tribes, all the more does this fact draw upon that spirit of heroic adventure, which we are told is still a characteristic of courageous youth.

Furthermore, a materialistic world would have us believe that only war can fully develop the spirit of true heroism in the youth of a nation. Many were the examples of marvelous courage shown in the late war of the nations, but the world has not yet completely recovered from the nervous "shell-shock" which this conflict brought in its train. Now that our country, at least, seems to be recovering its sanity in some measure, it is our duty as well as our privilege, as a Missionary Society, to present to our young people the far greater and more noble appeal to heroic self-sacrifice which even our so-called limited fields present in answer to the call of a Name greater than that of country, or greater than that of kings, or princes, or presidents, the name of Jesus Christ.

We believe that we, who are members of your Board, have been brought into such intimate relation with our work that we do, at least in a measure feel our responsibility for all this, but we would lay it as a burden upon the hearts of each individual member that the open doors now before us reveal the fact that our field is circumscribed, and our efforts limited, only by the means which you yourselves place at our disposal. Then let us call upon you for your continued support to even a greater measure, if possible, and your continued prayers in behalf of your Board and your missionaries.

At the outset, we would most earnestly invite your attention to the reports from our various stations, which appear at intervals in our Church papers, as well as to these reports and other material bearing directly upon our work which will be published in the volume of "Annual Proceedings," when it is placed in your hands.

Before passing on to those matters to which we would draw your attention, in addition to the reports which we have just mentioned, it is our privilege to pause to do honor to our Secretary of Missions, Brother Paul de Schweinitz, who was privileged this year to pass, if not to celebrate, the Silver Anniversary, the 25th year of his service in that capacity. Apart from his colleagues in the Provincial Elders' Conference, we are convinced that there are few who realize the arduous duties connected with the task of serving as our Secretary of Missions, particularly as connected and related to the many other offices which the Church has called upon him to serve. Many of these duties, no doubt, have been blessed privileges which may have brought to him personally much honor and satisfaction, but they have been coupled, too, with as great a number of discourage-

ments and vexations, with which the responsibilities and burdens of office are always filled. We, therefore, as members of the Board of Directors of the Society for Propagating the Gospel, desire to offer thus publicly our congratulations, as well as our sincere appreciation and good wishes.

The president of the Society and of its Board, Bishop C. L. Moench, has enjoyed the happy experience, too, of a Silver Anniversary, as 25 years have passed since his election and consecration to the Episcopacy of the Unitas Fratrum, and to him likewise, we extend our congratulations and good wishes.

The Board of Directors also desires to acknowledge with a sincere sense of gratitude the services of Bishop J. Taylor Hamilton, not only for the invaluable help given as an advisory member of the Board, meeting with it at nearly all of its sessions, but also for editing and seeing through the press the volume of "Proceedings" for 1922.

It was with sincere regret that the Board accepted the resignation as Secretary of Brother John S. Romig, at its 4th session, January 3, 1923. He had served in this capacity and, with one exception, has edited the annual volume of "Proceedings" since 1913. His illness during the latter half of 1922 made it impera tive that he relinquish some of his tasks, and while continuing as a member of the Board, he felt that it was necessary that he be relieved of the duties pertaining to this office.

At its meeting on September 11, your Board acknowledged with sincere gratitude its appreciation of the noble and self-sacrificing services of Dr. W. L. Estes, Sr., of St. Luke's Hospital, Bethlehem, Pa., who has given willingly of his time and skill for the benefit of our Moravian ministers and missionaries without other compensation than the gratitude of his patients.

Wishes to the contrary notwithstanding, the fact confronts us that the greatest missionary problem is a financial problem. We have every reason to be thankful to God and to the givers that the contributions for missionary causes have increased largely during these recent years. What would have happened if they had not, or what may happen if they do not continue to grow can well be imaged from the following concrete examples:—

When our American Provinces assumed the responsibility for the Nicaraguan Mission, it was estimated that the annual budget would amount to between $12,000.00 and $15,000.00. The 1922 budget reached over $30,000.00, and the budget which was approved, after a careful examination and the elimination of some things necessary for a real advance in the work, amounted, for 1923, to over $38,000.00. In other words, your Society and the Church was called upon to raise $8,000.00 more for 1923 than it raised in 1922 for Nicaragua alone.

As we turn to Alaska, similar problems confront us. We were startled by the call, before the last boats sailed for the winter, to have shipped to Quinhagak 30 tons of soft coal, on account of the scarcity of wood and the high cost of labor in that region. It was felt that the request had to be denied at this time, but the problem may be a serious one in the near future. From this field, too, the necessity has presented itself of replacing the boat "*Moravian*" with one more fully meeting both the requirements of the stations served and for the safety of the lives of the missionaries themselves. Orders have gone out for the building of the boat, which will probably cost $15,000.00. Unless unseen contributions are received to meet this need, capital funds will have to be taken up.

Another serious problem, which at the bottom is also financial, is the education of the children of missionaries. At present it is in an uncertain and unsettled stage which is far from satisfactory. It is not posible to go into details here, but any one of three solutions, definitely fixed means the expenditure of more money:—the enlargement of educational facilities on the field; the raising of the missionary salary so that the missionary might take care of this problem independent of any special grant; or arrangements with our schools at home so that they might solve the difficulty without serious financial loss to themselves.

With these and other problems before us, you may well imagine our interest in the Larger Life Foundation, and the joy with which we welcomed the first income, $1,000.00, the proceeds allotted to missions from the first distribution of the returns from its present investments. We trust that the interest in the Foundation may increase rather than diminish, so that the entire amount of $750,000.00 may be raised before he next Provincial Synod convenes.

While the responsibility of your Board is mainly for the mission fields in Alaska, California and Nicaragua, that fact has not cancelled our interest in nor our moral obligation to the Unity and its widely separated missionary enterprises. We sympathize deeply with the difficulties into which the Herrnhut Mission Board has been plunged by the practical annihilation of the value of the German mark. Nevertheless, the appeal from Herrnhut for the holding of another Unity's Conference was answered in the negative because of the unanimous opinion that until the financial and political conditions within Germany became stable, it was useless to attempt to plan anything for the future. However, while Brother Paul de Schweinitz was on his way to the International Missionary Council at Oxford, England, a consultation of the mission treasurers was held in London, and it was agreed that, with the British Mission Board, we would do all that might be possible to do to help the mission in South Africa, East, and

to relieve the situation among the retired missionaries and their children living in Germany. A contribution of $1,000.00 had been made for South Africa, East, early in the year, and to this there has been added another contribution from the Society of $2,000.00. An appeal to the members of the Church in behalf of the retired missionaries and their children living in Germany has also been made from which we hope for a liberal response.

As we review the year that has passed with reference to each one of the mission fields for which we have been made responsible, we have reason to thank God for His guidance through the maze of difficulties which often presented themselves. Each field still has its serious problems which can be solved only through faith and faithfulness, but we believe that these factors working together will be blessed of God with the needed courage, strength and wisdom, if we seek His help aright.

In this connection, we welcome as co-laborers in the support of Moravian Missions by the American Provinces, the Foreign Missionary Society of the Moravian Church, South, Incorporated November 16, 1922, and organized, April 29, 1923.

Alaska

"The good work of the Moravian Church in Alaska deserves the highest recognition," wrote Charles E. Bunnell, M. A., President of The Alaska Agricultural College and School of Mines, under date of January 23, 1923.

The work in this field since its inception in 1884 has been the work of the American Provinces, and, quite naturally, therefore, its development has been watched with keen interest by our people. In addition to the appeal for coal and the preparations for the construction of a new boat, which have already been mentioned, as part of the financial problems which your Board has to face, the opening paragraphs of the semi-annual report, July to December, 1922, tell of the construction of furnaces made of "empty one-hundred-gallon distillate drums" for heating the houses, and of the installation of a "Koehler Electric Plant," at the station of Bethel. This latter has led to the presentation of an electric cleaner, through the interest of Miss Iva Krause and Dr. Gapp's Normal class, Central, and of two electric irons, by Brother Fred Hartmann's class, West Side, Sunday-school, Bethlehem, Pa. A wonderful advance in the arts of civilization, bringing joy and comfort to the missionary wives.

Besides the financial problem, the greatest problem which confronts us is the adequate manning of the field. We still feel the loss sustained by the death of Brother John Kilbuck in February, 1922, and the halt called upon his plans for the development of a native ministry. And death has recently

claimed, also, one of the best of our native evangelists, David Hawk.

Brother Ferdinand Drebert, who was on furlough in the States, and who was ordained a Presbyter of the Moravian Church, by Bishop Mueller, at Windsor, Wis., on Easter Sunday, April 1, has returned to the field and was able to take with him Brother Charles Moore, a new recruit for the work. Brother Moore, of Wesport, Nova Scotia, had united with the Moravian Church while a school teacher in Bruederheim, Alberta, Canada. Later he made preparation for mission service at Gordon College, Boston, Mass. He was ordained a Deacon of the Moravian Church, at Bruederheim, May 6, by Bishop Hoyler, and with his wife and child sailed from Seattle, together with Brother Drebert and his family, May 20.

The telegram from Brother Butzin, Superintendent of the Mission, announcing the safe arrival of the Dreberts and the Moores at Bethel on June 9, also brought the welcome intelligence that Brother Adolph Stecker had volunteered to remain in Alaska another year. All that this means cannot be expressed adequately in a few words, but Brother Stecker has won for his name the right to be recognized as a hero of modern Moravian Missions. He was making preparations to retire after an honorable service of twenty-nine years in Labrador and Alaska when a call came for help, and he volunteered in 1913 for a service of one year, and he has remained ten years. Think of what that has meant for him and for the Mission. How can we fill his place, or find a manager for the store at Quinhagak, which he has handled with such profit to the Mission. We can only add his own suggestion:—"Pray that more workers may be found willing to build the Lord's Kingdom! A wonderful and beautiful opportunity is here, to teach the children, who in future years will either honor or dishonor the Mission; yet at present the schools are almost entirely out of our hands. At the same time the grown-up people long to have a friend to teach and help them. Where are the workers?"

While reduced to its simplest terms, the missionary problem is that of men and money, there are a number of other factors which often arise to complicate the situation. Such a factor is that of the Reindeer in Alaska.

Some will remember that in 1901, the Mission entered into an agreement with the Bureau of Education of the United States Government by which the Government loaned to the Mission a certain number of reindeer, for which the Mission was to assist in the instruction of native herders and in the Government's plans for the distribution of the deer among the natives. It was also stipulated that at the end of five years the Mission was to return to the Government the number of reindeer originally loaned, with the

understanding that whatever increase there might be in the herd, or herds, should become the property of the Mission. The Mission faithfully and conscientiously carried out its part of the contract. In the meanwhile two things happened. In the first place, in its desire to protect the natives from unscrupulous white traders, the Government placed technical restrictions upon the sale of reindeer. In the second place, under these restrictions, our Mission herds increased to such an extent that their care has become a serious financial burden. Several years ago there was an excellent market for reindeer, but every appeal to the Government for permission to sell was met with a refusal.

Recently the question was raised again by information received from the Superintendent of our Mission, Bro. Butzin, that the Mission of another denomination had sold deer. An investigation, however, disclosed the fact that the Government had brought suit against this Mission for so doing. Although at the present time there seems to be no market for reindeer in Alaska, nevertheless, your Board deemed it wise to have this matter definitely settled as soon as possible. It, therefore, authorized our Secretary of Missions, Bro. de Schweinitz, to open the question again with the Government and to press for some definite decision. For this purpose, Bro. de Schweinitz first obtained all possible data from our missionaries, and then sought and obtained an interview with Dr. John J. Tigert, Commissioner of Education, at his office in Washington, on Thursday, October 25. On Tuesday, October 30, Bro. de Schweinitz received the following written confirmation of the decision reached by Dr. Tigert at the interview:—

"Let me say that I have given very careful consideration to the documents submitted by you in regard to the Moravian reindeer herd, and I have come to the conclusion that in my opinion the Moravian Mission Society has entirely fulfilled its part of the agreement made with the United States Bureau of Education under date of February 26th, 1901, and that the reindeer now held by that Society are the absolute property of that Society, and that the Society is justified in disposing of them as seems best to that Society.

"(2) This office will use every endeavor to provide markets for the reindeer held by the natives and others in Alaska, and in other ways endeavor to make the deer a real benefit to the natives and the missions which entered into agreements with the Government.

"May I suggest that if the Moravian Mission Society determines to dispose of the reindeer now held by it in doing so preference be given to the natives of Alaska who may desire to obtain reindeer.

Yours sincerely,

(Signed) JOHN J. TIGERT,

Commissioner.

A group taken at the Bruederheim, Alberta, Canada, parsonage after the Ordination of the Rev. Charles Moore, preparatory to his leaving for mission service in Alaska.

Begining with the upper row from left to right: The Rev. Herman Schulze, Pastor at Heimthal; The Rev. Charles Moore and Mrs. Moore (m. n. Mowlin), now at Bethel, Alaska; Mrs. Charles A. Gutensohn; Mrs. Hoyler; The Rev. William R. Scheel, Pastor at New Sarepta; Bishop Clement Hoyler, of the Canadian District; Mrs. G. Henkelmann; The Rev. G. Henkelmann (retired), of Edmonton. The Rev. Charles A. Gutensohn, Pastor at Bruederheim, was evidently the photographer as he does not appear on the picture.

A winning team of Racing Deer, Alaska, with their Driver, Karl.

Three years ago, this decision would have netted the Mission thousands of dollars. Its present value in dollars and cents is most uncertain. Nevertheless its future value may be very important, as we are now free to go ahead and do whatever seems best.

In closing this brief survey of the last year of the work in Alaska, we would remind the members of the Society that the development of the Kuskokwim School and Orphanage still remains a part of the plans for the future.

California

A little more than a year ago, there was discovered hanging on the walls of the home of a well-to-do New York City merchant, not a Moravian, and one who knew little of the Moravian Church, a small, beautifully framed, reproduction of the painting Zeisberger Preaching to the Indians. In reply to a few questions, the host explained that he had met the picture in a book which he had purchased, and the subject and its presentation had appealed very strongly to him. How much more strongly should our only remaining mission to the redmen of America appeal to every heart of a member of the Moravian Church?

Our Report last year briefly mentioned the necessity which compelled the Society to decide "to continue only one missionary in the California field." The heroic spirit in which Brother William Weinland accepted the responsibility for both Banning and Martinez will enroll his name in letters of light, among that long line of missionaries to the Indians at which that of David Zeisberger stands at the head. "I consider him one of the very best missionaries in the field, regardless of Church affiliations," writes Mrs. H. A. Atwood, of Riverside, California, Chairman of the Indian Welfare Committee of the General Federation of the Women's Clubs of the United States.

The failing health and strength of Brother Weinland has given this Board very grave concern. It is with real joy, therefore, that we are able to report relief in sight. When this question took on a serious phase, Brother Eugene Oerter, an older student at the Theological Seminary, and a married man, was approached on the subject, and he has volunteered and is now preparing to become Brother Weinland's' assistant by taking charge of the station at Martinez.

We are grateful for the generous support of this Mission by the Christian Endeavor Societies of the Eastern District Union. The Mission should appeal strongly to our young people, for it is among the Indians of the tribes of that well-known story of Helen Hunt Jackson, "Ramona," and is therefore sometimes known as the "Ramona Mission."

Nicaragua

Nicaragua, while the last for which the American Provinces of the Church have assumed entire responsibility, is by far the largest field, and therefore naturally offers the greatest number of serious problems for solution.

Reference has already been made to the financial problem which this field presents, and the fact that the budget which we had to meet for 1923 was greater by $8,000.00 than that of 1922. The field is now under-manned. To adequately man the field would, naturally, require a much larger sum.

The spiritual results and the opportunities opened for greater activity and further advance have been such that the constant call is for more workers. Your Board, however, has been compelled to struggle with the matter of a serious depletion in the forces.

Brother Eugene Michel, on account of his health, was compelled to resign from the Wardenship and to give up mission service. On account of the nervous condition of Sister Wedman, Brother Samuel Wedman, who had but recently returned to Bluefields from a furlough, was also compelled to resign from the service in Nicaragua. One of the native ministers, LeRoy Hodgson, who had married a negress from Washington, D. C., also found it necessary to seek medical attention for his wife among her own people, and may not return to the work. Brother and Sister G. R. Heath have recently been ordered to the States that Sister Heath might receive necessary medical aid. Then suddenly there came word, from the Los Angeles, California, Bible Institute, that Mills Casanova, a member of the Bluefields congregation, in training there to better serve as a native worker, had become mentally deranged, and would have to be returned to his own people. All these things were enough to make us almost rejoice in the fact that the arrival of a little one in the family of Brother and Sister Schramm compelled them to postpone their promised furlough for 1923 to 1924.

This is the dark side of the picture. There is a brighter one, recalling to our minds those lines of Herrnschmidt:—

"When His hour strikes for relieving,
Help breaks forth amazingly,
And to shame our anxious grieving,
Often unexpectedly."

On December 10, 1922, Brother Karl Bregenzer was ordained a Deacon of the Moravian Church, in Bethlehem, Pa., by Bishop Hamilton. Immediately thereafter, with his wife, child and mother-in-law, Mrs. Remke, he started for Nicaragua, arriving in Bluefields, December 20.

Brother C. Conrad Shimer, who had returned to the States, after the affairs of Casa Comercial had been liquidated, again volunteered for service. He was ordained a Deacon, by Bishop Moench, January 21, in Bethlehem, Pa., and arrived in Bluefields February 14.

Brother Kenneth Hamilton, who was on furlough in England, in order that he might take a special course of study in tropical diseases, at Livingstone College, London, returned, was married to Sister M. Pauline Peterson, of Winston-Salem, N. C., August 15, and he and his bride reached Bluefields September 16.

The Superintendent, Brother Guido Grossmann, has for a long time been doing double duty, serving both as Superintendent of the whole field, and as pastor of the Bluefields congregation, a congregation of over 1,700 members. Not only is a furlough, or at least a vacation, due to him, but it was important that he should be relieved of the pastorate in order that he might give his office of Superintendent his undivided attention. With a wonderfully uncomplaining spirit of missionary self-sacrifice and loyal devoton to Christ and the Church, he has carried on.

The first call for volunteers for the Bluefields pastorate was issued in "The Moravian" of April 26. For a long time it remained unanswered. Finally Brother George Heidenreich, serving at Goshen and Casselton, No. Dak., replied and is now on his way to his new field of labor.

In closing this report, let us quote the words of Brother Conrad Shimer, writing to our young people, at the beginning of the year:

"In assuming the responsibility for Nicaragua, the Moravian Church in America has undertaken a task which is more tremendous and more complicated than most of her members realize. But we can rejoice and be glad that this privilege of service has been given to us. We *are* equal to the work. We have the men and the money. But we need consecration of both if we are to discharge our obligations faithfully. And that consecration must not be lightly made of the resources of some one else, but each one who reads the appeals that are made from time to time must feel, 'That means me. That is my duty.' "

Respectfully submitted by the

BOARD OF DIRECTORS OF THE SOCIETY
FOR PROPAGATING THE GOSPEL,

CHAS. D. KREIDER, *Secretary.*

IV.

ABSTRACT OF THE ACCOUNTS

OF THE SOCIETY OF THE UNITED BRETHREN FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN, FOR THE YEAR JULY 15, 1922, TO AUGUST 31, 1923.

ASSETS

Stocks of Corporations	$ 10,201 00	
Bonds of Corporations	43,701 00	
United States Liberty Bonds	2,983 25	
Bonds and Mortgages of Individuals	298,215 00	
Debtors in Account Current	513 51	
Temporary Time Deposit	13,000 00	
Ground Rent	1,800 00	
John Jordan, Jr., Cottage	3,500 00	
		$373,913 76

LIABILITIES

Stock Account of the S. P. G.	$176,621 00	
Sundry Legacies	34,395 00	
The Moravian College and Theological Seminary	20,000 00	
The John Jordan Fund	10,000 00	
The Wm. Man Ephrata House Fund	5,000 00	
The Ephrata Missionary Home	3,500 00	
The Wm. Man. Abandoned Graveyard Fund	2,000 00	
The Bishop New Springplace Graveyard Fund	600 00	
All other Trust Funds	81,745 20	
Annuity Funds	8,900 00	
Capital Creditors	10,989 64	
Sundry Creditors in Account Current	623 88	
The Contingent Fund	12,000 00	
Cash Account Overdrawn	736 07	
Profit and Loss Awaiting Appropriation	6,802 97	
		$373,913 76

RECEIPTS

Interest and Dividends, net	$ 17,198 89	
Dues of Members	386 50	
Larger Life Foundation	1,000 00	
		$ 18,585 39

DISBURSEMENTS

Administration Expenses	$ 1,257 70	
Missionary Literature Distributed	820 13	
Nicaragua	8,000 00	
Ephrata Missionary Home	1,679 37	
		$ 11,757 20
Awaiting Appropriation		6,828 19
		$ 18,585 39

PAUL DE SCHWEINITZ, Treasurer.

Bethlehem, Pa., September 1, 1923.

V.

ANNUAL FINANCIAL STATEMENT

OF THE ALASKA AND CALIFORNIA MISSIONS FOR THE 13½ MONTHS FROM JULY 15, 1922, TO AUGUST 31, 1923.

For the Alaska Mission, July 15, 1922, to August 31, 1923.

EASTERN DISTRICT.

PENNSYLVANIA:

Bethlehem, North Side	$1465 51
Bethlehem, South Side	10 00
Canadensis	28 27
Coopersburg	79 10
Easton	39 52
Emmaus	24 52
Hopedale	39 00
Lancaster	154 25
Lebanon	100 00
Lititz	394 30
Nazareth	257 30
Philadelphia, I.	266 78
Philadelphia, III.	15 00
Philadelphia, V.	50 00
Reading	8 00
Schoeneck	69 98
York, I.	167 68
York, Bethany	6 00

NEW YORK:

Brooklyn	Nothing
New Dorp	165 00
Castleton Corners	243 25
Great Kills	100 34
Midland Beach	10 00
New York City, I.	251 22
New York City, II.	120 00
Stapleton	15 00
Utica, I.	60 00
Utica, Trinity	70 00

NEW JERSEY:

Egg Harbor City	21 71
Elizabeth	20 00
Palmyra	25 00
Riverside	50 00

MARYLAND:

Graceham	14 53

OHIO:

Dover	607 82
Fry's Valley	50 00
Gnadenhuetten	336 12
Port Washington	16 72
Sharon	131 96
Uhrichsville	151 00

INDIANA:

Hope	89 80
Enon	Nothing
Indianapolis	50 00
Total	$5774 68

CANADIAN DISTRICT.

ALBERTA:

Bruederfeld	$ 99 00
Bruederheim	Nothing
Calgary	26 29
Heimthal	19 35
New Sarepta	12 45
Strathcona	Nothing

SASKATCHEWAN:

Esk	12 40
Pleasant Point	Nothing
Total	$ 169 49

WESTERN DISTRICT.

WISCONSIN:

Ebenezer	$ 153 10
Ephraim	85 00
Sister Bay	17 70
Freedom	113 15
Green Bay, East	50 00
Green Bay, West	25 00
Lake Mills	170 54
London	24 20
Mamre	30 46
Sturgeon Bay	75 00
Shiloh	20 00
Veedum	2 00
Watertown	348 21
Piperville	34 85
Windsor	59 66
Wisconsin Rapids, I.	45 00
Kellner	Nothing
Wisconsin Rapids, Trinity	26 50
Rudolph	Nothing

MICHIGAN:

Daggett and Bagley	14 50
Unionville	96 34

ILLINOIS:

West Salem	100 69

IOWA:

Gracehill	Nothing

MINNESOTA:

Berea	40 50
Bethany	104 35
Bethesda	20 00
Chaska	33 02
Elim	Nothing
Hebron	25 00
Altura	25 00
Laketown	45 00
Northfield	31 65
Zoar	43 04
Waconia	23 70

NORTH DAKOTA:

Aurelia	38 39
Bethel	Nothing
Canaan	54 02
Goshen	55 00
Casselton	50 00
Embden	Nothing
Alice	4 43
Total	$2085 00

RECAPITULATION.

Eastern District	$5774 68
Western District	2085 00
Canadian District	169 49
Unclassified Contributors	117 39
Northern Province	$8146 56
Southern Province	1165 71
Alaska	20 00
California	5 00
London Association	54 53
Non-Moravians	252 00
Total	$9643 80

For the Kuskokwim Orphanage and School, July 15, 1922, to August 31, 1923.

EASTERN DISTRICT:

Bethlehem, Pa.	$ 47 00
Nazareth, Pa.	50 00
Philadelphia, I.	5 00
Philadelphia, III.	25 00
Philadelphia, V.	34 65
Reading, Pa.	1 00
Egg Harbor City, N. J.	43 50
Riverside, N. J.	5 00
Utica, N. Y., I.	36 34
Utica, N. Y., Trinity	20 00
Indianapolis, Ind.	15 00

CANADIAN DISTRICT:

Bruederheim, Alta.	100 00
Calgary, Alta.	15 00

WESTERN DISTRICT:

Ephraim, Wis.	10 00
Freedom, Wis.	15 00
Lake Mills, Wis.	35 00
Watertown, Wis.	10 00
Gracehill, Ia.	16 27
Hebron, Minn.	5 00
Zoar, Minn.	11 00
Waconia, Minn.	8 40
Bethel, N. D.	75 00
Goshen, N. D.	5 00
Northern Province	$ 588 16
Winston-Salem, N. C.	50 00
London Association	2 60
Total	$ 640 76
Interest	500 00
Balance, July 15, 1922	12,432 12
Sept. 1, 1923	$13,572 88

A. ALASKA MISSION.

1. As the Treasurer left for England on June 20th in order to attend the International Missionary Council in Oxford and did not return until August 25th, the books could not be closed for the fiscal year until August 31st, so the statement covers thirteen and a half months, July 15, 1922, to August 31st, 1923.

2. The contributions during this period were $1,693.80 more than for the period August 1st, 1921, to July 15, 1922, and amounted to $9,643.80, which were expended as follows:

Travelling Expenses:

Edith Kilbuck	$ 95 49
Ferdinand Drebert and family	472 32
Charles Moore and family, outfit and journey from Nova Scotia	1240 05
	$1807 86
Telephone, Circulars, etc.	18 64
10 Native Evangelists	1021 68
6 Missionary Couples	4572 94
Quigillingok, general expenses	183 68
Bethel, general expenses in part	2039 00
	$9643 80

It is extremely gratifying that the contributions for this Mission covered all the above expenses and the

liberality of our people is greatly appreciated.

3. The Quinhagak Store paid all the expenses of the Quinhagak District and was able in addition to pay the deficit of the Bethel District, so that the entire cost of the Alaska Mission was met by the contributions and income from the field without having to draw upon the income from the invested funds of the S. P. G., which are thus available for Nicaragua and other Mission fields. This is a cause for great gratitude.

4. The contributions for the Kuskokwim Orphanage and School amounted to $640.76. With the advent of Bro. Charles Moore on the field, who is an experienced teacher, it is hoped that a beginning of this school can soon be made.

5. The financial results of the year are exceptionally encouraging, and the happy spiritual results have been portrayed in "The Moravian" from time to time.

B. CALIFORNIA MISSION.

RECEIPTS.

From the First Christian Endeavor Union of the Eastern District	$1600 00	
Bethlehem, Pa.	187 50	
Philadelphia, Pa., III.	20 00	
Laketown, Minn.	10 00	
	$1817 50	
Interest on the Rincon Fund	80 00	
	$1897 50	

DISBURSEMENTS.

Missionary's Salary for 13 months	$1625 00	
Taxes, $37.50; Water Rates, $28.00.	65 50	
Repairs, $95.15; Insurance, $76.80	171 95	
"Moravians"	3 00	
		1865 45
Surplus		$ 32 05

Thus, here too, the contributions covered all the expenses of this Mission.

The Potrero Infirmary continues its good work, and all expenses were met. The Christian Endeavor Union contributed $147.00 (2 years) and the London Association, $113.56. The maintenance fund now amounts to $2,140.00.

Bro. and Sr. W. H. Weinland have been the only missionaries in charge throughout the year. Their work has received the highest praise from all who have examined this field. But the task is too great for them and they should have relief from the heavy burden resting upon them.

Being relieved this year of the financial support of Alaska and California, the S. P. G. has been able to appropriate $8,000.00 to Nicaragua and other appropriations will be made by the time of the annual meeting, which will probably be held on Sunday, November 4, which all members of the Church are urged to attend.

PAUL DE SCHWEINITZ,
Treasurer.

Bethlehem, Pa.,
September 5, 1923.

VI.

A LIST OF MEMBERS OF THE SOCIETY.

NOVEMBER 5, 1923.

Honorary or professional titles are noted with the usual abbreviations. Bishops are indicated, Ep., Presbyters, P., and Deacons, D.

	Abel, Allen, (P.)	Reading, Pa.,	1890
	Albrecht, Charles A., (P.)	Davenport, N. D.,	1904
	Albright, Samuel C., (P.)	York, Pa.,	1894
	Andrews, Geo. P.,	Philadelphia, Pa.,	1918
5	Andrews, Mark J., (P.)	Ephraim, Wis.,	1912
	Anthony, John,	Bethlehem, Pa.,	1914
	Ashenfelter, Ralph B.,	Philadelphia, Pa.,	1916
	Backenstoe, M. J., (M.D.)	Emaus, Pa.,	1923
	Bahnsen, George F., (P.)	Nazareth, Pa.,	1881
10	Bailey, Herbert C.,	Scranton, Pa.,	1888
	Barletta, Ettore, (D)	New Dorp, N. Y.,	1919
	Bassett, Walter H.,	Philadelphia, Pa.,	1918
	Beck, Hon. James M., (LL.D.)	Washington, D. C.,	1887
	Beck, William M.,	Bethlehem, Pa.,	1887
15	Beckel, Clarence,	Bethlehem, Pa.,	1918
	Beckel, Fred T.,	Bethlehem, Pa.,	1919
	Beckel, Howard,	Atlantic City, N. J.,	1896
	Beckel, Ralph,	Bethlehem, Pa.,	1919
	Beitel, Richard O.,	Nazareth, Pa.,	1877
20	Bender, Elmer D., (D)	Gracehill, Iowa,	1923
	Bergstresser, George D.,	Bethlehem, Pa.,	1923
	Bergstresser, Milton,	Emaus, Pa.,	1920
	Betge, P. Frank,	Bethlehem, Pa.,	1917
	Betge, Adolph P.,	Bethlehem, Pa.,	1882
25	Betge, Alfred C.,	Bethlehem, Pa.,	1911
	Bishop, Edwin P.,	Bethlehem, Pa.,	1878
	Bishop, Emil J.,	Bethlehem, Pa.,	1884
	Bishop, Morris G.,	Bethlehem, Pa.,	1896
	Bishop, Rufus F., (P.)	Nicaragua,	1921
30	Boehm, Clarence H.,	Bethlehem, Pa.,	1917
	Borhek, Henry,	Bethlehem, Pa.,	1923
	Bornman, C. J., (P.) *Hon. Mem.*	Sevierville, Tenn.,	1910
	Bowers, Wm. H.,	Philadelphia, Pa.,	1916
	Bregenzer, Karl, (D.)	Nicaragua,	1922
35	Brennecke, Robert H.,	Watertown, Wis.,	1892
	Brennecke, Robert H., Jr., (P.)	Bethlehem, Pa.,	1903
	Brickenstein, Lawrence,	Winston-Salem, N. C.,	1887
	Brinker, Adam,	Bethlehem, Pa.,	1896
	Brodhead, Albert,	Bethlehem, Pa.,	1888
40	Bruner, J. George, (P.)	Daggett, Mich.,	1915
	Brunner, Edm. deS., (P.,Ph.D.)	Mountain Lakes, N. J.,	1911
	Burkhardt, Herman A., (M.D.)	Bethlehem, Pa.,	1887
	Butzin, Arthur F., (P.)	Bethel, Alaska,	1910
	Charman, George,	Bethlehem, Pa.,	1896
45	Clewell, Charles W.,	Bethlehem, Pa.,	1896
	Clewell, Clarence E., (E.E.)	Philadelphia, Pa.,	1921

	Clewell, Edward B.,	Emaus, Pa.,	1923
	Clewell, Robert E., (P.)	Richmond, Va.,	1892
	Cope, Wilson A., (P.)	R. F. D. 2, Allentown, Pa.,	1873
50	Crawford, Walter,	Nazareth, Pa.,	1916
	Crosland, Edward S., (P.)	Lititz, Pa.,	1916
	Danneberger, A. Otto, (P.)	Nicaragua,	1921
	Deer, Irving E., (P.)	Dayton, O.,	1912
	Desh, Harrison C.,	Bethlehem, Pa.,	1873
55	Desh, Orlando B.,	Bethlehem, Pa.,	1871
	Detterer, Ernst F.,	Chicago, Ill.,	1919
	Dike, Samuel J.,	New York, N. Y.,	1904
	Doster, Herman A.,	Bethlehem, Pa.,	1866
	Drebert, Ernst, (P.)	Altura, Minn.,	1912
60	Drebert, Ferdinand, (P.)	Quinhagak, Alaska,	1912
	Engelke, Herbert J., (D.)	Dundurn, Sask., Canada,	1923
	Eysenbach, Louis, Jr.,	Philadelphia, Pa.,	1888
	Fehnel, Milton H.,	Blackfoot, Idaho,	1906
	Fenner, William H.,	Allentown, Pa.,	1887
65	Fowle, Chas. W.,	Athens, Greece,	1915
	Fliegel, C. J., (P.)	Strathcona, Alta., Canada,	1923
	Flinn, V. G., (P.)	New York, N. Y.,	1900
	Fluck, William H., (P.)	Great Kills, N. Y.,	1903
	Fox, Charles S.,	Bethlehem, Pa.,	1919
70	Frack, Frank,	Nazareth, Pa.,	1921
	Francke, Arthur E., (P.)	Riverside, N. J.,	1906
	Frantz, Clinton,	Nazareth, Pa.,	1921
	Frederick, Thomas,	Bethlehem, Pa.,	1896
	Fry, James S.,	Nazareth, Pa.,	1916
75	Frueauff, Herman T.,	Allentown, Pa.,	1864
	Fulmer, Fred. G., (D.)	Port Washington, Ohio,	1920
	Gallei, August,	Bethlehem, Pa.,	1888
	Galloway, Elmer,	Grant City, N. Y.,	1921
	Gapp, Cornelius J.,	Bethlehem, Pa.,	1887
80	Gapp, Frank,	Bethlehem, Pa.,	1898
	Gapp, J. E.,	Philadelphia, Pa.,	1918
	Gapp, Samuel H., (P., D.D.)	Bethlehem, Pa.,	1897
	Geisinger, Clayton,	Coopersburg, Pa.,	1887
	Gerdsen, Herman A., (P.,D.D.)	Utica, N. Y.,	1878
85	Gerlach, E. Jacob,	Bethlehem, Pa.,	1897
	Goerner, J. H., *Hon. Mem.*,	Tripoli, Iowa,	1918
	Goll, W. C. F.,	Philadelphia, Pa.,	1921
	Grabow, Rudolph, (P.)	Appleton, Wis.,	1902
	Greenfield, John, (P.)	Winona Lake, Ind.,	1885
90	Grider, George J.,	Bethlehem, Pa.,	1906
	Groenfeldt, Samuel, (P.)	De Pere, Wis.,	1888
	Groman, Henry A.,	Bethlehem, Pa.,	1887
	Groman, Oliver E.,	Bethlehem, Pa.,	1907
	Grosh, H. E.,	Lititz, Pa.,	1916
95	Grosh, C. Wm.,	Lititz, Pa.,	1916
	Grosh, L. K.,	Lancaster, Pa.,	1921
	Grosh, Robert S.,	Trenton, N. J.,	1921
	Grossmann, Guido, (P.)	Nicaragua,	1921
	Grunert, Francis E., (P.)	Brooklyn, N. Y.,	1882
100	Grunert, James E.,	Punxsutawney, Pa.,	1917
	Gutensohn, Charles,	Gnadenhuetten, O.,	1918
	Gutensohn, Charles A., (D.)	Bruederheim, Alta., Can.,	1912
	Gutensohn, Philip, (P.)	Gnadenhuetten, O.,	1896

	Haas, E. M., *Hon. Mem.,*	Bethlehem, Pa.,	1896
105	Hagen, Ernest S., (P.)	New Dorp, N. Y.,	1889
	Haglund, David, (D.)	Nicaragua,	1921
	Hamilton, A. B., (M.D.)	Bethlehem, Pa.,	1920
	Hamilton, J. Taylor, (Ep.,D.D.)	Bethlehem, Pa.,	1880
	Hamilton, Kenneth G., (P.)	Nicaragua,	1914
110	Hamilton, William, *Hon. Mem.,*	Washington, D. C.,	1882
	Hammann, Ellis C.,	Philadelphia, Pa.,	1890
	Hammann, Frank E.,	Plainfield, N. J.,	1887
	Hark, J. Max, (P., D.D.)	Nazareth, Pa.,	1871
	Harke, Albert J., (P.)	Newfoundland, Pa.,	1912
115	Hartmann, Fred B.,	Bethlehem, Pa.,	1896
	Hartmann, H.J., (P.) *Hon.Mem.,*	Cedar Rapids, Ia.,	1890
	Hartmann, William F.,	Bethlehem, Pa.,	1889
	Haupert, Albert, (P.)	West Salem, Ill.,	1889
	Heath, George R., (P.)	Nicaragua,	1921
120	Heidenreich, G. A., (P.)	Nicaragua,	1902
	Heise, Henry R.,	Tagus, N. D.,	1913
	Heise, Otto E., (P.)	Green Bay, Wis.,	1896
	Helmich, Carl J., (D)	Lebanon, Pa.,	1921
	Helmich, D. C., (P.)	Chaska, Minn.,	1901
125	Helmich, Edward F., (P.)	Sturgeon Bay, Wis.,	1892
	Henkelmann, Gottfried, (P.)	Strathcona, Alberta, Canada,	1903
	Henkelmann, Reinhold,	Hope, Ind.,	1918
	Henry, William E.,	Nazareth, Pa.,	1923
	Hermsted, Conrad E., (P.)	Elizabeth, N. J.,	1900
130	Hesse, Otto,	Bethlehem, Pa.,	1897
	Hinz, J., (D.)	Quigillingok, Alaska,	1902
	Hoesman, John R., (D.)	Wisconsin Rapids, Wis.,	1923
	Hoffman, John D.,	Bethlehem, Pa.,	1897
	Holtmeier, Herman E., (D.)	Watertown, Wis.,	1919
135	Howard, Jacob, (P.)	New York, N. Y.,	1905
	Hoyler, Clement, (Ep.)	Strathcona, Canada,	1892
	Hoyler, E. G.,	Philadelphia, Pa.,	1916
	Huebener, Robert, (P.)	Utica, N. Y.,	1904
	Huth, Francis H., *Hon. Mem.,*	Bethlehem, Pa.,	1887
140	Iobst, Clarence,	Emaus, Pa.,	1923
	Iobst, Floyd,	Emaus, Pa.,	1923
	Johnson, Herbert B., (P.)	Winston-Salem, N. C.,	1907
	Johnson, Sydney,	Bethlehem, Pa.,	1914
	Johnston, Archibald,	Bethlehem, Pa.,	1898
145	Kampmann, Theodore,	Bethlehem, Pa.,	1887
	Kant, Herbert, (D.)	Waconia, Minn.,	1915
	Kant, Theobald, (P.)	Watertown, Wis.,	1884
	Keck, Winfield S.,	Bethlehem, Pa.,	1906
	Keech, D. Hayes, (P.)	Allentown, Pa.,	1888
150	Keller, J. Frederick,	Bethlehem, Pa.,	1890
	Kempe, Conrad,	Philadelphia, Pa.,	1918
	Kemper, Manuel E., (P.)	Bethlehem, Pa.,	1887
	Kemper, Hugh E., (D.)	Canadensis, Pa.,	1921
	Kessler, Harvey W.,	Bethlehem, Pa.,	1887
155	Kirschman, George,	Emaus, Pa.,	1923
	Kleckner, Frank V.,	Bethlehem, Pa.,	1897
	Klinker, Frank I.,	Bethlehem, Pa.,	1893
	Kortz, Wm. H.,	Nazareth, Pa.,	1923
	Kostenbader, L. F.,	Nazareth, Pa.,	1916
160	Krause, Albert E.,	Bethlehem, Pa.,	1906

	Krause, Henry A.,	Bethlehem, Pa.,	1887
	Krause, James E.,	Bethlehem, Pa.,	1882
	Krause, G. Fred,	Bethlehem, Pa.,	1917
	Krause, Robert P.,	Bethlehem, Pa.,	1909
165	Kreider, Charles D., (P.)	Nazareth, Pa.,	1898
	Kreitlow, Robert J., (P.)	Leonard, North Dakota,	1908
	Kuehl, Henry A., (P.)	Uhrichsville, O.,	1918
	Laubach, James F.,	Bethlehem, Pa.,	1910
	Lear, C. O.,	Bethlehem, Pa.,	1913
170	Lehman, J. George,	Bethlehem, Pa.,	1896
	Leibert, John,	Bethlehem, Pa.,	1909
	Leibert, William J.,	Southern Pines, N. C.,	1908
	Leibfried, John E.,	Bethlehem, Pa.,	1913
	Lennox, F. E., (D.)	Bethlehem, Pa.,	1911
175	Levers, Harry O.,	Bethlehem, Pa.,	1890
	Lilly, Robert H.,	Bethlehem, Pa.,	1897
	Lind, Monroe P.,	Philadelphia, Pa.,	1917
	Loos, Nevin J.,	Bethlehem, Pa.,	1915
	Lopp, George H., (P.)	Coopersburg, Pa.,	1923
180	Loux, Edward,	Nazareth, Pa.,	1921
	Luckenbach, Horace A.,	Bethlehem, Pa.,	1887
	Luckenbach, Leon G., (P.)	Winston-Salem, N. C.,	1918
	Luckenbach, Paul,	Bethlehem, Pa.,	1908
	Luckenbach, Samuel D.,	Bethlehem, Pa.,	1895
185	Lueders, Thomas H.,	Philadelphia, Pa.,	1908
	Madsen, Christian, (P.)	Grand Rapids, Wis.,	1873
	Marlin, Clarence A.,	Philadelphia, Pa.,	1921
	Martin, Charles, (P., D.D.)	New York, N. Y.,	1911
	Martin, Frank H.,	Nazareth, Pa.,	1910
190	Martin, Theophilus, (P.)	Macungie, Pa.,	1908
	Marx, Herman B., (D.)	Excelsior, Minn.,	1921
	Maurer, Andrew, Jr.,	Bethlehem, Pa.,	1897
	Maynes, James F.,	Bethlehem, Pa.,	1904
	McCuiston, J. F.,	Winston-Salem, N. C.,	1920
195	Meek, Wm., (D.)	Nazareth, Pa.,	1922
	Meilicke, C. Arthur, (P.)	Wisconsin Rapids, Wis.,	1898
	Meinert, D. Cornelius, (P.)	Bethlehem, Pa.,	1892
	Meinert, Herman, (P.)	Lake Mills, Wis.,	1874
	Meinert, C. Richard, (P.)	Lancaster, Pa.,	1904
200	Meinert, Paul S., (P.)	Nazareth, Pa.,	1898
	Mewaldt, I. Richard, (P.)	Green Bay, Wis.,	1911
	Mewaldt, Nathaniel H.,	River Falls, Wis.,	1918
	Meyers, Harry J.,	Bethlehem, Pa.,	1887
	Michel, E. L., (P.)	West Salem, Ill.,	1915
205	Miksch, Levin A., Jr.,	Bethlehem, Pa.,	1896
	Miller, Francis,	Bethlehem, Pa.,	1896
	Moench, Charles L., (Ep.,D.D.)	Bethlehem, Pa.,	1878
	Moore, Charles, (D.)	Bethel, Alaska,	1923
	Moore, O. Eugene, (P.)	Easton, Pa.,	1903
210	Morgan, J. Harry,	Bethlehem, Pa.,	1887
	Morris, Harry T.,	Bethlehem, Pa.,	1919
	Moses, W. Vivian, (P., Ph.D.)	Bethlehem, Pa.,	1908
	Mueller, Karl A., (Ep., D.D.)	Watertown, Wis.,	1890
	Murray, George,	Bethlehem, Pa.,	1893
215	Nagel, Charles, (P.)	Lancaster, Pa.,	1868
	Nedwill, J. Courtney, (M.D.)	Philadelphia, Pa.,	1914
	Neumeyer, Robert E.,	Bethlehem, Pa.,	1897

	Nitzschke, Frederick R., (P.)	Gnadenhuetten, O.,	1894
	Odenwelder, Samuel R.,	Nazareth, Pa.,	1907
120	Oerter, Edmund L.,	Philadelphia, Pa.,	1900
	Oerter, Eugene H., (D.)	Thermal, Calif.,	1923
	Oerter, Maurice F., (P.)	Tuscarawas, O.,	1886
	Ottow, Reinhold E., (P.)	R. R. 1, Davenport, N. D.,	1892
	Petterson, Andrew, (P.)	Rochester, Minn.,	1884
225	Pfohl, Herbert A.,	Winston-Salem, N. C.,	1911
	Prince, Abraham C.,	Bethlehem, Pa.,	1889
	Rand, Charles L.,	Brooklyn, N. Y.,	1906
	Rau, Albert G., (M.S., Ph.D.)	Bethlehem, Pa.,	1894
	Rau, Eugene A.,	Bethlehem, Pa.,	1870
230	Raub, F. Elwood, (P.)	Philadelphia, Pa.,	1892
	Rauch, John F.,	Bethlehem, Pa.,	1877
	Rebstock, David,	Bethlehem, Pa.,	1923
	Reidenbach, Otis E., (P.)	Lake Mills, Wis.,	1886
	Reif, Marcus,	Bethlehem, Pa.,	1899
235	Reinke, Theodore, (P.)	New Philadelphia, O.,	1914
	Riegel, Howard A.,	Bethlehem, Pa.,	1923
	Riemer, Reinhold, (P.)	Bethlehem, Pa.,	1912
	Richter, Henry, (P.)	Lake Mills, Wis.,	1892
	Riegel, Charles H.,	Bethlehem, Pa.,	1900
240	Riegel, George,	Bethlehem, Pa.,	1909
	Riegel, G. William,	Bethlehem, Pa.,	1887
	Roest, Edward C.,	Bethlehem, Pa.,	1887
	Romig, Clarence E., (P.)	Stapleton, N. Y.,	1892
	Romig, J. Herman, (D., M.D.)	Seward, Alaska,	1896
245	Romig, John S., (P., D.D.)	Philadelphia, Pa.,	1890
	Romig, Joseph, (D.)	Independence, Kan.,	1861
	Rominger, Charles H., (Ph.D.)	Bethlehem, Pa.,	1919
	Sawyer, O. J.,	Bethlehem, Pa.,	1912
	Schaffner, Henry F.,	Winston-Salem, N. C.,	1911
250	Schall, Warren, *Hon. Mem.,*	Bethlehem, Pa.,	1913
	Schalert, P. O., (M.D.)	Winston-Salem, N. C.,	1921
	Schattschneider, Wm. C., (P.)	Durbin, N. D.,	1900
	Scheel, Wm. T., (D.)	New Sarepta, Alta., Can.,	1914
	Schlegel, Henry,	Nazareth, Pa.,	1921
255	Schmich, Augustus,	Bethlehem, Pa.,	1887
	Schmich, Frank,	Bethlehem, Pa.,	1900
	Schmid, James R.,	Bethlehem, Pa.,	1923
	Schmoyer, Guy,	Emaus, Pa.,	1923
	Schoechert, John H., (P.)	De Forest, Wis.,	1889
260	Schramm, F. E., (P.)	Nicaragua,	1921
	Schropp, Abraham S.,	Nazareth, Pa.,	1867
	Schubert, Henry, (P.)	Nicaragua,	1921
	Schultz, Arthur R., (P.)	Bird Island, Minn.,	1906
	Schulze, Herman T., (P.)	Strathcona, Alta., Canada,	1910
265	Schwalbe, Fred. T., (D.)	Bethel, Alaska,	1917
	Schwarze, Arthur E., (P.)	Watertown, Wis.,	1902
	Schwarze, Edmund, (P., Ph.D.)	Winston-Salem, N. C.,	1908
	Schwarze, Theodore,	South Orange, N. J.,	1904
	Schwarze, Wm. N., (P., Ph.D.)	Bethlehem, Pa.,	1903
270	Schweinitz, P. Bernard de,	Bethlehem, Pa.,	1893
	Schweinitz, Karl de,	Germantown, Pa.,	1908
	Schweinitz, Louis de,	Los Angeles, Cal.,	1882
	Schweinitz, Paul de, (P., D.D.)	Bethlehem, Pa.,	1882
	Schweinitz, Robert E. de,	Bethlehem, Pa.,	1887

275	Seifert, C. Vincent, (P.)	Madison, Wis.,	1876
	Seyfried, W. D., *Hon. Mem.,*	Bethlehem, Pa.,	1921
	Shields, Edgar,	Bethlehem, Pa.,	1900
	Shields, Theophilus,	Bethlehem, Pa.,	1900
	Shimer, Conrad C., (D.)	Bluefields, Nic.,	1917
280	Shimer, Henry A.,	Bethlehem, Pa.,	1923
	Shultz, George M., (P.)	York, Pa.,	1894
	Shultz, Paul T., (P.)	Emaus, Pa.,	1916
	Sieger, Ralph,	Nazareth, Pa.,	1916
	Simmers, C. E.,	Gnadenhuetten, O.,	1920
285	Smith, Joseph E.,	Staten Island, N. Y.,	1908
	Smoyer, Samuel, *Hon. Mem.,*	Bethlehem, Pa.,	1907
	Snyder, Harold B., (Ph.D.)	Bethlehem, Pa.,	1921
	Spatzier, William,	Bethlehem, Pa.,	1887
	Sperling, Charles N., (P.)	Palmyra, N. J.,	1894
290	Spiegler, Caesar,	Bethlehem, Pa.,	1899
	Splies, Frank H., (D.)	Pittsville, Wis.,	1920
	Spring, F. S.,	Gnadenhuetten, O.,	1918
	Stansfield, Robert K., (P.)	Green Bay, West, Wis.,	1912
	Staveley, R. M., (P.)	Long Beach, Cal.,	1901
295	Stecker, A., (P.)	Quinhagak, Alaska,	1901
	Steinfort, Charles, (P.)	Mondovi, Wis.,	1872
	Steinmueller, Charles,	Bethlehem, Pa.,	1898
	Steinmueller, William A.,	Bethlehem, Pa.,	1896
	Stem, Samuel G.,	Philadelphia, Pa.,	1908
300	Stempel, E. C., (P.)	Philadelphia, Pa.,	1913
	Stengel, F. William, (P., D.D.)	Lititz, Pa.,	1898
	Stephens, A. W.,	New York, N. Y.,	1920
	Stocker, Frederick P., (D.)	New York, N. Y.,	1923
	Stocker, Harry E., (P., Ph.D.)	New York, N. Y.,	1903
305	Stolz, Andrew David, (D.)	Reading, Pa.,	1919
	Stortz, Robert,	Emaus, Pa.,	1922
	Strohmeier, William, (P.)	Coopersburg, Pa.,	1882
	Stubblebine, Winifred,	Allentown, Pa.,	1898
	Sturgeon, Wm. O., *Hon. Mem.,*	Olathe, Kansas,	1912
310	Sturgis, Albert O.,	Nazareth, Pa.,	1916
	Suemper, Emil, (P.)	Altura, Minn.,	1902
	Swavely, Edward H., (P.)	London, Wis.,	1915
	Swavely, George,	Emaus, Pa.,	1923
	Taylor, Robert S., *Hon. Mem.,*	Bethlehem, Pa.,	1911
315	Teter, C. C.,	Bethlehem, Pa.,	1915
	Thaeler, Arthur D., (P., D.D.)	Nazareth, Pa.,	1892
	Thomas, Gerhard W., (D.)	Northfield, Minn.,	1921
	Trafford, Fred T., (P.)	Bethlehem, Pa.,	1918
	Trein, Stephen A.,	Nazareth, Pa.,	1921
320	Vogler, William H., (P.)	Nazareth, Pa.,	1872
	Vogler, A.deG., (P.) *Hon.Mem.,*	U. S. Navy,	1911
	Vreeland, Wm. D.,	Philadelphia, Pa.,	1916
	Wantzel, F. William, (P.)	Egg Harbor City, N. J.,	1890
	Warner, Paul T.,	Philadelphia, Pa.,	1916
325	Waters, James,	Bethlehem, Pa.,	1906
	Weber, Christian A., (P.)	Castleton Corners, N. Y.,	1890
	Weber, Christian Otto, (D.)	Indianapolis, Ind.,	1919
	Weber, Francis E., (D.)	Embden, N. D.,	1923
	Wedman, Samuel, (D.)	Graceham, Md.,	1921
330	Weingarth, Theodore, (P.)	Unionville, Mich.,	1896
	Weinland, F. E.,	Bethlehem, Pa.,	1918

	Weinland, Joseph E., (P.)	Dover, O.,	1892
	Weinland, William H., (P.)	Banning, Cal.,	1882
	Weinlick, Joseph, (P.)	St. Charles, Minn.,	1898
335	Wesenberg, Walter J., (P.)	R. R. 5, Watertown, Wis.,	1914
	Wessels, Frank L.,	Brooklyn, N. Y.,	1923
	Whitesell, F. E., *Hon. Mem.*,	Bethlehem, Pa.,	1905
	Wilhelm, Fred,	Bethlehem, Pa.,	1916
	Wilson, Winter L.,	Bethlehem, Pa.,	1900
340	Wimmer, G. J.,	Nazareth, Pa.,	1916
	Witte, Wm. H.,	Camden, N. J.,	1921
	Wolle, Clarence A., *Hon. Mem.*,	Bethlehem, Pa.,	1878
	Wolle, Edward S., (P.)	New York, N. Y.,	1877
	Wolle, J. Frederick, (Mus. D.)	Bethlehem, Pa.,	1887
345	Wolle, J. Samuel,	Bethlehem, Pa.,	1882
	Woosley, David J., (P.)	Escondido, Cal.,	1896
	Wunderly, Frank,	Nazareth, Pa.,	1887
	Yeakel, James,	Bethlehem, Pa.,	1896
	Zeller, Franz, (P.)	Bloomfield, N. J.,	1902
350	Zimmerman, Peter,	Gnadenhuetten, O.,	1918
	Zimmerman, Allen P., (D.)	Gnadenhuetten, O.,	1921
	Zucher, Paul, (P.)	Gnadenfrei, Germany,	1901

VII

Own Missionaries

and

Native Catechists

Supported by

Patrons

"Own Missionaries" and "Native Catechists" Supported by Patrons in the Northern Province of the Moravian Church in America

Missionary or Evangelist	Field	Actual Salary	Amount paid 1922-1923	Patron
1. **C. Conrad Shimer**	Nicaragua	$1350 00	$1275 00	Men's Missionary Society, Bethlehem, Pa.
2. **Otto Danneberger**	Nicaragua	1400 00	540 00	Alberta Congregations.
3. **Rufus F. Bishop**	Nicaragua	1500 00	1334 00	Lititz, Pa.
4. **Leroy Hodgson**	Nicaragua	936 00	300 00	Wisconsin Christian Endeavor Union.
5. **Joseph Jimenez**	Nicaragua	300 00	255 00	Sturgeon Bay, Wis., Sunday-school, Zoar, Minn., and Canaan, N. D., C. E.
6. **S. E. Ramsay**	Nicaragua	300 00	150 00	West Side Missionary Society, Bethlehem, Pa.
7. **Peter Watson**	Nicaragua	300 00	100 00	Charles Spring, Eaton, Ohio, and Mr. and Mrs. J. R. Stear, Chambersburg, Pa.
8. **Demetrio**	Nicaragua	300 00	300 00	Staten Island Missionary Society.
9. **Herbert L. Morais**	Nicaragua	96 00	50 00	Nazareth, Pa., A Family.
10. **Theophilus Jotham**	Nicaragua	300 00	210 00	Emaus, Pa., Sunday-school, & Philadelphia, I, D. Z. M. S.
11. **Wm. L. Lockwood**	Nicaragua	300 00	300 00	A. W. Stephens, New York I.
12. **C. Bailey**	Nicaragua	96 00	50 00	Nienow Family, Berea, Minn.
13. **John Palmer**	Nicaragua	1200 00	324 00	20 Minutes Soc., Nazareth, Pa. and Friedberg, N. C.
14. **Timothy Pablo**	Nicaragua	96 00		Hebron, Minn.
15. **Antonio Bendlis**	Nicaragua	96 00	96 00	Miss Flo. K. Nitzschke, Utica, N. Y.
16. **Arnold Stone**	Nicaragua	96 00	96 00	Bethany, Minn., Sunday-school and C. E.
17. **Ignatius Maibit**	Nicaragua	300 00	246 36	Gnadenhuetten, Ohio, The King's Daughters.
18. **F. Sprang**	Surinam	792 00	100 00	Palmyra, N. J.
19. **Samuel Hellstone**	Surinam	755 00	210 30	Chaska, Minn., Sunday-school.
20. **Gangapersad**	Surinam	305 00	125 00	Nazareth, Pa., Sunday-school.
21. **Alfred Wachter**	Surinam	436 00	100 00	West Salem, Ill., Y. P. S. C. E.
22. **Frederick Gesel**	Surinam	500 00	50 00	Preparatory School Missionary Society, Bethlehem, Pa.
23. **Frederik Gaander**	Surinam	518 00	50 00	Berea, Minn., Y. P. S. C. E.

Missionary or Evangelist	Field	Actual Salary	Amount paid 1922-1923	Patron
24. **J. Bergwijn**	Surinam	459 00	72 00	Great Kills, N. Y.
25. **Wm. Mazwi**	South Africa	400 00	48 00	Leonhard Buehler Trust.
26. **Frederick Baalie**	South Africa	350 00	75 00	Bethel, N. D., Y. P. S. C. E.
27. **"Chompel"**	Himalaya	50 00	50 00	Miss Jessie Isaacs, San Diego, Cal.
28. Bed in Leh Hospital	Himalaya	30 00	30 00	David Zeisberger Missionary Society, Philadelphia I.
29. Bed in Leh Hospital	Himalaya	30 00	30 00	E. M. B., Philadelphia, I.
30. Bed in Leh Hospital	Himalaya	30 00	25 00	West Salem, Ill., Junior C. E.
31. Bed in Home for Lepers	Jerusalem	75 00	75 00	Women's Missionary Society, Bethlehem, Pa.
32. Bed in Home for Lepers	Jerusalem	75 00	75 00	Nazareth, Pa.
33. Bed in Home for Lepers	Jerusalem	75 00	75 00	The King's Daughters, Bethlehem, Pa.
34. **"Little Sunbeam"**	Dauba, Bohemia	52 00	52 00	Wayside Gatherers, Nazareth, Pa.
35. **Margaret Poiner**	Dauba, Bohemia	52 00	52 00	Primary Class, Central Sunday-school, Bethlehem, Pa.
36. **W. H. Weinland**	California	1500 00	1500 00	First Christian Endeavor Union of the Eastern District of the Moravian Church in America.
37. Superintendent's Work	California		100 00	Bethlehem, Pa., Indian Association.
38. **David Hawk**	Alaska	120 00	120 00	Castleton Corners, N. Y., Sunday-school.
39. **"Wascilie"**	Alaska	60 00	60 00	Hope, Ind., Women's Missionary Society.
40. **"Jerry"**	Alaska	60 00	60 00	Freedom, Wis.
41. **Robert Egsack**	Alaska	200 00	200 00	W. O. Sturgeon, Olathe, Kansas.
42. **"Neck"**	Alaska	120 00	120 00	Dover, Ohio, Sunday-school
43. **Ivan Petluska**	Alaska	160 00	160 00	J. E. Volkmann, Watertown, Wis., and New York, II, Sunday-school.
44. **James Kinigak**	Alaska	150 00	150 00	Watertown, Wis., Sunday-school.
45. **"Oscar & Charles"**	Alaska	50 00	50 00	York, Pa., I, Alaska Mission Band.

VIII.

THE MISSION IN ALASKA.

1. BETHEL, SEMI-ANNUAL REPORT, JUNE TO DECEMBER, 1922.

The ancient lore of the natives often refers to two winters without an intervening summer. Well, we have had that experience—almost! June, July and August were cold and wet. It was not exactly winter weather. We had no snow or frosts. It was like a wet, disagreeable fall all summer long! Let this do for the weather.

In the early part of June, Bro. and Sr. Schwalbe, with their daughter, returned to the field, after a pleasant year in your midst. We were happy to have them back, both for the sake of their fellowship and also because of the necessities of the work.

There certainly was a mountain of work to face. First of all there was the regular routine of receiving the supplies for all of the stations from the ship, and then to freight them to the coast stations. Saw-logs were again piled on the beach up to one-hundred-thousand feet or more. These had to be sawed and rough boards had to be planed.

In addition to these regular big jobs, other tasks were waiting. One of the mission houses had to be raised from the ground, as the sills were rotting. The foundations were strengthened and a cellar was dug. In this a home-made furnace was set up and is now doing good service. These furnaces are made out of the empty one-hundred gallon distillate drums. Galvanized sheet-iron is used to make the heat chamber surrounding the drum-fire-box. This is no longer an experiment, as it has been tried out at the local store for several years past.

Near the furnace the newly acquired "Kohler Electric Plant" was installed. The two mission houses and the store and shop were wired. The lighting plant has been doing very satisfactory service. Besides furnishing light, it also furnishes power for the washer used by both families. If it is more expensive than the old system of oil lamps, it is far more safe and satisfactory, and that means much in this "land of the long night."

The U. S. Signal Corps elected to set up a wireless station on mission ground, and so we were constrained to undertake the building of suitable quarters for the operator in charge. Of course we hired labor for this purpose, but it was an added responsibility for us. Then, too, our native assistant had had no home provided for him. He had been living in a rented cabin. Now a neat, serviceable house has been built for him. Though this was built largely without our direct supervision, yet it, too, added to our responsibilities.

Nor would it do to conclude our remarks about building

SLED REINDEER, ALASKA

Attention is directed to the Reindeer Problem of the Mission as given in the Report of the Board of Directors on page 20.

Reindeer in Alaska, before and after shedding their horns. They shed their horns annually, the males in April and the females in May.

operations without mentioning the green-house built last fall. Green-house gardening has been tested out in the make shift house first built. That, as it had not been sufficiently well built, was partly destroyed by a severe storm about a year ago. We have endeavored to build this new one wisely and well, profiting by our earlier effort. Time alone will tell how we have succeeded.

Sunday after Sunday, morning and evening services have been held. The Sunday-school, however, has been the brightest aspect of our work. The children have shown a steady interest and have delighted our hearts by their willingness to learn passages of Scripture and by their hearty participation in the songs. The attendance at the regular morning and evening services has fluctuated with the ebb and flow of visitors from all around.

We were able to make only one up-river trip during the summer. Communion was given at Akiatsoak and at Tulksak. The Akiak people were too greatly scattered at the time. Some were in the mountains, others out on the tundra, and still others at the fishing camps. They have been visited since by the winter trail. On this latter trip, a visit to the newly formed village at Quigogaluk was included in the journey. The inclusion of this new village, was urged by our late Bro. Kilbuck. The people hale largely from the old familiar Ogavik. Bro. Kilbuck used to say, "Ogavik is so surrounded by the graves of the dead that it is not a fit place for live people to inhabit."

We found the people well contented. They had an abundance of food. The fish run in summer had been ample for a good catch, and at present the rabbits are unbelievably abundant. Along parts of the river bank, the young willow shoots looked as if they had been mowed down with a scythe, and acres of saplings had been barked for their food.

The up-river members continue to show a real live interest in the Word, and in the services at their chapels. On the other hand there is a depressing moral laxness among the youth. This is due, no doubt, in part because the extremely youthful marriages are no longer prevalent, and there is no doubt, also, that the white man's dances encourage a boldness formerly looked upon with traditional disapproval.

At this station, we were able to rejoice with the children in a well rendered Christmas program. We were particularly delighted to have had the help of Miss Henkelmann and of Mrs. Gierke in the preparation of the program, and their constant help in the regular Sunday-school work is appreciated.

We closed the year with a candle service on New Year's Eve, and then gathered once more to fittingly close the year in His house at the midnight hour. With thankful hearts, and with

faith in Him, we enter the New Year, for He will be the same tomorrow that He was yesterday and is today.

In looking back over the half year with our people, we consider the undertaking of the Akiatsoak people as the most encouraging experience. It is the more encouraging because the idea originated with the people themselves. It was Helper Neck who conceived the idea of using one of the younger men whom he had taught to serve as a Helper in this far village of the Bethel District. He appealed to the "Akiatsoagamute" to support this Helper. To this call they cheerfully and enthusiastically responded. A day was set upon which they were to bring their donations. Most of them brought fish. These were sold later, and just the other day one of their elders turned over to the Mission the neat sum of $35.00. Later on one of the Akiatsoak elders expects to visit their Helper and his people. This same village also donated fish for Helper David at Bethel, who for some years has not been able to do fishing. Other congregations have undertaken to meet their local congregational expenses, and to make an annual collection for the destitute, but the above stands out as different from anything hitherto attempted.

Good for the Akiatsoagamute!

May their spirit be contagious!

Sincerely yours,

A. F. AND E. J. BUTZIN,
F. T. AND A. C. SCHWALBE.

SEMI-ANNUAL REPORT OF BETHEL, JANUARY TO JUNE, 1923.

Most of our visitation of villages and out-stations is done in the early part of the year. The people should also be visited regularly in the summer, but with our small force of workers we are often so crowded with work here at that season that this becomes impossible. But whenever we are able to go, we have the satisfaction of a hearty welcome. True, at some villages the welcome may seem less cordial than at others, but as a rule, the missionary is made to feel that the people are glad to see him. This spirit inspires one to devoted work. Sometimes we do become discouraged in the presence of so much weakness and ignorance and selfishness and vileness. On the other hand there are evidences of a longing for truth and light and salvation. We are made to feel their appreciation of our efforts in their behalf. And this appreciation is not the only cause for encouragement, but as we come into intimate contact with the people in their village and home life, and thus with their thinking and feeling, we obtain many a glimpse of an upward path leading out of superstition and darkness and evil. When we know the power of the temptations which have to be over-

come and can test the weakness of their power of moral resistance, we realize what miracles of grace have been enacted under our very eyes.

At several villages we could feel an interest stirring as never before. On the other hand, we also found indifference where there had been indifference before. At one village, one of our helpers approached a man, nominally a member of the Greek Catholic Church, though no priest had visited his village for years. This man told our helper that we "should do our own work," which, being interpreted, means, "Mind your own business!"

At Nanivagnagtlek, we have been greatly rejoiced to have a "medicine man" of the old school capitulate to the Lord Jesus. We had had scarcely faith enough to believe that he would give in. When we visited there in January, he told the missionary and helper Neck that he wanted to partake of the Communion. We put before him all that that step might mean. If he continues in his profession, we will receive him at the next Communion service, probably before Christmas. One of our Bethel men reported to us that shortly before the people of his village dispersed for their spring camps, he made a public confession of his faith, and again announced that he no longer is a "medicine man." Who can tell what were the stirrings in that old "medicine man's" heart before he disowned his old craft, which once had been the supreme power among his people? At this same village the people are planning to build a chapel next summer. But no trees grow there on the tundra, so the tundra people are unable to obtain lumber, unless it is furnished by the Mission. But if the Mission can furnish the lumber, they will transport it from Bethel and erect the building. Would not some Congregation, Sunday-school or Society like to invest in a chapel at Nanivagnagtlek, Alaska? The cost would probably amount to between two and three hundred dollars.*

At Bethel, we have had well attended native services all winter long. The Passion Week and Easter services were most encouraging. The readings were well attended from beginning to end. The attention was rapt. What were the thoughts in the minds and hearts of the hearers as they followed the old, old story, ever new? May their faithful attention give rise to a deeper loyalty and a more sincere devotion than they ever felt before!

On Maundy Thursday evening, the Communion service was attended by a larger congregation than we have ever served here before. With our Bethel people, many were present from Akiatsoak and from the deer camps.

* Since this report with its accompanying appeal for the lumber for a Chapel at Nanivagnagtlek appeared in The Moravian of August 1, 1923, the congregation at Nazareth, Pa., the Rev. Paul S. Meinert, pastor, has undertaken the matter of raising the amount needed.

On Easter, the three native services of the day were crowded. At the Love-feast in the afternoon, every available space was filled. The choir delighted us with enthusiastically and well rendered selections. It was a happy day for the workers and for all the people.

The Sunday-school work continued satisfactorily all winter. Now that the spring days have come, the interest is not so intense. The native children, in common with children of our own race, prefer the out- to the in-doors when spring comes.

Early in May, we had a special "Bird-Sunday." The native people are cruel to animals. This is very evident with the boys when they get their first bows and arrows. The birds that we welcome and love, they delight to shoot at, and sometimes hit; and boys and girls alike would consider it unnatural not to rob the song birds' nests!

One of our neighbors had colored sketches of some of our local birds. These decorated the wall. The Signal Service family loaned their canary, which sang sweetly throughout the exercises. The children of the Sunday-school sang songs and gave recitations appropriate to the occasion. We hope that some slight impression has been made in behalf of our feathered friends.

And now that the brief summer is again at the door, the boats have been repaired, ready to receive the supplies shipped from the "outside." A new boat is one of the crying needs of the field. The old scow has seen her best days of service. The storms in conjunction with the flats of Kuskokwim Bay have beaten the best life out of her. And without a proper carrier, the coast stations cannot be continued. We may be able to have a proper ship built right here at Bethel. Plans for it are being considered. If this is feasible, it will be most satisfactory to the missionaries who have charge of the boats, and most economical to the treasury of the Society.*

With a feeling of interest and wonder, we look forward to the coming of the ships. Will there be reinforcements* or will we go on as we have before? Forward or ——?

Very sincerely yours,

THE MISSIONARIES AT BETHEL.

ARTHUR F. BUTZIN, Superintendent, Kuskokwim District.

2. QU'NHAGAK, SEMI-ANNUAL REPORT, JUNE TO DECEMBER, 1922.

Another half-year has rolled away, with its joy and sorrow, its labor and rest. In the following, we will endeavor to give an account of our life here during the last six months.

Although labor has been plenty, we too have experienced joy

* The Report of the Board of Directors, in the paragraphs dealing with Alaska, furnishes further information.

and sorrow and parting, such as this earthly life brings to all. Nevertheless we can only praise the Lord, for at all times He has been with us, and His goodness has been renewed every day.

Brother and Sister Drebert, with "our sunshine," Willie, left us after our last report was written. Our only wish is that their furlough may bring much strength to them, and that they may find much joy and encouragement for body and soul, so that with renewed strength they can return to their work.

The summer season here did not bring us any summer weather. We have had different summers before; sometimes stormy and wet during their first half, but later fair, or the reverse. But this summer it has been wet, dark and cool all the time. What that means here can hardly be understood by people who have not lived under similar conditions. All the mossy, swampy land was water-soaked. To dig in the garden was neither easy nor agreeable, nor did the results look promising. The fish arrived, but the fishing, and the spitting and hanging of them up was wet work. Fortunately, every now and then, there would be a day, or a half day, that would be dry with a good strong wind blowing. These winds helped to dry the fish to the extent that all could be brought in unspoiled.

After the fishing, several of the people began to build houses, and eight new houses were erected, but the work was very difficult. First of all, wood had to be brought by boat. Wood is now very scarce, as no drift wood has come down for several years. Then, what in a good season two men could do in two days now took ten or twelve. Wet and often half rotten wood had to be hewn and fitted together. Sometimes nothing could be done for days, so that winter set in by the time the buildings were under roof.

The harvest in the gardens was poor. Light and heat had been wanting.

In such seasons sickness is likely to prevail. However, the children, although frequently compelled to be out in the wet, were not sick, and in fact, no sickness of any consequence visited us. This has seemed wonderful to us.

One sad accident occurred toward evening of the third of July. The river has cut a deeper channel in the slough on the north side of the village. Here there had been at one time a good landing place for the kiaks when they came in loaded with fish. Several families had moved there, living in tents, ready for fishing. One of the families had a little girl of three years. That evening she had just been seen near the tent. Then in a moment, when nobody saw her, she must have run to the bank of the river and have fallen in. The swift current must have taken her at once out to the main river and out to sea. All the men went out at once in their kiaks hoping at least to find her

body if they should not find her living. But strange as it may seem, she has never been seen any more. The parents were very sad, and we all sympathized very deeply with them. We realized how poor is man's comfort to such bereaved ones, yet we know that if not one of those, we might say useless, sparrows can fall to the ground without the Lord's permission, far less could this child fall into the river without His knowledge, and certainly His angels were with her. We know that only the little body is lost. Her soul rests in the arms of her Saviour.

In due time it turned colder, the ground froze, and at last we had solid footing again, and all were glad when feet were free from mud. Then we had some snow, but thus far little real winter. The first snow soon disappeared from the effects of a southern storm. The ice on the river was weakened and was soon carried away by the swift current. The lakes alone remained covered. Until the 23rd of December, the land everywhere was entirely free from snow, and we almost had "a green Christmas," but that it did snow the day before.

Foxes were plentiful this year, but our people have been accustomed either to set their traps in the snow, or to follow their track in hunting. On account of the lack of snow, therefore, few were caught or shot.

Nevertheless a spirit of thankfulness has prevailed and we reviewed the Lord's goodness to us on Thanksgiving Day, and in spite of the fact that furs, the only money here, were scarce, the thanksgiving offerings were better than ever, amounting to $60.00.

The school teachers arrived during the latter part of September, and school was opened on October 1. At the beginning there were more than 30 children and more and more arrived until at Christmas there were 67 in school with others still to come.

Christmas was a joyous time. Friends outside had helped us with some gifts for the children, and the teachers, with the girls had done much sewing, in order to give all the children some clothing. The teachers, too, had taught the children Christmas songs and recitations. Then the five white men living here at present helped with gifts for the widows and the poor. Upon such occasions, our church is too small. We now have 145 persons living here, and at such festivals visitors come from other places. Our church was crowded, and we hope that every one received a blessing.

As no new people have come to Quinhagak, no adult baptisms can be reported. The people have been very considerate and friendly. All services have been well attended, and prayer is asked for whenever troubles and trials come.

No mission trips could be made, in the first place, because

we have been too short-handed, and in the second place because the trail has not been good. The conditions were such that travel would have been exceedingly hard upon man and beast, and most of the time would have had to be spent upon the road.

Ivan Petluska is again caring for the people at Eek, and has, thank God, a number of good men there to help him.

Josef Brown, although not regularly installed as a Helper at present, assists and teaches the people at Akiatsoak.

Good News Bay and Portage Bay, we are sorry to say, are like orphans. We have no suitable Helper to go to either place, and the mission force is getting smaller and smaller. Shall we baptize people, receive them into the Church, and then not care for them? This, in former years was our complaint aginst the Greek Church, and now we almost have to do the same.

Pray that more workers may be found willing to build the Lord's Kingdom! A wonderful and a beautiful opportunity is here, to teach the children, who in future years will either honor or dishonor the Mission, yet at present, the schools are almost entirely out of our hands. At the same time the grown-up people long to have a friend to teach and to help them. Where are the workers?

At the same time we thank our friends for all that they have done, and for all their prayers. Continue, please, to pray until all here shall know their Saviour!

A. STECKER.

QUINHAGAK, SEMI-ANNUAL REPORT, JANUARY TO JUNE, 1923.

As in other years, we closed the old year gathered together in the school, where we had singing, and later tea, and at the close united in prayer, asking forgiveness for all our sins in the past, giving thanks for all our help and blessings, which were many, and asking for help and guidance in the coming year. Now, we have to give thanks, because our prayers have been heard abundantly by our Lord and Saviour.

There has been more sickness than usual, especially among the children, but we are witnesses to our Saviour's help, as all have survived.

The men have been more successful in trapping and hunting fur bearing animals, in spite of the fact that there was very little snow, making hunting and trapping very difficult. Our men are accustomed to set their traps in the snow. When snow came, it did not last long, or mild weather made it soft, and frost made it icy, so that traps would not spring. For hunting with the guns, it was also difficult, as on the icy snow, or snowless land, no tracks could be seen. Therefore, we were very thankful that, with all these adverse conditions, so much fur could be secured.

The children have had school until the first days of April, when

our teachers left for Bethel. The number of children in attendance has been very large, and we hope that this time of learning will help them to grow up to be better and happier than their parents, who had no such advantages.

Our helper, Ivan, made one mission trip to Good News Bay, around the coast and to Togiak. The trip, in one way, was not complete, on account of the weather and sickness. The difficulties of travel can best be described from the conditions when Ivan started. He wanted it cold, so that the ice would be safe. He arrived here when the thermometer registered 18 degrees below zero with a north wind blowing. The next morning it was mild, but fair, so he left with one man from here. The next night and the following day it rained heavily, and the weather was as changeable as this during all of the two weeks that he was away. The creeks opened more and there was deep water on the lakes.

He visited all the villages, except three on the Togiak River, where it was too dangerous to go. In Togiak, where the school is located, there was a great deal of tonsilitis, and when they returned from the other villages, the doctor, who had arrived from Nushagak, had quarantined the village. Everywhere they were well received and all listened to the message.

Unfortunately, drink is a great evil in Togiak. And still more unfortunately, drink has been brought to the people by former Greek priests. As long as we have no one stationed there, much progress can not be expected.

We were very glad to see Ivan and his companion return safely, wet, of course, but, thank God, well. Ivan has been very faithful at Esk, and we are glad, very glad, for it!

Bro. Butzin made a visit here, and on his way administered the Communion at both Apokak and Esk, for which we were thankful, as we could not well do it from here.

The spiritual life here has, thank God, been good. Twice a week, as usual, we have studied a translation of the Gospel of Matthew with a number of men, and these evening hours were hours of joy. All of the men were eager to hear more and to learn more. The church services were crowded until after Easter, when some families moved away.

The Passion Week has been observed as usual with the daily readings, speaking to all communicants, Communion and the Easter services. Early Easter morning, we could hold a service out of doors, as it was a beautiful, mild morning, with a beautiful sunrise.* In the afternoon we held a Love-feast. Here, this is in

* This condition of the weather in Alaska at Easter, 1923, was in marked contrast with that in the States. A number of our congregations in Pennsylvania found it impossible to hold their usual out-of-doors service on account of the intensely cold weather.

the nature of a farewell meeting, as after Easter, the spring migrations begin.

That the Word of God is gradually becoming better understood is shown by the remarks made after the services, and especially by the desire for prayer to be made for and with them in times of sickness. At the services, eloquent addresses, or illustrations gathered from far and wide, would be of little use. We can only direct their attention to what we believe that Christ wants us to do, and that our daily life must and shall be as He wishes it to be. This is all our theology, and it is what they need and want.

We must express our thanks here to one of our teachers, Miss Lysers. She had never played an organ before, but was willing to try. Well, soon after her arrival, when, in one of our meetings, we had started a tune twice, and had not succeeded, she volunteered to help a little. That little was of so much help that she consented to play, and continued to do so until the time came for her to leave. And we have been very thankful.

After Easter those who hunt squirrels, and the deer-boys, who had been here, left for the mountains. The men went out to the open water. The land was free from snow, and the ice on the lakes unsafe. It has been the mildest winter here that the writer has known. Only two nights, it was 23 degrees below zero. We had much rain, but after Easter, the north winds made it cold again, and for four more weeks the ice on the lake was safe again.

This was a great help to our people, for the men were about three or four miles out, and, thank God, were very successful in their hunt for seals. Some would come over the ice, and get the boys to come out with dogs and sleds, for which the boys were very willing. Out, the teams went, and about two hours later came back over the lake here with their loads. On land, we gave them a hand, every one rejoicing over the blessing of the Lord. The best day, while sleds could be used, was one day when 58 seals were brought home. Later sleds could not be used, but one morning a good number of kayaks came in with 84 seals and the meat from one walrus. This was the banner day.

Most of the men, if they were not too far away, came home on Saturday in order to be here over Sunday. On Monday, they would be out again, returning in from two to four days with another load. The weather has been remarkably good. At times the wind hindered some, but not very often. May has brought beautiful, warm weather, and the men could gather the Lord's gifts.

O, what a blessing! For we recall the year in which people in Quigillingok starved. How different it was then! Throughout the whole spring, all our men together, doing their best, caught only six small seals. Then fat was at a premium. Now, such a rich harvest! O let us praise the Lord for His goodness!

For six weeks the men could hunt, and none came to harm. Later, the ice broke more and more and floated away. Then about the 19th of May it turned cold and foggy. Twice it snowed, —a sign that the Kuskokwim ice had come. There must have been a lot of ice for it remained cold here for over a week. This ended the seal hunting, but the men were tired out with the hard work. Sometimes, some had had as much as 800 and more pounds in their kayaks. After the hunting they were busy drying the meat, storing the oil, and getting ready for the fishing.

And so with much work and many blessings, this half year has passed. We were glad that we could work and that we had the work to do. We were thankful, too, for the many spiritual and temporal blessings that attended our labors.

Now we are looking for the ship to come, and for new workers. We will be happy to welcome them.

We thank our friends who have been praying for us, and ask them to continue to pray that our work may continue to go forward.

A. STECKER.

3. QUIGILLINGOK..

SEMI-ANNUAL REPORT, JUNE TO DECEMBER, 1922.

As usual, for two months during the summer, the people of Quigillingok were at their fishing camps at the mouth of the Kuskokwim. One family only remained here.

Three times the missionary visited the fishing camps, and twice he made the trip for mail and supplies from there to Bethel. At the camps there are always a large number of people from other villages, but sometimes it is difficult to hold services, particularly in rainy weather, as they must be held in the open air.

Once the missionary's wife would have gone along to Bethel, but the Kuskokwim is far from here. Then, on account of the mud-flats, the boat has to go far out from the land and is often tossed about by the choppy waves. These trips are always uncomfortable, especially when it is windy. We are always glad and thankful, therefore, when the weather is clear and calm. But there were not many such days during this past summer. most of the time the heavens were covered with clouds which poured forth their floods upon the swampy tundra. As the water in the lakes near the station is not good, we have to depend upon rain-water during the summer. There is a large tank at the gable of the dwelling house into which the water runs from one side of the roof. Every summer we have had plenty of water, but this summer there was an abundance.

Early in October, a white man, going by motor-boat from the Kuskokwim to a village near Nelson Island, undertook to bring

our mail that had arrived at Bethel in September, but lost it in a storm not far from Quigillingok. We had waited for it for a long time and were sorry to lose it, particularly as we learned that there were several letters among the mail, but we do not know from whom they were.

There is little that is new to report about the spiritual life and work of our congregation. The work has gone along quietly and steadily. The regular services have been conducted and the average attendance has been good. There are some here, as, we suppose, everywhere, who are somewhat indifferent, and do not make use of their opportunities and privileges to hear the Word of God.

Having no native assistant, the missionary himself conducts all of the services. A young man who was appointed Helper last Spring, but who should receive further instructions before entering fully upon his work, has been absent so much of the time that he has been of little help up to the present time, and it is doubtful whether he will be of any help in the future. He is not salaried. Realizing how important it is that a missionary should have a faithful native helper in the spiritual work, we are sorry that none can be found among the men here qualified for such a position.

With regard to our work at the out-stations, or villages, the missionary here is like a man who has eight farms of uncultivated soil, on one of which he is living, while the seven others are far away. Every year he visits his farms twice, and works on each for some days. When he comes again, he finds that the little work which he has previously done has not been enough to cultivate the soil, and that the seed which he has sown cannot grow and bear fruit without further care. However, we do not believe that the sowing of the seed of the Word of God has been in vain at these villages, but it is of very slow growth, and under the present conditions we cannot expect much more. "He that soweth sparingly shall also reap sparingly."

When we see the great need all around us, we are much impressed with the want of more help. We very much deplore the lack of trained, efficient and faithful native Helpers. Without these and without a school, it is impossible for one missionary to do justice to the work of the station and of the distant villages where 281 of our Christians are living surrounded by heathen.

As told in our last report, some men were appointed as Helpers last Spring. They were told to come together at the station for further instruction. At the end of August, two of them came, and the missionary tried to teach them as much as possible. Unfortunately they remained here only one week. After they had gone the third one came, but a fourth could not come because he had been ill. Two of these men are not yet able to keep any services, and the other two can do so only to a limited extent.

The statistics show that the number of our members in this dis-

trict has increased during the past year by 41. Six adult heathen were baptized, and 39 children of Christian parents, while 8 persons were confirmed. The total membership in the Quigillingok District is now 407, not including 13 adherents, or "new people."

We close this report with thankful hearts to our God and Saviour, through Whose grace we have been able to continue in our work among these Eskimos, although much of the work which should be done remains undone! We are thankful that there are dear brethren and sisters who remember us before the Throne of Grace. The last mail brought us letters from seven unknown friends in Dinuba, California, who write that they will pray for us, our people and our work.

May the Lord our God graciously hear our prayers!

Very sincerely yours,

JOHN AND MARY HINZ.

QUIGILLINGOK, SEMI-ANNUAL REPORT, JANUARY TO JUNE, 1923.

During the period under review, the spiritual work has continued in the accustomed manner. The services on Sundays, and twice during the week, have been held as regularly as possible, and have been generally well attended, especially by the women and children, for the men were sometimes out for several days, or a week, hunting and trapping. The meetings during the Passion Week could not all be held, on account of snow storms. Even the celebration of the Lord's Supper, which usually takes place on Maundy Thursday, or Good Friday, had to be postponed until Saturday.

Our Christians at the villages have been visited several times, and the Gospel has been proclaimed to them, and the Holy Communion has been administered at Anorak, Orotok and Tshalin, but not at the other villages, for there the conditions of their homes and kashims were such that it could not be done. There are heathen at all the villages who also like to see and hear the missionary and to attend the services. Some of them are willing to become Christians, but they are not yet far enough advanced in their knowledge of the Christian truths, and not yet strong enough in their faith to give up their old manner of life.

There is, for instance, a man who would like to have his children baptized. When he was told that his children can not be baptized as long as neither he nor his wife are Christians, he said that he was afraid that he would not be strong enough to resist the temptation to practice sorcery. But he said, "I know that what you preach is true. I know it, for *the* above has revealed it unto me. Therefore, I cannot contradict the word which you preach." There is an inner struggle, a conflict between light and darkness, not only among the heathen, but also among some Christians. The mis-

sionary still has to combat the old traditions and superstitions, the influence of which makes itself especially felt when illness and death come to the people.

During the time covered by this report, twelve children of Christian parents and three adults have been baptized and four young people have been confirmed.

A boy at Tshalin, sixteen years of age, who would have been baptized in February, froze to death in a snow storm in January. In that snow storm, the writer, too, was on the way, but fortunately he arrived at a village before the storm became too severe. Traveling in a snow storm on this coast, where there is neither tree, nor bush, nor shrub, is sometimes pretty hard and dangerous.

On my last trip, at the end of March, I found that the people, at some villages, were very short of food. At Tsifaranek, they were on the verge of starvation. I had to hasten to return, for it was impossible to get any food for the dogs. I had taken along only enough dried fish to last for five days. Some of the people begged me very hard to give them fish. Upon my return, I sent them dried fish, and some of the men came to Quigillingok for food and ammunition. As all their dogs had starved, the men had to push their sleds from Tsifaranek to Quigillingok, a distance of about 70 miles. Later they caught seal, and had plenty of food.

These Eskimos along this coast are poorer and have a harder life to live than others. A great disadvantage here is the scarcity of wood. It was very scarce this last winter. When they have wood, they usually build a fire in the kashim every second or third day. This winter they could not do it as often as that. When I visited them, the kashims were very cold, and the roof, or ceiling, would be covered with frost. It is hard sometimes to keep services in such a room.

On the whole, the health of the people has been good, and only a few deaths have occurred. The cause of death is usually tuberculosis. In February, a woman at Anorak, about five miles from here, died at the age of 60 years. She was a sensible and an intelligent Eskimo woman, and an example of cleanliness and thankfulness. As long as her six children were not yet grown up, she kept them as clean as possible. The whole family was baptized in 1912. She was always glad and thankful whenever she had a chance to hear the Word of God. When I visited the people at Anorak in January, she could no longer leave her house. Therefore, I kept a service in her house, and she partook of the Lord's Supper in fellowship with her husband, children and relatives to the number of thirteen persons. She realized that her earthly pilgrimage was drawing to its close. She said that her thoughts were always with Jesus. Early on Sunday morning, February 18, she departed this life and we believe that now she is there where her thoughts had been, with Jesus. The missionary was notified immediately of her

departure, and in the afternoon, the funeral service was held at Anorak.

Looking back, we have much cause for praise and thanksgiving to God, Who graciously has kept us in health that we could carry on the work at the station, and enabled us to make several missionary trips to the villages.

A missionary couple, alone at such an out-of-the-way corner of the world, feels especially thankful when both are well and each can do his and her share of the work.

May it be done always to the glory of God!

Sincerely yours,

JOHN AND MARY HINZ.

1. STATISTICS, JANUARY 1, 1923

DISTRICTS	Communicants.	Baptized Adults.	Under Discipline.	Baptized Children.	Adherents, or "New People."	Total.
Bethel	183		1	260		444
Akiak	227		4	186		417
Quigillingok	188	15		204	13	420
Quinhagak	384*			452*	8	844
	982	15	5	1102	21	2125

The Bethel District has 8 outstations; Akiak, 4; Quigillingok, 8; Quinhagak 12.

The Bethel Sunday-school has 95 scholars and 7 teachers; Akiak, 102 scholars and 2 teachers; Quigillingok, 42 scholars and 1 teacher; Quinhagak, 115 scholars and 1 teacher; total 354 scholars and 11 teachers.

Bethel District is served by 2 missionaries, their wives and 4 native helpers; Akiak, by 2 native helpers; Quigillingok, 1 missionary, his wife and 5 native helpers; and Quinhagak, by 1 missionary and 1 native helper.

*Details incomplete.

JOHN HENRY KILBUCK.

John Henry Kilbuck was the son of William Henry and Sarah Kilbuck and the great grandson of Gelelemend, Head Chief of the Delaware Indians, of revolutionary fame, and the great-great-great grandson of Netawatwes, King of the Delawares.

In 1775 at Braddock's defeat, Major William Henry, the ancestor of the well-known Moravian Henry family, of Boulton, near Nazareth, Pa., at the risk of his own life saved the life of Gelelemend, who was fighting on the American side. Out of gratitude for this, Gelelemend ordered that all his descendants, male and female, should forever afterward carry the name of Henry prefixed to their family name, an ordinance which has been faithfully kept for 167 years, even unto this day.

Our Brother John Henry Kilbuck was born of Christian parents in the then Indian Territory on Wednesday, May 15th, 1861. Being recognized by the missionary as a lad of special gifts he was sent to Nazareth Hall, Nazareth, Pa., to be educated, and from there went to the Moravian College and Theological Seminary, Bethlehem, Pa., and took the full classical and theological course, receiving the degree of B. A. in 1882 and B. D. in 1884.

Brother Kilbuck was ordained a *Deacon* of the Moravian Church by the late Bishop Edmund de Schweinitz, S. T. D., at Bethlehem, Pa., on Wednesday, April 16th, 1884, and a *Presbyter* by the late Bishop Henry T. Bachman, at Bethel, Alaska, on the Sixth Sunday after Trinity, July 5th, 1891.

On Tuesday, March 24th, 1885, at Independence, Kansas, he was united in marriage with Sister Edith M. Romig, daughter of Brother and Sister Joseph and Margaret Ricksecker Romig, who had been born at New Westfield, Kansas, while her parents were missionaries among the Indians.

Brother Kilbuck served as missionary among the Indians at New Fairfield, Canada, commonly called Moraviantown, from 1884 to 1885, while the then missionary in charge, the late Brother A. Hartmann, with Brother W. H. Weinland, was engaged in an exploratory expedition in Alaska, which resulted in the establishment of the Alaska Mission.

In the spring of 1885 the two classmates, the Brethren Kilbuck and Weinland, and their wives, accompanied by Brother Hans Torgersen as lay assistant, left for Alaska to found the new Mission among the Eskimos. Brother Torgersen was unfortunately drowned almost immediately upon their arrival at the Kuskokwim River. Illness in the family compelled Brother Weinland to return to the states in 1887. Brother Kilbuck remained the missionary in charge at Bethel, Alaska, until 1898.

Thereafter he entered the service of the Federal Bureau of Education of the United States Government first as a public school

teacher in Alaska, but eventually rising to the position of Superintendent of Schools and Reindeer in the Kuskokwim District. He was considered one of the most valuable men in the service. Although in Government employ he never lost his interest in the Mission, and was as helpful as possible to the missionaries in many ways. He mastered the Eskimo language to a high degree of perfection and was greatly beloved by the Eskimos. It was his great desire to return to the work of the Mission, and he was finally released from Government service in June, 1921, and from July 1st, 1921, to the day of his death he was the greatly beloved missionary at Akiak. It was hoped that he might serve many years. In a letter dated December 12th, 1921, the last received from him, he expressed his great joy in the work and his hope long to continue therein in order to train, as had been planned, native Evangelists and Catechists. But it had been ordered otherwise.

He was called to his eternal reward on February 2, 1922, at Akiak, on the Kuskokwim River, Alaska, aged 60 years, 8 months and 18 days. Typhoid fever was the cause of his death.

His marriage union was blessed with four children, two of whom preceded their father to the eternal home.

Comparatively few of our people in the States knew Brother Kilbuck personally, but there are hundreds and hundreds of Eskimos, who will rise up and call him blessed.

The Rev. Eugene H. Oerter and his family, who have gone to the assistance of the Rev. William H. Weinland, Superintendent of the "Ramona Mission," among the Indians in Southern California.

The Rev. E. H. Oerter, Mary Jean and Mrs. Oerter (m.n. Weber).

An orchard of Almond Trees in bloom in February, at Banning, California. Banning is the home of the Rev. William H. Weinland, Superintendent of the "Ramona Mission."

IX.

"THE RAMONA MISSION."

THE REV. WM. H. WEINLAND, SUPERINTENDENT

REPORT OF THE MISSION AT MARTINEZ, FOR THE YEAR 1922.

The death of Bro. S. H. Rock, early in January, 1922, after having served this station for four and a half years, left us very short handed, as the Board had no one to fill Bro. Rock's place. This is the largest of our Indian congregations in Southern California, and to give them only an occasional service, would soon lead to the disintegration of the work which it has cost many years of patient toil to build up.

Hence we put the situation before the Indians, with the result that they chose one of their number, Martin Lopez, to lead in the study of the Sunday-school lessons, promising that on their part they would attend every Sunday, and support their leader in every way possible. Mrs. Esperanza Lomas was chosen teacher of the Primary class. These two Indians are amongst the most progressive on the Reservation, and it is a matter of great encouragement to us that they have been willing to dedicate their influence to the furtherance of the Lord's work amongst their own people.

I have preached here and at Potrero on alternate Sundays, during the week my wife and I have visited the Indians in their homes as much as possible. The greatest drawback to this arrangement is the fact that the two stations are sixty miles apart, and while the State highway is being built, travel over rough detours is hard both on car and passengers.

Much literature from the Inter-Church Commission has reached us, showing the need of making the rural church a social as well as a religious centre. If this be true amongst white people, it applies with even greater force to work on an Indian Reservation, where social advantages of an elevating nature are almost entirely lacking. To meet this need we held a picnic in June, when seventy-six Indians sat down to lunch together, and spent one day in singing and playing games. On other occasions my magic lantern was made use of to entertain and instruct, and more gatherings of this same nature are planned for the future.

After the hot weather was over my wife and I moved our headquarters to Martinez, in order the better to look after the work there. We have enjoyed the mild climate of the desert, and, excepting for colds and my yearly-occurring bronchial trouble, our health has been good. In fact, excepting for the months of July, August and sometimes a part of September, no one could wish for a more delightful climate. Sister Weinland

organized the Indian women into a sewing circle, which up to Christmas met twice a week. Numerous comforts and garments were made for distribution to the needy at Christmas.

The Christmas exercises were held on the evening of December 25th. Our friends in the east had remembered our Indians liberally, so that every one who came received some gift, besides candy and apples. The singing was very creditable. Our Indian orchestra, consisting of piano, violin, cornet and trombone, added greatly to the enjoyment, and everybody was happy.

During the year the Reservation lands were allotted to the Indians in severalty, each man, woman and child receiving forty acres of good land. Strange to say, however, many of the Indians refused to accept their deeds. These objectors seem to be governed by several motives, amongst which may be mentioned:—

They regard the division of land as the white man's way of doing things, and they prefer the old Indian, communistic principle of land tenure.

Then also, the uneducated ones are set against any innovation, no matter how beneficial that innovation may be.

And, strange to say, this class of Indians want nothing to do with any agency or means that is calculated to help them to become self-supporting. They have been told that the white man has robbed the Indian, and that it is the duty of the Government to support them. So let the Government do its duty, and beyond that let them alone. Amongst this class of Indians, the worker who will not beg for them is persona non grata.

In this connection it is gratifying to be able to report that, with but few exceptions, the members of our congregation have accepted title to their allotments.

In numbers we have gained very little during this past year. In growth in grace we have seen much to encourage us, and we feel that it pays to devote our time and strength liberally in behalf of these dear people.

Report of the Mission at the Potrero for the Year 1922

During the earlier years of the Mission work in Southern California, I spent no little time in itinerating amongst the Indians scattered through the mountains and valleys, preaching wherever I could gain an audience, making frequent use of my magic lantern to illustrate the life of Christ, Pilgrims' Progress, or temperance topics. I always spoke in English, but as many of the older Indians understood very little English, I employed an interpreter wherever it was possible to find one.

One of these preaching places was at Warner's Ranch, where

a bright Indian girl interpreted for me on several occasions. Recently she told me:—

"I was a Catholic, and knew almost nothing about the Bible, or for that matter about the Christian religion. So when you asked me to interpret for you, I did it as I would have interpreted a case in the court room,—as accurately as possible, but it was altogether an impersonal matter with me, being your religion, not mine."

However it set this girl to thinking, and the Holy Spirit did the rest. In the course of time she was sent to Carlisle Indian school, and after graduating she entered the Government Indian service as a teacher, married, after which she and her husband made their home at the Potrero, and attended our services more or less regularly. Her husband was a Catholic, but the working of the Holy Spirit gave him no peace and several years ago the whole family joined our church and at once became a power for good.

When, therefore, the death of Bro. Rock made it imperative that I should have some one to lead in the study of the Sunday-school lessons on the Sundays that I must be absent at Martinez, Mrs. Pasquale Armijo, who as a girl had interpreted for me at Warner's Ranch, became the logical choice. And her work is being blessed. Like the Shunamite woman of old, she possesses an unquestioning faith. Like the prophets of old, she pleads with and warns her people, which, coming from one of their own number, has more effect that if it came from one of another race. It is the Lord's doing. Let us thank Him for His marvelous leading, and never forget to sustain Sister Armijo by our prayers.

Our celebration of Easter was marked this year by a striking demonstration of the power of the Holy Spirit. A mother, past middle life, a member of our communion for years, expressed a desire to reconsecrate herself to the service of the Lord, and standing before the congregation she made a new confession of faith in Christ Jesus. At this service also, a man of middle age, who had failed to find peace until he found it in faith in the cleansing blood of Jesus, made public confession and was confirmed. The church was crowded to hear these confessions, and many took home with them a new view of the saving power of Christ.

On March 26th, Mr. P. M. Livingstone, an inmate of our Infirmary for a year and a quarter, died, being in his ninety-third year.

During the year our Infirmary has been in almost constant use. It is of course free to all Indians, and its convenient, sanitary arrangements are greatly appreciated.

On March 20th, a Conference on Indian Welfare Work, led

by Mr. C. W. Linquist, Secretary of the Y. M. C. A. on Indian work, was held at Riverside. By unanimous vote this conference placed itself on record as heartily endorsing our Moravian Indian work in Southern California.

New shingles being an imperative necessity on the Potrero parsonage, the Indians gave free labor, and in two days the roof was complete.

For several years our work has been hindered by a Government employee who was a "wolf in sheep's clothing." A sentence of seven years in the federal prison at Leavenworth and a fine of $3200.00 for robbing the Indians, has put a quietus to his machinations, since which we have been given Government employees to work with who are of high grade, and who help instead of hindering our work.

If the friends who remembered our Indians so liberally at Christmas could have seen how happy they made them, I feel sure they would have felt amply repaid for their kindness.

Asking that you will continue to support us and our Indian work by your earnest prayers, we remain,

Sincerely your missionaries,

W. H. WEINLAND,
CAROLINE Y. WEINLAND.

4. STATISTICS OF THE "RAMONA MISSION," SOUTHERN CALIFORNIA.

CONGREGATIONS	Communicants January 1, 1922	Gross Gain	Gross Loss	Communicants January 1, 1923	Non-Communicants	Children	Total Membership January 1, 1923	Total Membership January 1, 1922
1. Martinez	57		1	56	4	45	105	101
2. Potrero	45			45	6	32	74	72
3. Rincon and Pechanga	4		2	2		2	4	5
Total	106		3	103	10	70	183	178
Increase +							+5	
Decrease —				—3				

W. H. Weinland, Superintendent in charge.

Thermal, California, December 7th, 1922.

Dear Moravian:—

The time for the annual report of our Indian Missions has not arrived, but it has seemed to me that a few notes regarding the work in general might be of interest.

Since the death of Bro. Rock last January, the plan of the Board to have one man serve both the Mission at the Potrero and the one at Martinez, near Thermal, has been in operation. The distance between the two stations is sixty miles, and I have been preaching at the two stations on alternate Sundays. During the summer months the heat of the desert was too forbidding to make lengthy visits possible. This will be readily believed when I state that for weeks the mercury never fell below 100 degrees Fahrenheit in the shade, and on the hottest day the mercury reached 127 degrees. But if this Mission is not to suffer under the present arrangement, special attention must be given to these Indians. Hence, with the coming of cooler weather, Sister Weinland and I moved our headquarters from the Potrero to Martinez. This was no arduous task, since our children are all out of the home, we have no horse, cow, chickens, dog, cat, or bird to leave or take along, and both parsonages are furnished with all essentials for Mission housekeeping. I say "Mission housekeeping," for our manner of living is of the simplest.

And busy days these have been. Besides the usual visiting of our Indians in their homes and looking after the sick, Sister Weinland has organized a sewing circle which meets twice a week, the special work at present being the making of comforts, some for immediate distribution to the aged and the sick, others to be given as Christmas presents. Friends in the East have sent patches, also garments which can be placed to good advantage, all of which help is greatly appreciated.

Much of my time has been spent in getting the surroundings of the church and parsonage into proper shape. Our Mission buildings are good, but fences are down, and the whole place was so overgrown with weeds and brush that passers-by could scarcely see the Mission at all.

When this Mission was started the Government gave us the use of ten acres of land "for missionary and educational purposes," and to this tract S. P. G. now holds title by original patent. But, although this Mission is now almost thirty years old, most of the Mission land is still primeval jungle. You ask, why has no use been made of this land? To this I answer, for several reasons.

First of all, for years there were absolutely no data as to surveys, and it is only within the last year that any accuracy has been obtained as to the proper boundaries of our land, and even now the Board has before it a proposition from the Government that we surrender a strip on the west and receive in lieu thereof a corresponding amount of land on the north in order to bring our tract

into conformity with the surrounding tracts.* This uncertainty as to boundaries has naturally been a deterrant to our improving land which might belong to other parties.

In the second place, during his residence here as missionary in charge, Bro. Woosley did heroic work in clearing and planting part of our land, also in putting down an artesian well to furnish water for irrigation purposes. But Bro. Woosley was a pioneer on the desert, and the world over, pioneers seldom hit at once on the crops which ultimately prove adapted to a new country and climate, so that the fruit trees which Bro. Woosley planted have all died out. And just when he was ready for a new effort, sickness in the family compelled Bro. Woosley to leave the desert.

In the third place, to clear, plant and work this Mission tract properly calls for money, which has never been available.

And yet, this Mission land should be utilized. It could be made to produce a revenue towards the support of the Mission.

Furthermore, the Mission farm should be an object lesson to the Indians in economy and thrift, which it is not.

The Government has provided a liberal amount of land for each and every Indian, so that they could make a good living therefrom, if they would make proper use of it, which few of them are doing.

Some one will ask, "Why don't you teach them to use their resources?" To this I reply, *How can we consistently preach thrift and economy while our own property and resources are going to waste?*

It is my purpose, in so far as I am able, to remedy this unfortunate condition of affairs. How do I propose to go about it? First of all, as to funds. When a year ago last March I was compelled to purchase a new auto, the Board assisted me to the extent of loaning me enough money for the first payment. They have now agreed to my proposal that instead of my paying this loan directly to them, I may use this amount as a fund for getting water to the land and planting as much of it as I can to some suitable crop.

Of late years the white people of the desert have found that the land and climate are well adapted to dates, figs, grape fruit, table grapes, cotton and onions. The date crop of the valley for this season is estimated at fifty tons, and the price ranges from fifty cents to a dollar and a half a pound. But please don't be too quick

* Since this has been written, the necssary deed for the completion of this transaction has been executed by the duly authorized officers of the Society, and the transfer should be completed, therefore, by the time that this volume comes from the press.

with your calculations. Date shoots, even the smallest, cost fifteen dollars each, and five years' careful cultivation are required to produce any crop that is worth while. And the labor involved is too arduous for a man of my age.

Do you wonder that our daily wish and prayer is that a younger couple might be sent to this Mission, people who are able and willing to spend and be spent for Christ's sake in the uplift of the Indian, and above all, people who are capable of gaining a vision of what this Mission *could and should be.** Meanwhile, we will plod on as the Master gives us strength.

Sincerely yours,

W. H. WEINLAND.

BROTHER WEINLAND AND HIS SPLENDID WORK IN CALIFORNIA.

It is always a great satisfaction when the work of our missionaries is appreciated by those, who can view it from an impartial standpoint, not being members of our Church, especially when such observers are in a position to judge intelligently of the value of the work.

Hence the tribute of Mrs. H. A. Atwood, of Riverside, California, to Bro. Weinland and his work is of special value. Mrs. Atwood is Chairman of the Indian Welfare Committee of the General Federation of the Women's Clubs of the United States, and can therefore speak with real knowledge of the situation.

It is a great pleasure to publish the subjoined extracts from a personal letter from Mrs. Atwood to our Secretary of Missions:—

"My Dear Mr. de Schweinitz:

"In my capacity as Chairman of the Indian Welfare Committee of the General Federation of Women's Clubs, I was in Washington this winter in connection with the Pueblo Indian legislation. At that time I had fully intended to take a day and call on you and tell you of the wonderful work that is being done by your missionary out here, W. H. Weinland. My home is in Riverside and ever since I have been in Indian work I have come into intimate contact with Mr. Weinland. I consider him one of the very best missionaries in the field, regardless of Church affiliations. He not only attends to the spiritual wants and needs of the Indians but being an eminently practical man he also helps take care of their temporal wants.

* Bro. Weinland's prayer has been answered. On Sunday, November 18th, 1923, Bro. Eugene H. Oerter was ordained a Deacon of the Moravian Church, by Bishop J. Taylor Hamilton, in the Central Moravian Church, Bethlehem, Pa., and he and his family have gone to join Bro. and Sr. Weinland in their work in this field.

"He very soon saw that for their best development the economic problem was paramount; that it was useless to preach of higher things to Indians who were starving.

"The Morongo reservation, situated as it is on the edge of the desert, with fine soil and good water, offered an opportunity for putting the Indians on a self-supporting basis, which he proceeded to do. He taught them how to till their soil; how to set out their fruit trees and irrigate them and bring them to successful fruition. Last year there were about twenty thousand dollars worth of apricots sold by the Indians of that reservation. For the most part they live in comfortable homes and are a God-fearing and law-abiding people, largely through the influence of this very wonderful man.

Sincerely yours,

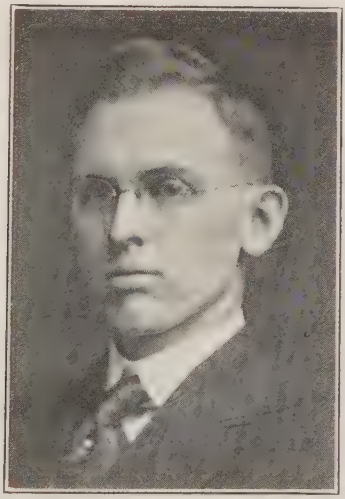
STELLA M. ATWOOD."

Riverside, Cal., April 9th, 1923.

THE REV. K. G. HAMILTON

Mrs. K. G. HAMILTON

The Rev. Kenneth G. Hamilton has returned to Nicaragua after a furlough spent in England, where he took a course in tropical medicine at Livingstone College, London. He has taken with him as his bride, M. Pauline Peterson, of Winston-Salem, North Carolina. They were married at Winston-Salem, August 15, and reached Bluefields, September 16, 1923.



THE REV. C. CONRAD SHIMER

Who had returned to the States after the affairs of Casa Comercial had been liquidated again volunteered for missionary service. He was ordained a Deacon of the Moravian Church at Bethlehem, Pa., January 21, and arrived in Bluefields, February 14, 1923, where he is stationed, serving as Warden of this Missionary Province.

X.

THE MISSION IN NICARAGUA.

DURING THE YEAR 1922.

Condensed from the Annual Report of the Rev. Guido Grossmann, Superintendent of the Mission.

On summing up the activities of the past twelve months, we have again great cause for thankfulness to God, that His manifest blessing has been resting on the efforts of our faithful missionary workers. The general statistics of membership show a net increase of 446, the present total being 9474 as compared with 9028 at the beginning of the year. One hundred and twenty-seven adult heathen were baptized. The Sunday-school membership has a fine net gain in pupils of 597, the total here being 4443. The day schools also show a net gain of 405 scholars over the figures of the previous year. It is very plain that in spite of their being overburdened with work, the missionaries have been paying special attention to this very important feature of their activity. The number of day pupils is now a little under 1200. That the educational work of the mission may be systematically developed, there is need of cultivating the Junior High School in Bluefields, from which future teachers must ultimately be drawn. Started a number of years ago by Brother Herbert Cruickshank, it was carried on by him till July, when his term of service in this Mission came to an end. Since then Brother Hedley Wilson has been in charge, assisted by the Brethren Wedman and Michel. Plans in connection with its future should involve not only an educational advance but also provision for the lodging and board of pupils who come from the Indian congregations up the coast in order to be trained for future service in the school work.

Arrivals and departure of missionaries during the year were the following: Brother and Sister Hedley Wilson arrived in Bluefields on January 3, and have since then been active in that town and its vicinity. Brother and Sister Heath returned from furlough in Europe on July 30, and shortly afterwards proceeded to their new station, Karawala and the Rio Grande district. Unfortunately, since then their health has been far from what could be desired, and for a time they had to return to Bluefields to receive proper care. Brother Wedman reached Bluefields from the United States on September 6 and before the end of the month he was followed by his wife. Since then Brother Wedman has been acting as Superintendent of the school in addition to having charge of the Bluefields church work of the mission. Brother and Sister Bregenzer arrived as new reinforcements on December 20. The Dannebergers, who had returned from Europe at the end of the previ-

ous year, assumed charge of the Wasla station and its district on January 12.

On the other hand the widowed sister Zollhoefer returned to Europe in May, after a service in Nicaragua reaching through more than 23 years. She has since gone home to her eternal reward. Brother Cruickshank and family returned to the United States at the end of July, and thus severed his connection with the Mission, his pledged time of service having expired. This field will continue to miss his valued services as an experienced teacher. On the same day Brother Conrad Shimer left for a vacation, to return early in 1923. In August Brother Kenneth Hamilton started for England via the United States, having received leave of absence in order to pursue a course of medical study in Livingstone College for the increase of efficiency in future missionary work in this field. In September Brother Mills Casanova, who had for many years given voluntary service in Bluefields and vicinity as a lay preacher, was granted aid by the Directors of the Society for Propagating the Gospel in order to enter the Los Angeles, Cal., Bible Institute and so prepare for permanent service as an ordained minister in his native land, Nicaragua.

The business-house of the Mission, latterly known as "Casa Comercial," was closed out on June 30. Though the exact date of the opening of this store is not known, it is believed to have had an existence of not less than sixty-eight years. It was commenced of necessity, when there was no other way of paying for work done than by commodities and when certain necessities of life could be obtained by the missionaries only through barter. During the war and in the years following, the economic state of the coast and the conditions of trade involved serious losses. A depository of Bibles, hymnals, school-books and the like remains a necessity, however. The title adopted for this is "Moravian Agency and Book-Store."

On May 1, the Superintendent and Warden moved their offices into a building which had previously been rented by the Mission to the bank of the town.

Three church dedications took place during the course of the year. At Hohn Creek on the Escondido River a chapel built by the people of the vicinity was dedicated in March. It is served from Bluefields. On the 19th of the same month Brother Schramm dedicated a chapel built by heathen Sumus at Musawas on the Waspuk ,and since then a considerable ingathering has taken place. And on September 28, the church at Kiha in the Wawa district, which had been rebuilt after its predecessor had been destroyed by a storm, was dedicated by the Brethren Fisher, Palmer and Newton Wilson.

The economic condition of the coast remained unsatisfactory during the year. Only the banana industry gave hopes of further

development, for unfavorable weather, the lack of sufficient rains to fill the creeks and float down felled timber, interfered with the export of mahogany. Apparently the gold mines have temporarily ceased operations. All this very seriously affected the people at large, their opportunities for earning being very much reduced. In many instances lack of decent clothing made itself apparent, and the payment of church dues and contributions fell off. One Brother writes: "One piece of clothing is cared for like the pupil of the eye, that they may be able to attend church. Both children and adults bear marks of the vampire bat's bite—and why? Because they have not a mosquito bar or a sheet to protect them during sleep."

Looking now at the direct results of missionary work, and in the first place amongst our English speaking people at Bluefields and Pearl Lagoon, the conflict between light and darkness is very apparent. Worldliness, superficiality and modernism and many other isms are trying to pervert them. But many have freely and readily responded to the teaching and appeals of the missionaries. As it was the jubilee year of our Church, it was natural that much in connection with its history was interwoven into sermons and addresses. And this was thankfully received by our membership. Many bent their knees with the prayer: "Lord, revive us again!" There was a special celebration of the Lord's Supper and the days were a season of refreshing grace. The historical pageant was so popular, that it had to be repeated. The young people's services were held every month and were very helpful. The lay workers felt the stimulus of the celebration and were inspired with new zeal and joy. All this was in spite of the various forms of opposition and rivalry, which we have had to contend with in our Creole congregations.

The work among the Miskito Indians was very greatly complicated by the frequent and often long absences of the men of the families on account of search for work. Brother Grossmann writes of having found women at certain places, whose husbands had been absent from them as long as two years. This is detrimental to spiritual and family life. In some cases the men have sent back money from their earnings for the support of their families, but not in all cases. There is great need for a traveling gospel worker, other than a native evangelist or lay reader or catechist, who could steadily visit the various banana plantations and mahogany fields. But among some of the Indian congregations too, the bi-centennial was a season of special blessing. At the Love-feast in Quamwatla, for example, Indian Brethren delivered addresses, and without previous arrangement a "Helper" of his own accord arose and led the congregation in an inspiring prayer. The various addresses gave pledges of intelligent loyalty to their church. At Kukullaya, an outpost of Wounta-Haulover, which has been a source of sorrow

and of anxiety to missionaries for quite a number of years, a shaking of dry bones was to be noted. In the latter part of the year three adult heathen could be baptized there and three other persons could be confirmed or re-admitted.

The work among the Sumus presents problems of its own. In Karawala, for instance, Brother Heath is puzzled just what course is the best to pursue in view of the linguistic difficulty that hinders education. The children do not understand Miskito sufficiently to use that Indian tongue as the medium of instruction. Sumu literature does not exist. Would it not be best to teach them Spanish, or possibly English? Spanish would seem to us to be more natural, as it is the language of the country. Yet to know English is an avenue to employment.

Special encouragement comes from the outposts of the Sumu work, places like Ebenezer and Wasakin, Tuburus and Musawas, where numerous heathen have been baptized. At the last named village on the Waspuk, where the Sumu catechist, Demetria, has been stationed, presents bright prospects. On his last visit to this place Brother Schramm found more than sixty adults and fifty-two children under instruction as candidates for baptism. At Ebenezer and at Wasakin church attendance has maintained its good standard, and more land has been cleared for the growth of these Christian villages. At La Cruz, up the Rio Grande, and nearby villages, the opportunities are so markedly increasing, that a permanent station might well be founded and a missionary stationed, had we the necessary means. On the other hand, if something is not done before long, this may develop into a center of evil influences through the influx of all sorts of people. On the Wangks River there is still a call for widest and most zealous evangelism, as well as for the consolidation of what has already been won.

STATISTICS OF THE MORAVIAN MISSION IN NICARAGUA FOR THE YEAR ENDING DECEMBER 31, 1922.

Condensed from the Annual Statistical Report of the Superintendent, the Rev. Guido Grossmann.

CONGREGATIONS	Communicants and Baptized Adults	Baptized Children	Members under Discipline	Total	Sunday-school Enrolment	Day School
Bluefields, with 2 Filials and 3 preaching places..	852	1008	19	1879	1052	198
Pearl Lagoon, with 1 Filial and 6 preaching places..	428	715	18	1161	525	264
Karawala, with 2 Filials and 1 preaching place...	175	290	11	476	229	49
Quamwatla, with 3 Filials and 1 preaching place...	442	567	26	1035	300	133
Haulover, with 2 Filials and 1 preaching place...	204	280	18	502	251	17
Yulu, with 4 Filials.....	460	651	48	1159	493	103
Twappi, with 2 preaching places	189	270	9	468	136	
Sandy Bay, with 1 Filial and 3 preaching places..	469	602	19	1090	344	60
Cape Gracias, with 1 Filial and 2 preaching places..	150	158	5	313	216	72
Wasla, with 1 Filial and 1 preaching place...	251	446	10	707	540	232
Sangsangta, with 3 Filials and 12 preaching places...	270	399	15	684	491	116
Totals	3890	5386	198	9474	4577	1244
Totals, 1921	3867	4997	164	9028	3846	792
Increase	23	389	34	446	731	452

At 14 of the Filials and at 2 preaching places the people have built themselves a church, and an Evangelist or a Helper who gets some allowance from the Missionary treasury resides at each.

At 6 Filials and 11 preaching places the people have built themselves a church and a Helper holds the services without any grant from the Missionary treasury.

At 2 of the preaching places churches have been built but no regular services are held.

At 1 preaching place a church is under construction.

At 1 preaching place a hall is rented, and at 15 preaching places services are at times held in the common houses.

At 11 Filials and 5 preaching places Day Schools are held, and at 18 Filials and 10 preaching places Sunday-schols are conducted.

MISSIONARIES IN THE PROVINCE OF NICARAGUA, DURING 1922.

MEMBERS OF THE PROVINCIAL BOARD.

Guido Grossmann, P., Superintendent, German; Eugene Michel, P., Warden*, American; Rufus Bishop, D., American.

BLUEFIELDS:—Samuel Wedman, D.*, Canadian; Hedley Wilson, Missionary Assistant, Native.

PEARL LAGOON:—David Haglund, D., Swede.

KARAWALA:—George Heath, P., English.*

QUAMWATLA:—Newton Wilson, D., Native.

HAULOVER:—John Fisher, D., Jamaican.

YULU:—John Palmer, D., Jamaican.

TWAPPI:—LeRoy Hodgson, Missionary Assistant, Native.*

SANDY BAY:—Heinrich Schubert, P., German; Isaak Lewis, Missionary Assistant, Native.

CAPE GRACIAS:—Rufus Bishop, D., American.

WASLA:—Otto Danneberger, P., German.

SANGSANGTA:—Franz Schramm, P., German.

ON FURLOUGH:—Kenneth Hamilton, P., American, attending Livingston College, London, England.*

Conrad Shimer, American, in Bethlehem, Pa.*

In addition to the corps of Missionaries given above, the following are employed as Native Workers: 10 Evangelists, 14 Helpers, 5 Lay Preachers, and 10 School-masters. Four natives are also now in training in the United States: George Hall, Jack Coleman and Joseph Webb, at Slater Institute, North Carolina, and Mills Casanova,* at the Bible Institute, Los Angeles, California.

*It is well to bear in mind that this report is for the year 1922.

Both Bro. Eugene Michel and Bro. Samuel Wedman have resigned, the former on account of his own health, and the latter on account of the health of Sr. Wedman.

Bro. and St. George Heath have been compelled to come to the States in order that Sr. Heath may undergo medical treatment. At present (November, 1923) they are at Winston-Salem, N. C., where Bro. Heath will continue to do important translation work of the Bible, previously begun, for use in the mission.

Bro. LeRoy Hodgson is at present (November, 1923) in Washington, D. C., where his wife, a former resident of Washington, is undergoing medical treatment among her own people.

Livingstone College, London, England, is a Medical College which specializes upon the subject of tropical diseases for the benefit of missionaries, and Bro. Kenneth Hamilton has completed a course there, and has returned to the mission field, and has taken with him his bride, Sr. M. Pauline Peterson, of Winston-Salem, N. C.

Bro. Conrad Shimer has been ordained a Deacon, and has returned to Bluefields, Nicaragua, and has taken up the duties of the Wardenship.

Owing to ill health, Mills Casanova has discontinued his studies.

THE REV. GEORGE A. HEIDENREICH AND HIS FAMILY

The Rev. George A. Heidenreich, who was Pastor of the Goshen and Casselton congregations, North Dakota, volunteered for missionary service, and has accepted the call to the pastorate of the Bluefields, Nicaragua, congregation. He will sail, accompanied by his wife and younger daughter, for Bluefields, some time in December, 1923.

From left to right: Margaret, the elder daughter, a student at the Moravian Seminary and College for Women, Bethlehem, Pa.; the Rev. G. A. Heidenreich; Dorthy, the younger daughter, who accompanies her parents to Nicaragua; Mrs. Heidenreich; John, the son, a student at Nazareth Hall, Nazareth, Pa.

THE REV. KARL BREGENZER

MRS. KARL BREGENZER
(m. n. Remke)

The Rev. Karl Bregenzer was ordained a Deacon of the Moravian Church, December 10, 1922, in Bethlehem, Pa. Immediately thereafter, with his wife, child and mother-in-law, Mrs. Remke, he started for Nicaragua, arriving in Bluefields, December 20, 1922. At present (December, 1923) he has taken over the work at Karawala.

MEDICINE AND SUPERSTITION IN NICARAGUA.

BY THE REV. LORENZO TAYLOR.

In "the Judgment of Dungara," Kipling shows quite clearly that the Rev. Justus Krank, Saint though he was, lacked some essential equipment and failed utterly in his fight with the "Great Dungara, God of Things as They Are." What is true of India, is true of other lands. Superstitions which *may* seem ridiculous to us Westerners, are none the less part of the very fibre of another nation's being. One takes one's place on the Mission Field, and day after day spends one's energy and enthusiasm in what appears to be most important, until brought face to face with apparent failure. An overwhelming sense of the uselessness of all one's toil at length brings home the fact that we must drop our own theories—we must fight this great Dungara, "The God of Things as They Are."

The Miskito Indian believes in, and is obsessed by, many evil spirits. Space will not permit us to deal with many of the superstitions which complicate the task of the Moravian Missionary in Nicaragua. The belief in Evil Spirits (Ulsassa nani) is very common, and the brave man and the coward alike live in equal fear.

When a heathen becomes a Christian, it is almost impossible to obtain any information respecting his past life and beliefs, and our knowledge is therefore most incomplete. This much seems clear: *IF* the heathen believe in God, He is good, and will send the heathen every good thing, *provided* the evil spirits do not interfere. The evil spirit must be induced not to send misfortune; but the ordinary man is not influential enough to obtain such favor, so he must have some friend at court, one, if possible, more powerful than the "ulsassa nani."

Every evil, whether disease or accident, is caused by the evil spirits, and the "Sukia" (witch doctor) is often called in to exercise his charm. The Sukia has many methods—incantations, mutterings, setting up painted sticks with charms tied to them, blowing tobacco smoke over the patient, and making a bubbling with a pipe in a calabash of water, which the patient must either drink or pour over the affected part; or, again, the patient is isolated in a temporary shelter and nobody is allowed to pass to the windward for so many days.

It seems that our folk believe in Three Great Spirits:

1. The Waiwin, or the Spirit of the Air.
2. The Liwa, or the Spirit of the Water.
3. The Unta Dukia, or the Spirit of the Woods.

These spirits communicate with each other, and often despatch some animal from their kingdom to that of another spirit. For example, when Liwa wishes to send his message to the spirit of the Woods, he may send it by an alligator. Waiwin, on the other hand, would entrust his message to some beautifully plumed mes-

senger of the skies, a bird. Should any huntsman meet a messenger of the spirits, they would pass him by, but in passing leave their shadow in the form of some illness known as "YUMU." Thus, whenever anyone is ill we hear nothing about dyspepsia or appendicitis, but "Karras Yumu" (The shadow of the alligator, or "Limi Yumu" (The shadow of the jaguar), etc., etc.

The belief in "Yumu" persists often long after our folk become not merely nominal but tolerably good Christians. When their loved ones lie nigh unto death, then the old superstitions come back with increased power. If the Missionary is ready to help with "Christian" medicine, they prefer that; but we cannot wonder that they do at times question with themselves as to whether they have done wrong to throw up the traditions of the past? In the days of trouble most Indians—at least my experience teaches me —will eventually go back to the belief in "Yumu," unless the missionary can give medical help.

But by means of medicine, barriers are being broken down. The missionary points a way to cleaner living and better habits, and often, when the Sukia's medicine has failed, God has blessed the means employed in the Mission Dispensary. Some day they will laugh about "Yumu," as we laugh about the little imps who turned the milk sour in the pantries of Merry England long ago.

In the meanwhile we must strive to prove that "Christian Medicine" is more powerful than all the spirits of the elements.—*Moravian Missions.*

EXTRACT FROM THE NICARAGUAN OFFICIAL CENSUS OF 1920

LANGUAGES:—

Department:	Spanish:	English:	Miskito:	Chinese:	Total
Bluefields	19,706	4,117	6,841	320	31,078
Jinolega	20,674	8	506*		27,205
Chontales	77,324	25	250**		77,641
Comarca C. Gracias	1,569	243	9,869		11,728
All Nicaragua	614,518	5,035	17,466	466	638,119

* Bocay. ** Laborers.

RELIGIONS:—

Department:	Catholic:	Protestant:	Others:
Bluefields	18,333	12,268	445
Granada	33,970	42	11
Chontales	77,584	48	6
Jinolega	27,184	23	
Leon	78,131	82	49
Matagolpa	78,108	108	7
Managua	73,694	809	111
Masaga	40,153	204	3
Comarca Cabo Gracias	3,138*	7,707*	883
Comarca San Juan del Norte	625	239	1
Totals for all Nicaragua	614,453	21,853	1,566

* In the Comarca about six thousand heathen have evidently

registered themselves, as Christians. Many of those called Catholic, however, have actually been baptized without instruction by travelling padres.

Town or Village:	Catholic:	Protestant:	Others:	Total
Puerto Cabo Gracias	289	187	1	477
Cabo Viejo ("Old Cape") &c..	59	197	870	1,126
Sandy Bay and Dakura	626	2,102		2,728
Kiwastara, Hum, etc.	74	548		622
Wasla District	148	826		974
Takling (incl. Bilwaskarma).	230	2,459**	12	2,701
Waspuk District	844*	196		1,040
Sangsang District	868*	1,192		2,060
	3,138	7,707	883	11,728

* Most of thse I know personally. Their Catholicism is very superficial indeed. In life and knowledge they are entirely heathen; and if ever converted will at once apply for membership in the Moravian Church.

** The government district of Takling coincides with the Mission district of Bilwaskarma. Can you wonder that I unceasingly urge the importance of this district, the real centre of gravity of the Indian population?

Bluefields city has 5,068 inhabitants outlying villages 2,158 Pearl Lagoon, 725, outlying villages and hamlets, 1,551. La Cruz, 1,393 (greatly increased by 1923). Bocay: Spanish, 817; English, 3; Germans, 2; Miskito, 239; Sumu, 267; (Total Indian 506), A total of 1328.

I could find no census returns for the Kruta district. Bro. Reinke and Bro. Fisher estimated 2,500; and 2,500 more in Honduras proper. This would make total Miskito-speaking, 22,466 in both republics.

GEORGE R. HEATH.

XI.

THE MORAVIAN CHURCH IN JAMAICA, B. W. I.

REPORT FOR THE YEAR 1922.

BY THE REV. JONATHAN REINKE, D.D.

Those who have not had much experience in writing annual reports may be led to suppose that it is an easy task; so much paper, so many words, and the job is completed. But annual reports are written with a purpose, namely to inform the interested and to increase sympathetic interest. It is a great source of encouragement to us on the field, to know that there are many in the home provinces who follow with deep sympathy and prayerful interest what takes place in Jamaica, and I desire to assure all such that the knowledge of their attitude toward us, is a constant source of help and inspiration. What your prayers and interest are to us, you may not realize; but we on the spot, know.

It is a pity that so little is known of Jamaica by the public at large. I noticed that in an address by a lady who was opening a sale of work in aid of our missions, Labrador and the West Indies were grouped together and sympathy was claimed for those who have to spend long lonely winter nights in these fields. We have a winter, but it is not the winter of Labrador. It is much cooler than the summer is, for the thermometer sometimes goes as low as 50 degrees Fahrenheit. In these days of easy communication, it is a pity that more of the travelling Moravian public do not visit Jamaica, and get first hand information about our work. A very hearty welcome awaits any brethren or sisters who will present themselves at any of our parsonages. We enjoy such visits and find them stimulating. First hand information would thus be gained.

One of the difficulties of this field is that Jamaica is not a manufacturing country. It is sometimes described as being "purely agricultural," but the expression is misleading to those who are unacquainted with local conditions. There are few places where the plow can be used. For instance corn (maize), grows beautifully and bears well, but must be cultivated by means of the fork and hoe. The "Man with the hoe" is classic but would not get far in the corn fields of Kansas for instance. We cultivate our yams and various potatoes in the same way. The small proprietor cultivates his sugar cane in the same way. Even the land for ginger is prepared, except in rare cases, with the hoe. The consequence is, that it is only in exceptional cases that the peasant, even if he owns the land can earn more than a bare competency. When therefore the island suffers from drought, as was the case during the

year under review, our members, who as a rule belong to the peasant class, find it difficult to meet their various obligations; and when they pay their church dues, it represents real sacrifice. Though Jamaica is known as "The Land of Wood and Water," it is only the Eastern parishes (the island is divided into 14 parishes, which represent political, not religious divisions) which are well supplied with rivers and springs. Our work lies for the most part in the western parishes. Westmoreland (where are situated Salem, Carmel and Beaufort), enjoyed a plentiful rainfall, but St. Elizabeth and Manchester (in which parishes we have nineteen congregations and out-stations), suffered severely from lack of rain. The congregations at Lititz and Ballard's Valley suffered most, where for the most of the year they hardly had drinking water. Fairfield and Bethabara were also exceptionally dry. In consequence, the coffee crop, upon which our people largely depend for ready money, though promising well, proved very disappointing. Besides the drought the Colony was experiencing a time of adjustment after the sugar slump, and our people had again to learn to think in sixpences instead of half crowns. Under these circumstances it is highly satisfactory to be able to state that the financial end of the work was fully sustained, though one or two of the ministers failed to receive their salaries. Wherever building operations were being carried on, there the strain was greatest; and it does seem to be specially hard that the minister should have to suffer, because he is head and front in seeing that church buildings are being erected or kept in repair. I have not, however, heard any complaining on the part of the ministers. Your missionaries, whether foreign or native, are doing your work uncomplainingly. The new church at Aberdeen, so well begun last year, has been continued and pushed, and this activity seems to have found a reflex in the spiritual life of the congregation. The two leading helpers give gratuitous service in conducting the public services in the absence of the minister, and church dues are met uncomplainingly. At Eden, the heavy repairs are still being effected, though not with such rapidity, as in temporal matters this congregation is not as favorably placed as at Aberdeen. At Broadleaf the church and minister's house have been put in thorough order with money raised by the congregation.

Foot and mouth disease broke out in the parishes of Hanover and Westmoreland about the middle of the year. An expert had to be imported from England and the affected districts were put under quarantine. There was a movement to destroy all pigs and goats, but this has not yet been carried into effect. If it had been done, the small settlers would have suffered severely. At this writing, the disease seems to be well in hand; but none of the cattle in the affected districts can be sold to the outside parishes. This of course affects the districts concerned very adversely.

With reference to the spiritual side of the work, it is not without

encouragement. Many reports from the congregations mention increased Sunday attendance. The Evangelistic Committee appointed by last Synod has been at work. No striking results have been reported, but indirect results have not been wanting. It is hoped that as the committee gains experience the outward results will be more apparent.

There is a slight falling off in the communicant membership, which is more apparent than real. But there is an increase in candidates, or "baptized adults," which is very encouraging.

The additional work in the Province has been carried on throughout the year, but with increased difficulty. There is a tendency on the part of some who hold positions of influence to make all schools "government schools," though the government itself admits that it is not in a position to supply the necessary buildings. The tendency is to erect government buildings wherever possible, and this makes the authorities less willing to afford needed assistance to voluntary schools. We are very thankful for such help as we continue to get from England. A very needy case is that of Clapham, where it has become necessary to erect a new stone building for our school, which is a very important out-post for the congregation at Fulneck. Brother Gale has encouraged the people, who have nobly responded, but the building is still far from completion, and funds are exhausted.

We, in common with the other parts of the Unity, celebrated the bi-centennial of the renewal of the Church at Herrnhut with befitting ceremonies. The exercises were not all as elaborate as they were in well organized congregations in the Home Provinces, but they were all characterized by great warmth and enthusiasm.

We are still in great difficulties as to the supply of the ministry. We have several promising candidates, but no means of training them. I mention the fact again, because if any brother or sister or group of brethren could guarantee say £100 for five years, we think we could make arrangements whereby our men could serve, one at a time, a very good and suitable training, in connection with another denominational school, which is well staffed. Men we must have, and if we cannot get trained men, we will have to use untrained men. That will be the beginning of the end.

Before closing, I would like to say that for many years we have been systematically aiming at self-support and self-supply. I think that we have done as well as could be expected. One denomination at work in Jamaica which for many decades has boasted of its independence, has recently appealed to England and America for assistance and has received it. The British authorities have sent out a representative to administer the funds. Our church is receiving far less from the home authorities than it did say twenty years ago. The fact that our work is efficient is a tribute to the

loyalty of our native brethren, whose salaries are less than those of other native workers attached to British and American Missionary Societies. I wish publicly to express our appreciation of kind assistance received in various ways from our various mission Boards. The British Board especially has placed us under deep obligation by procuring us the efficient help of Miss Wookey, B.A., for our Bethlehem Training College.

With a deep sense of gratitude for spiritual and temporal mercies received and enjoyed throughout the past year, this report is submitted.

STATISTICS OF THE JAMAICA PROVINCE FOR THE YEAR 1922.

Accredited Communicants, 6,177; Baptized Adults, 736; Under Discipline, 254; Baptized Children, 6,255; Total for the year 1922, 13,422; Total for the year 1921, 13,290; Increase, 132.

In the Sunday-schools there are 1961 boys, 2533 girls, and 1015 adults, a total of 5,509 scholars, together with about 355 teachers, making a total of scholars and teachers, 5,864.

EASTERN WEST INDIA PROVINCE.

REPORT FOR THE YEAR 1922

The work of the Moravian Church in the Eastern West India Province is conducted in nine islands, Sto. Domingo in the Greater Antilles, the Virgin Islands of the United States, St. Thomas, St. John's and St. Croix, and the British Leeward and Windward islands, St. Kitts, Antigua, Barbados, Tobago and Trinidad. Peoples in three different nationalities are represented in our congregations, British, American, and Dominican or Spanish. In the island of Sto. Domingo, where the people are distinctly Spanish in language and temperament, the country has just been given greater autonomy, and the American marine forces have been withdrawn. The people of the American Virgin Islands, Danish in thought and training for 250 years, but transferred to the United States in 1917, and now rapidly imbibing American ideas (more than ideals I fear) and the transition is difficult and confusing. The smaller British islands have a settled and conservative population, principally laborers on the sugar estates, or as in the case of Tobago and North Trinidad, small proprietors, dependent on the staple products of sugar and cocoa. In these latter islands, especially Antigua, wages have fallen as low as 8 pence for women and a shilling for male laborers, and cocoa has dropepd to 4 cents per pound. Economic conditions, national temperament, and environment, susceptibility to and influence of various labor and socialistic movements, and differing standards of living, all more or less have had their effect upon the work of the church in these communities. In all, we have in these various islands, 34 congre-

gations and filials, some in towns of varying size up to stirring cities and sea ports like Port of Spain, Bridgetown in Barbados, and St. Thomas. Others are in isolated and backward communities, differing again in degree like congregations in St. John's, Tobago, North Trinidad, Sto. Domingo, and in Antigua, Grace Hill, Grace Bay and Fire Islands. The complexion, character, and demands of the work in these times of transition and readjustment can fairly well be estimated from this brief preface. In a province so widely diversé in character, in order to comprehend, one should go into detail more than is possible in such a report, but only a few salient events can be mentioned and these may not always be conclusive. A short extract from each island report, however, may lead to a clearer idea of the work under review.

Sto. Domingo. The superintendent begins his report thus: Our brother, Edwin Brown and family, after 10 months' residence at San Agustin (La Romana), was compelled last April, because of a breakdown in health to return to England. We miss his valuable help and advice. In May, Bro. Johnathan Richard was called to this charge as assistant to the superintendent. The young people of the congregation are being trained to help, and the work has progressed during the year. With a strong day school at the station, we would have a fine work, reaching more effectively the parents and children of this growing town. At San Pedro the work has continued an even course. The evil effects of the withdrawal of Mr. Phillips, the former minister, who carried a number of members with him to the United Negro Improvement Association, are being slowly overcome. We are glad to say that our Church is regarded by the body of the people of this town as the leading Church, and we are often called upon to visit strangers in times of sickness. Regular visits are made to the outlying estates, Consuelo, Santa Fe, and Loes. Considering the hard times through which we have passed in 1921, and the uncertain conditions under which the people live, we thank God for what has been done, though the number of true believers is small. It must be understood that we are not working in a Moravian community, but among people in our congregation who have been gathered from all churches. Our great problem is to direct the souls of men to the unsearchable riches of Christ, that they may forsake the perishing things of the world, and accept the Gospel in all its fulness and beauty.

The Virgin Islands of the United States. In St. Croix, the year as reported by the superintendent has been in many respects a gloomy one. On account of the strike of 1921, the fields had been neglected and the crop was a very small one. In addition, two of the large sugar concerns suspended work for a time, placing our people in further straitened circumstances. Consequent upon this,

though willing, our members were unable to meet their church requirements financially. At Friedensberg, the congregation has been much disturbed by disagreement between the minister and his church officers, which culminated in the latter part of the year in a public scandal involving the arrest of the former and his dismissal from the ministry of the church. As a result the congregation has been much upset, and to some extent divided. Latterly the minds of the people seem to be returning to a more united state. Since October, the work has been conducted by the other ministers, ably assisted by the leading helper and delegate from the congregation to the Island Conference, Mr. Moorehead. The superintendent emphasizes the urgent necessity for an early appointment of a minister to this congregation. In matters spiritual, there has been some evident progress. The meetings of Mr. Tibbetts of the "Gospel Volunteers of the World," in February, as well as the anniversary of the renewal of the church in June, proved seasons of refreshing.

St. Thomas and St. John's, these islands constitute one Conference. In the town of St. Thomas, there is a large congregation worshipping at the Memorial Church, one of six denominations and four sectarian bodies in a population of about 9000 people in the two islands. We have a congregation in a healthy spiritual condition in the western district attached to the Nisky station, a small filial, New Herrnhut in the east, once ministering to a large population and the oldest station in all our mission fields, and two congregations, Emmaus and Bethany respectively in the eastern and western parts of St. John's, the nearby island. Country and busy, restless town life commingle in these islands and affect estimate of results and progress. The superintendent mentions as the principal political event, a change of governors, the popular Admiral Kittelle being succeeded by Captain Hough, a sensible and conservative executive, the introduction of a new system of taxation of yet uncertain character, and the sending of a delegation to Washington to secure a modification of the prohibition and shipping laws. In the congregation at the Memorial Church, and in the country districts the bicentenary celebration was observed with a special service on the three days, the 17th, 18th and 19th of June, the crowning occasion being the public meeting on the 19th, presided over by Admiral Kittelle. The religious life of the congregation has been favorably affected by these days of commemoration, by the services of the week of prayer, the meetings of Mr. Tibbetts, referred to above, and a week of special services in the latter part of the year in conjunction with the other Protestant congregations of the town. The Rev. A. B. Romig resumed the charge of the Nisky congregation in April, in succession to the Rev. A. W. Leslie. The latter, at the close of his pastorate of two years, seemed encouraged by an improvement in the tone of the

congregation. The present pastor notes the effects of the changing times of transition during the past five years from the restraints and discipline of a paternal government to the greater freedom of a republic. The tendency of our people to emigrate continues. St. Thomas is too small and the opportunities for advancement too few to supply the demand for places such as our people desire, and the mainland is near and alluring. The year in both islands has been one of drought and scarcity. Money has been scant but none have been near starvation as in other lands. The pastor of St. John's writes: "Zeal has been manifested, and the Lord's house continues to attract." Week day Bible schools have been successfully conducted in four districts of the Emmaus portion of the island. A great blow to the whole community was the death of Dr. Piene, "a good physician," and one much loved by the people. A drought of unusual length and severity made the lot of the people very hard, and the loss of animals on the different estates was very great, but the pastor adds "The hills have for the most part suffered for lack of rain and the flowers—lovely St. St. John's—have been absent, but we believe there have been showers of spiritual grace evidenced by many lives." Mr. Jacobs continues to minister with much faithfulness and joy, though often in great weakness, to the congregation at Bethany.

Antigua and St. Kitts. We quote from the superintendent's report: The stations in Antigua have been variously affected by the conditions of the year. The communicant membership stands the same as the previous year but the total membership shows an increase of 60. According to the census, our church in Antigua forms over a quarter of the population of the island. The year 1922 was the hardest for many years. A planter recently stated that wages were at present just the same as in 1889 when he first took up work in the island. We have in this mission the six principal congregations of Spring Gardens in the city ot St. John's and circling the island, Green Bay, Cedar Hall, Grace Hill, Lebanon and Newfield, with the filials Fire Islands, Grace Bay, Cana, Potters, Gracefield and Bethany. The personnel of the staff was changed by the removal in November of Bro. and Sr. Trowell to Tobago. Their successors, Bro. and Sr. Colin Williams, came near the end of the year, but their work can hardly be considered a part of 1922.

In St. Kitts, the most prominent event of the year was the death, on May 30th, in the prime of life and usefulness, of the Rev. A. J. King, pastor of the Basseterre congregation. At the end of the year this vacancy had not yet been filled but the congregation has kept up remarkably well under the supervision of the Rev. Mansfield Williams with the assistance of faithful lay helpers. All the congregations in this island have done well, the smaller one, Bethel, at the greatest distance from town, under the pastorate of Bro.

Bailey, an old assistant and ex-teacher, having more than fulfilled all financial obligations, and increased its membership. In both these islands, bicentenary celebrations were occasions for great zeal and interest, especially in Antigua, where in addition to an overflowing public meeting at Spring Gardens, there was a grand concert by the combined chorus of the congregations and a most helpful communion service for all the churches of the mission.

Barbados and Tobago. The superintendent of the former island begins his report thus: "The people and the country are naturally in pretty much the same condition as in previous years. In many ways, there has been an improvement over last year. Speaking of Sharon, the oldest and largest congregation, of which he is the pastor he mentions many encouraging features of the work. "Quite an enthusiastic juvenile missionary meeting was held there in October, presided over by a young lad, and excellent addresses were made by the choirman and other children. Nearly every child brought an envelope offering, and the children are enthusiastic for another meeting. The bi-centenary celebration of the Church was duly observed according to the program suggested by the Board. On Saturday, June the 17th, the church bell was rung at noon, all members having been urged to join in prayer at that hour. On the next day, Sunday, very earnest sermons were preached in all the churches. On August 13th, a most appropriate occasion, a solemn communion service was held at Sharon, the church being crowded with communicants from all the churches. Optimism characterizes the review of the year from the outlook of the Sharon pastor, the report of that congregation closing with this summary, "We beg to report a bright Sunday-school, lively and spiritual Sunday and week-day services, and an increase in numbers both in the Sunday-school and in the communicant classes." Less optimistic is the estimate of other pastors. Barbados is characterized as "a land of churches, chapels, missions and sectarians of all sorts, principally American, but amusements, pleasures, dress and the love of money are the gods of many. The great need is not so much preaching, but careful exposition of the word of God. Faith in the Lord Jesus Christ and love to all the saints is not seen enough."

The death of the Rev. Oscar Haynes in July threw the care of the Bridgetown congregation principally on the shoulders of the superintendent, but he was ably and zealously assisted by the brethren R. Taylor and R. N. Cummings. Relief came in November when the Rev. H. Lloyd arrived from Tobago and assumed the charge of the congregation.

Tobago and Trinidad. The island of Tobago is associated with Trinidad politically and economically. It is beautiful and healthy. The climate is pleasant, the scenery charming and the soil rich and

fertile. By some it is thought to be the scene of the story of Robinson Crusoe. The population is mainly composed of peasant proprietors. Its one drawback is the lack of direct communication with the outside world, so that the small proprietors have to sell locally or through some middleman in Trinidad. Ordinarily the people do well, but the prevailing commercial depression has affected both island and church finances. A heavy setback was the abnormal rainfall on the 8th and 9th of September, when the hilly district in the middle and northern part of the island suffered from landslides and heavy washouts. These things have affected church attendance, and an absence from worship has not furthered a longing for God's presence. The year has been marked by a change in the personnel of the mission staff. Bro. and Sr. Lloyd, after six years of faithful and endearing labor among their flock at Montgomery, were called to Barbados, and were succeeded by Bro. and Sr. Trowell from Antigua. Another change has been the removal from Spring Gardens of the head teacher, and lay preacher, Bro. N. C. St. John, to the work on the north coast of Trinidad. The new school code adopted on January 1, 1923, imposes heavy responsibilities on the churches and added to the possible strain on our finances is the loss of £30 per annum in the ecclesiastical grant to Tobago. The hope is expressed that a return to normal times may enable our people to meet their responsibilities.

The superintendent of the Trinidad mission characterizes the year 1922 as on the whole favorable to our people, though trade depression made itself felt in the closing months of the year. He notes two events likely to affect the colony in the coming year, the arrival of a new governor, Sir Samuel Herbert Wilson, and the investigation of the question of legislature reform by a commission under the leadership of Major Charles Nood, under secretary of state; larger franchise is also likely to be granted in the near future. These circumstances have created a feeling of uncertainty among the people, and is reflected in the religious life of the community. The two congregations in the city of Port of Spain, Rose Hill and Belmont have made satisfactory progress. Bi-centenary services on the 17th and 18th of June afforded a valued opportunity for a practical expression of gratitude to God for the life and work of the Church through which the message of salvation was brought to us. The north coast mission has been unfavorably affected by various circumstances; the report refers to bad crops, low prices and unemployment. Both L'Anse Noire and Manantial have suffered a loss in communicant membership. The return of Bro. W. C. Johns as teacher catechist has been a real boon to the work. Trinidad is the largest of the Windward group. The census returns of 1921 tell of 1891 Moravians scattered over the land, many of them away from all Christian influences. The north coast mission ministers to a portion of these. "To seek and care for

the submerged numbers would afford scope for all energies and resources of our Church in Trinidad" is the closing sentence of the superintendent's report. These rather lengthy extracts have seemed necessary for a comprehension of the extent, peculiarities and difficulties of the work in this Province of widely scattered islands and greatly differing peoples. The progress recorded under the peculiar conditions is real and more gratifying and represents much self-sacrificing labor on the part of the various pastors. In many instances these have been seriously hampered in their work by inadequacy of salaries, one of the greatest drawbacks to efficient and satisfactory work. This has been especially the case in town congregations and in households where there are growing children. The old days have passed away, not likely to return, and readjustment in these particulars of livable salaries, where the demands on the minister among a poor and backward people are so great, is urgently necessary, if efficient men from abroad as well as from our own people are to be drafted into our ministry. At present, owing to uncertainty as to our Provincial income and due to the shortage of men, two very important stations being without a minister at this writing, we are brought face to face with the necessity of retrenchment where our usefulness will be considerably curtailed. While, therefore, heavy clouds hang over us as we enter the new year, our review of the mercies vouchsafed and the results achieved hearten us and trusting in the same divine goodness that has brought us thus far, we thank our God and take courage.

E. C. GRIDER.

STATISTICS OF THE EASTERN PROVINCE OF THE WEST INDIA ISLANDS FOR THE YEAR 1922.

	Accredited Communicants	Baptized Adults	Members Under Discipline	Baptized Children	Candidates, Adherents, New People	Total
Sto. Domingo, 2, Stations, 2 Filials	187	176	5	906	225	1499
St. Thomas, 3 Stations, 2 Filials, 4 Preaching Places	888	437	87	786	10	2208
St. Croix, 3 Stations	805	201	34	575	358	1973
St. Kitts, 3 Stations, 1 Filial, 1 Preaching Place	908	386	116	1142	593	3145
Antigua, 4 Stations, 6 Filials	2538	799	171	3157	418	7083
Barbados, 4 Stations, 3 Filials, 3 Preaching Places	1207	421	146	1230		3004
Tobago, 3 Stations, 4 Filials,, 1 Preaching Place	1484	367	290	2147	1	4289
Trinidad, 3 Stations, 2 Filials, 2 Preaching Places	372	89	30	515	17	1023
Totals	8389	2876	879	10458	1622	24224
Totals, 1921	8385	3005	958	10356	1700	24404
Increase	4			102		
Decrease		129	79		78	180

The Province, including 27 Stations, 20 Filials and 11 Preaching Places, a total of 58, is served by 20 Missionaries (including missionary wives), 27 Native Ministers (including wives and assistants), and 379 Native Helpers (male and female).

There are 57 Sunday-schools, attended by 2,199 boys, 2,967 girls, and 3,654 adults, a total of 8,820 Sunday-school scholars, together with 14 foreign and 528 native teachers, making a total enrollment of 9,362.

Thirty-one Day Schools are conducted with an enrollment of 2,069 boys and 2,330 girls, total 4,399, presided over by 1 foreign and 106 native teachers, and 7 monitors.

One Training School is also conducted with an enrollment of 17 scholars, under 1 foreign and 3 native teachers.

XII.

THE MISSION IN LABRADOR.

On November 10, 1922, the little mission-house, built to take the place of the former one destroyed by fire, was at last ready for occupancy. It was planned to rebuild the church also during 1923. To get the house ready even so late in the autumn was, however, a difficult piece of work for Brother Paul Hettasch, who had just returned from furlough in Europe. Though the Eskimos of Labrador are unquestionably gradually dying out, we still deem it a privilege and a duty to remain true to the trust that has come to us as an inheritance from the fathers, and with five stations are ministering to the scattered population of about 860 souls in northern Labrador. Five ordained missionaries and five brethren in charge of the trade, with their wives and three unmarried sisters are engaged in this work.

XIII.

THE MISSION IN SURINAM.

The very statistics of the mission disclose some of the cares and joys of the past year. There are two less European couples at work; the native ministers, who are assistant ministers, have decreased by four, and there are eight fewer native evangelists. Unless we can obtain decided assistance from Holland, contraction is bound to be the order of the day. The older mission among the Creoles and that in the Bushland and that among the Javanese had a net gain in members. But the decrease in membership among the converts from among the British East Indians was such, that the total membership registered a decrease in round numbers of about two hundred. The main cause was the purging of the lists of those who have lost interest in the church. Teachers in our day schools on the other hand showed an increase by eight. There were 470 more scholars than twelve months earlier. And the Sunday-schools had a gain of 23 teachers and 75 scholars. In the day schools there are 3439; in the Sunday-schools, 1970!

The death of two missionaries and one native minister had to be mourned.

Brother John Zickmantel, who had served in East Equatorial Africa without an interruption from 1898 to 1814, and who had come to Surinam in 1920, to take charge of the home for lepers at Bethesda, in January, was compelled by illness to retire from this post, and he died, in Paramaribo, on March 26, after weeks of terrible suffering.

Brother Paul Hellstroem followed him to rest on July 19. Born of missionary parents in Surinam, his had been a long term of valued service, namely since 1896, latterly as minister in Wanica.

Brother Cornelius Nelson, a native minister, who had charge of the villages along the Upper Sarramacca, passed away literally in the service, dying suddenly in his tent-boat whilst on a missionary trip to Nieuw Jakobkondre.

Mention should also be made of the home-going of the veteran ex-superintendent of this Mission, whose memory will long remain green, Bishop Fritz Staehelin, in Basel, Switzerland, the city of his forefathers, whence he had originally gone forth to service.

As was done in many parts of our Moravian world, in June, 1922, the membership in Surinam took delight in commemorating the two hundredth anniversary of the founding of Herrnhut. At one of the chief gatherings in connection with this commemoration, in Paramaribo, the Governor bore unreserved testimony to the value of the mission, past and present, to the Colony of Surinam. The effects of this celebration could be traced in an imparting of new

enthusiasm and a new consciousness of the worth of the Moravian name. In connection with this festival one of the voluntary organizations within the membership, the so-called "Herrnhuter-Committee" presented the Provincial executive board of the mission with the sum of 6000 guilders (about $2300.00) for the benefit of home-missionary work in Surinam. And this organization has done much to promote loyalty to our denomination in a great variety of ways.

The "Church Conference" in October, constituted of 20 missionaries and 30 men of Surinam, and the "Educational Day" in December were important occasions and bore testimony to the growing sense of responsibility for their own church-life, which is now a trait of this old mission.

A new foundation of the year was the dedication of a home for orphaned East Indian girls, "Sukh-Dham," i. e. "Place of Happiness," in the presence of the Governor of the Colony and a number of higher officials. At present 45 such little girls are in the care of Sister Nissen, who arrived from Denmark in the autumn to assist Brother and Sister Legene.

To summarize the general picture of this field: In the city of Paramaribo the mission rejoices in constant external growth—nor are signs of newness of inner life lacking. The membership of the plantation and district congregations on the other hand shows a slow but apparently sure decrease. The work among the tribes of the Bushland is suffering, because it is physically impossible for Europeans to live there and there is at present an insufficient number of native workers, forceful in character and spiritually ripe, who are also manifestly moved by an inner call. In spite of the difficulties of the work among the Hindu immigrants, which were intensified by the war, many open doors are before us, which we can not enter for lack of men and means. The Javanese mission is marked by a satisfactory, if slow, advance. One of the explanations of the smallness of numbers in this branch of our undertakings is the caution observed by our missionaries in connection with the baptism of heathen converts.

XIV.

THE MISSIONS IN AFRICA.

South Africa, West.

The year 1922 will be noteworthy in the history of this mission for the convocation of its first "Church Conference," when 12 delegates of congregations and 5 ordained native ministers deliberated with 14 missionaries about the concerns of the native church, which is gradually arising out of the missionary activity of the past. The place of essemblage was Elim, not far from the southernmost point of South Africa. Previously new rules for the constitution of individual congregations had gone into effect, according to which the women received not merely a vote, but also might be chosen members of the local boards.

It is worthy of note here, that the renewal of the mission at Gnadenthal took place in 1792, its first regulations went into effect in 1797; in 1827 it received a local board; in 1834 the first native school-master was inducted into office, and the school for training teachers and assistants was opened in 1838. The first native clergyman was ordained in 1883.

Two splendid examples of the native clergy were among those who passed to their reward during last year—Frederick Adams, after 40 years of service; and the gifted and most useful Rudolf Baalie, after 45 years of richly blessed activity.

And now the first synod of this mission was convened, the lay delegates being chosen by the congregation conferences. Unfortunately Gnadenthal could not be thought of as the seat of this first "Church Conference," for the spirits of the people here are still so agitated by the great problem of the Colony, that of landownership, and so much ingratitude exists, in spite of the fact that the native members here have the mission wholly to thank, that really any land here belongs to them in any sense. It seemed ill-advised to amend the regulations drawn up by the Mission for Gnadenthal in 1827 and in that year approved and confirmed by the government. Hence this oldest station is lagging behind Elim and Goedverwacht and several other places, so far as its form of organization is concerned.

However it was a group of really competent men, who met in Elim in September, 1922, and the general spirit animating them in reference to religious affairs may be summed up in the words: 'We dare no longer leave everything to be done by the missionaries. We the membership must work with them to the best of our power!"

The ranks of the ordained workers were reinforced by the ordination of the native Brother, Daniel Joorst, at Pella on May 1, by Bishop Van Calker, and by the arrival of Brother Theodore Tietzen and wife from Germany.

Various special days of celebration marked the year in a number of congregations, but it was by no means free from special cares. An "Ethiopian" sect with the motto: "One people and one church, away from the white man," did considerable proselyting in Gnadenthal, twenty-one of our members permanently going over to them. Probably in connection with the efforts of these disturbers, a suit was brought, in the effort to requisition the Gnadenthal land for natives. Like a previous suit some years ago, this was decided in favor of the Mission, and the costs were laid on the attacking party. Somewhat similar disturbances threatened in Goedverwacht and Enon, without actually coming into court.

As in various colonies the educational work of the Mission presents serious financial and other problems in South Africa. The government is making the schools more and more a matter of State supervision and education is free to the children. Hence the attendance is on the increase, especially in the towns, and most of all in Cape Town, where our school buildings are becoming too small. Very gratifying was the growth and energetic activity of our two congregations there. The church attendance is excellent.

In Maitland, where the native minister, R. Rasmus, is in charge, money is being gathered for the erection of a new church, five hundred pounds (about $2200.00) being now on hand. He is indefatigable in his leadership.

It is also especially gratifying to hear, that cottage-meetings are quite frequent in many of the homes of our people in Cape Town.

South Africa, East.

The year has been one of great care and anxiety, owing to the lack of assured financial support. The missionaries live from hand to mouth, for the Superintendent-Treasurer does not know from one quarter of a year to the next, where the money needed for the coming months will come from.

Furthermore the year opened with sundry social disturbances that were called forth by lack of work at some of the gold fields, where many of the young men find an opportunity to earn money in normal times. Bolshevistic influences were suspected. In some places it came to actual conflicts with the government troops. The northern districts of Kaffraria were put under quarantine on account of disease among the cattle. These regulations and the low selling-price of stock brought on discontent against the government. In addition the policy of the separation of the schools from the influence of the missions threatens to undermine the authority of the latter over many of the teachers.

This is the environment amidst which the missionaries and the native ministers and the evangelists have to work. Small wonder, that their influence over the young is lessened, especially when so

many of our young men go to the gold-fields in search of work, and there come in contact with multitudes of heathen Kaffirs, so that the pressure of a bad heredity again makes itself felt. Besides the conflict with all the adverse forces has been made more difficult by the paucity of the missionary forces. And whereas, in at least one instance, a station normally served by a missionary from Europe had to be temporarily treated as a filial of a post occupied by a native minister. In part of the field, too, Rome's propaganda hampered the work. The paucity of missionary forces is the more to be deplored, because the Kaffirs prefer to live widely scattered, each family on its own farm or ranch, so that the Christians may live miles apart. Brother Blohm, formerly of East Equatorial Africa, the old German colony, contrasted the methods to be employed in Kaffraria with those of Nyasaland and its villages, by comparing his present task to that of putting together separate beads of mercury and preventing them from separating. Moreover the converts are overwhelmingly women, the men as a rule maintaining a hostile position and holding to the heathen usages of their forefathers. This fact presents one group of problems in connection with the work of evangelization and organizing congregations, and another set of difficulties grows out of the presence in the same field of so many and varied churches and missionary organizations, that follow such divergent methods and have such different ways of handling moral and social issues connected with the Christianization of the people. All the more is it to be prized that we have a corps of very capable and faithful native ministers and missionaries.

Finally, Brother Van Calker's annual report sets forth, how impossible it is at present for the Kaffir Mission to undertake complete self-support. Since 1909 the accounts of the native-church have been kept separate from the costs involved in the missionary establishment as such, and very gratifying progress has been made. More than sixty per cent. of the expense of the native-church is met by the contributions of the native Christians. And the missionaries themselves do what they can to meet the remainder and their own expenses on the field by the proceeds of gardens, flour-mills, trade in a small way, etc.

The educational work is largely self-supporting, thanks to governmental subsidies; only the schools at outposts in heathen territory are wholly a charge on the mission. All in all, there remains the round sum of 1200 Pounds (about $5280.00) to be obtained from the home church. If this is not forthcoming, and we should be compelled to withdraw our missionaries, the edifice built up by faithful missionary labor, now embracing in round numbers a membership of 12,000, would fall in ruin.

We may be permitted to add, that the loyal support of Brother Van Calker himself for many years by our members in Winston-

Salem, North Carolina, and the appropriations made during the past year by our Society for Propagating the Gospel and by our Brethren in London, are therefore exceedingly opportune. It is to be hoped that our American membership may continue steadily to support the Society for Propagating the Gospel in connection with the work for which it has made itself primarily responsible, in order that it may also have the means to make additional appropriations in the immediate future in aid of South Africa, East.

East Equatorial Africa—Unyamwesi.

On their return from furlough in Europe, in 1921, Brother and Sister Gaarde devoted the first months to the re-establishment of touch with the formerly occupied stations, and during the first half of 1922 served especially the congregation which gradually re-assembled in Tabora. Here worship was regularly maintained throughout the year. True it was not the Mohammedan inhabitants of this great center of trade who came, nor the former members of our congregation in this city, but persons who had come in contact with the Gospel at the most widely scattered mission-stations of equatorial Africa, who happened to be in the city, and felt the need of seeking out a Christian congregation. On April 2, thirteen adults were baptized, thus bringing the new Tabora communicant membership to sixteen, some of whom show evidence of very vital Christian life.

Work in this city was twice interrupted by journeys undertaken by the Gaardes, in February to Usoke and in May to Sikonge and Ipole. Communion days and baptisms testified that these old congregations by God's grace did not succumb to the trying years of the war. In the absence of missionaries native "Helpers" held the work together, so that at the beginning of 1922, these congregations counted 424 Christians and 236 candidates for baptism.

The administration of this field is now in charge of our British Mission Board, with its seat in London, and the missionaries up to the end of last year were Danes. Since then an English couple has gone out. Friends in Denmark have also assisted in the financial support most liberally.

At the end of 1922 the Christians numbered 471, and candidates for baptism, 452.

In Tabora, the native assistant, Isai Maganga, is in charge. Urambo could not be visited in 1922, but Brother Gaarde felt justified in baptizing 11 men and 6 women who came thence to Tabora, requesting baptism.

The chief center of our native church in this land lies about Sikonge and Ipole, situated not far apart but in different districts. But the largest individual congregation is Kitunda, far to the south, with 143 members and 118 candidates for baptism. The plan to

transfer this station to the Mission of the Church of England, whose activity stretches almost to neighboring regions, had to be dropped. Brother Gaarde was not able to go thither last year; but at the request of the elders of this congregation, made during a personal conference with him, he appointed as their spiritual guide that John who was the first-fruit of our Unyamwesi mission.

In the vicinity of Usoke the Roman Catholic Church is seeking entrance.

It may be added that the English Brother Arthur Keevil, who has completed a full course in medicine, expected to leave England with his bride in September, 1923, in order to commence medical missionary activity in Unyamwesi.

Finally in reference to our old field in Nyasa-land, now in the care of the Scotch Free Church and in particular of its unweariedly active missionaries, the Rev. R. Mackenzie and wife, in Kyimbila, and of the Rev. Mr. Fulds, of Ipyana, it may be of interest to note that an official visit was paid there last year by the Rev. Mr. Ashcroft, a director of the Scotch Society. His journey was in connection with the celebration in memory of Livingstone's death at Ilala on the shore of Lake Bangweolo. Prior to his leaving for Africa he had an interview with Bishop Hennig in Berlin. Together with Mr. Mackenize, he visited our former stations, Mbozi, Utengule, Rungwe, Kyimbila, Rutengaino and Isoko, and also nine former stations of the Berlin mission. He rejoiced to write to Herrnhut about the new advance of the Gospel and about the many reopened schools in those parts. The thorough work of our missionaries in previous days was not in vain. But he also wrote of the terrible damage done to buildings by the earthquake of 1919 and by the war. Ipyano was to be inspected on the homeward journey. Only out of the way Ileya was not mentioned. It is the hope and aim of the Scotch society to man this field with additional forces, if possible with men who already know the language and customs of the people from working among the Konde to the south.

AN IMPORTANT FORWARD MOVEMENT IN SOUTH AFRICA

THE FIRST MORAVIAN CHURCH CONFERENCE IN SOUTH AFRICA (WEST), HELD AT ELIM, CAPE COLONY, SEPT. 25-29, 1922.

At the Foreign Missions Conference of North America, recently held at Bethlehem, Pa., it was clearly pointed out that the ultimate aim of all foreign mission work should be to build up a native Church, able to assume independent responsibility for its own existence and work,—in other words, a self-governing body of Christian people. How our Church has been working toward that end for a number of years in South Africa, and the success which it has achieved is indicated by the reports of the First Moravian Church Conference in South Africa, West, held at Elim, Cape Colony, September 25 to 29, 1922, received, one direct from Bro. Emil Poiet, Missionary at Mamre, South Africa, and the other, through *Moravian Missions,* from Bro. R. Schmidt, in charge at Gnadendal. This Conference is well worth noting, as it marks a very distinct step forward in the work of that Mission. Conferences had been held regularly before this at Gnadendal, but these were conferences of the missionaries in charge of the work.

As far back as 1909, the Mission Board, at Herrnhut, planned for the development of a native Church in South Africa. From time to time various circumstances hindered the carrying out of these plans. Then came the Great War. This last year, 1922, however, saw the final development of the idea, and the first definite step taken in that direction.

Both reports tell of the eagerness and the interest with which the native congregations co-operated with the missionaries. The congregations at Gnadendal and Elim were both anxious that the Conference should be held in their midst. The disappointment of the one and the elation of the other were shown in a natural but brotherly spirit.

Bro. Poiet points out very clearly in his report the difficulties which still stand in the way of final independence and self-support. Both difficulties are familiar to us in the Home Province, and both depend, in large measure, upon the troubles which arise in attempts to "balance a budget."

The first difficulty is that of obtaining an educated and trained ministry. Bright and ambitious young men, even in South Africa, can earn a better salary as government teachers in the schools than as Moravian ministers. It would seem, therefore, that the question of material reward is world-wide, and is finding its way even to the Foreign Mission Fields.

The second difficulty is the present inability of the native congregations to assume full financial responsibility for the salaries of their ministers and all other necessary expenses.

Those who are fortunate enough to own a Moravian Mission Atlas will have no trouble to locate Elim on the map of South Africa and Cape Colony. Those who are not so fortunate can turn to a good atlas or school Geography. They will find that the Cape of Good Hope is not the southernmost cape of Africa, but that that distinction belongs to Cape Agulhas. Elim, though it may not be marked on the map, is not very far inland, north of this cape. Gnadendal is a little west of north of Elim, almost directly east of Capetown.

Extracts from the report of Bro. R. Schmidt follow:—

"Elim, situated in the 'Strandveld,' the nearest Mission Station to Cape Agulhas, is well known to Moravians. There we assembled for our first Church Conference. It was not only a long way to Elim; but it was a long way that lay between this Conference and the days when Georg Schmidt started the work in South Africa, 1737-1744, and from 1792, when his work was taken up again by the three brethren Marsveld, Schwinn and Kähnel. At first the missionaries alone managed the work, and at all the stations they formed the 'Mission Conferences' that were held. Since 1827 the 'Conference of Overseers,' consisting of church servants and overseers, have joined the missionaries in their work—a great step forward at that time, introduced by Bishop Hallbeck. From 1834 and 1838 onwards teachers were trained, and in 1883 the first South African ministers in our Western Province were ordained by Bishop Kühn, viz., the Brethren Karl Jonas and Johannes Frelibanzi. In later years the 'Kerke Raad' (Church Committee) took over the spiritual work of each congregation.

"The work as a whole was placed under the supervision of the Provincial Conference, and now and then all the brethren called to mission service, European and South African, assembled for what was called the 'General Mission Conference.' These two conferences were responsible to the Mission Board, who held the reins in their hands.

"The first Moravian 'Church Conference,' at Elim, consisted of all the brethren called to mission service, both European and South African, and of delegates elected by the different congregations. The chairman was our Superintendent, Rev. R. Marx. Two European brethren were chosen by the Church Conference as members of the 'Provinciale Bestuur' (Provincial Board)—a new body—subject to the approval of the Mission Board. As soon as half of the ordained brethren are South Africans, the Church Conference may elect one European and one South African brother to the 'Provinciale Bestuur.' At this meeting the brethren H. Birnbaum and C. Schreve were chosen.

"The congregation called these days 'the Conference Festival;' and so it was. On Sunday, September 24th, Rev. Ez. Pfeiffer, the grandson of the first South African teacher educated by Bishop

Hallbeck, delivered the sermon. Several brethren addressed the children and the congregation in the afternoon and evening. On Monday, September 25th, Rev. R. Marx opened the Conference with a sermon in the church. Then we all went to the school, where the regular sessions were held.

"The first Church Conference was a constituent assembly, as, for the first time, the 'Rules and Regulations for the Brethren's Church in South Africa, West,' approved by the Mission Board, were placed before the meeting and accepted. Thirty-four proposals were laid before the meeting, dealing with church fees, the training of ministers and teachers (male and female), the liquor question, etc. Reports of every congregation were read. In the discussion which followed the reading it happened more than once that a delegate arose and said: 'I humble myself for my congregation, and pray for intercession.' In all questions the voice of the congregation was heard. The members spoke to the point, and the spirit of brotherly love prevailed.

"Revival meetings, a concert, a lantern lecture on Labrador, and a social evening took place. The church choir, conducted by Mr. Johannes, did particularly well. At the social evening all the members of Conference and the members of the 'Kerke Raad' of Elim were the guests of the evening of our Elim missionaries. In this meeting the healthy state of the Conference was proved; more than that, we felt that the Lord was with us. On Friday evening the Conference came to an end. Our hearts were full of thankfulness to our Lord and to the congregation and missionaries at Elim.

"The young Church still needs the help of the Moravian Church at large, but an opportunity has now been given her of developing along progressive lines."

XV.

THE HIMALAYAN MISSION.

This field is especially thinly occupied. At the four stations and one out-station only six European and two ordained native brethren and five sisters are laboring, assisted by six other native workers.

From Leh come hopeful reports: three adults baptized, two confirmed and eight under instruction prior to confession of faith. The Christians are busily preparing to acquire a new church building, title to which shall be in the names of the members—an impossibility hitherto, the law requiring that the property of the mission belongs to the State, with the former paying rent to the latter.

At Kyelang the ordained native brother, Joseph Gergan, reports that the gospel is finding willing hearers.

Kalatse is being served by the former lama, now ordained servant of Christ, Chompel, aided by Lobsang. Together they have made wide tours of evangelization.

Ga Puntsog is still faithfully at work at Chot, though with disappointing results.

Poo is even more disheartening, its members bearing too clearly the mark of "rice Christians." Brother and Sister Peter will therefore probably remove to Kyelang.

The number of Christians in this field is only 143.

XVI.

GENERAL DIRECTORY

of the Missions and Missionaries of the Moravian Church.

Notes. The Foreign Mission Work of the Moravian Church (begun on August 21, 1732) is a common enterprise of the entire Church. The control is in the hands of the Mission Board, which is a part of the general governing Board of the entire Unity, whose members are elected by the representatives of the various independent Provinces assembled in General Synod, or, between Synods, by the various Provinces of the Unity. The unity of the work finds expression in the fact that the governing Boards of the various Provinces are at the same time "Provincial Mission Boards" to further the support of the work in the entire field.

A. THE HOME BASE.

(Names in parentheses are the maiden names of wives.)

I. THE MISSION BOARD.

a. *Address: Herrnhut, Saxony, Germany, except in the case of the Representatives of the American and British Provinces.*

Rt. Rev. Paul Hennig, D. D., (Gemuseus), President.
Rt. Rev. J. Taylor Hamilton, D. D. (Beck), 1444 Main St., Bethlehem, Pa.
Representative of the American Province.
Rt. Rev. Arthur Ward (Warwick), 32 Fetter Lane, London, E. C.
Representative of the British Province.
Rev. John Hettasch (Kern), Vice-President and
Director of Mission Finance.
Rev. Herman Steinberg (Liebig).
Representative of the European Continental Province.
Rev. Samuel Baudert, D. D. (Döhner). Mission Inspector.
Member of the Continental Provincial Board.

b. *Mission Secretaries.*

Rev. Kurt Fichtner (Hickel), Recording Secretary and Registrar.
Rudolph Merian (Barth), Financial Secretary.
Woldemar Richard, Business Secretary.

c. *Mission Advocates.*

In *Germany:* Rev. Theodore Bechler (Wauer), Editor of German Mission Literature. Address, Herrnhut, Saxony, Germany.
Rev. Traugott Bachmann (Künzel), Niesky, Silesia.
Elise Kootz, Herrnhut, Saxony, Germany.

In *Austria:* Rev. Edmund Dahl (Luecke).
Address, Herrnhut, Saxony, Germany.

In *Switzerland:* Rev. Auguste Brindeau (Fraisse).
Address, Agence des Missions Moraves, Boulevard Georges Favon, 19, Genéve, Switzerland.

In *Holland:* Rev. Herman Bielke (Rausch).
Address, Zusterplein 18, Zeist in Holland.

In *Denmark:* Rev. Friedrich Hoy (Holm).
Address, Christiansfeld, North Schleswig, Denmark.

In *England:* Rev. Charles Klesel (Plevy).
Address, 32 Fetter Lane, London, E. C. 4, England.

In *America:* Rev. Paul de Schweinitz, D. D. (Daniel).
Address, 67 West Church St., Bethlehem, Pa.

d. Finance Department.

F. Schuetz, Herrnhut, Saxony, Representative of the Continental Province. Rev. H. J. Wilson, London, England, Representative of the British Province. H. Feldmann, M. D., Wilhelmsdorf, Wuertt; O. Uttendoerfer, A. Beck, H. Marx and J. Sieboerger, all in Herrnhut, Saxony, Germany. The last three constitute the Executive Committee.

e. Agencies.

The finances of the Mission are controlled from the central treasury in Herrnhut under the following officials:

John Hettasch (Kern), Chairman; Rudolph Merian (Barth), Chief Clerk; Rudolph Bechler (Aastrup), Treasurer; John Ehrhardt (Braukmann), Bookkeeper; Rudolph Arnstadt (Staude).

There are the following agencies:

Herrnhut cares for the furloughs and journeys of missionaries, for the packing and shipping of freight, etc.

Adolph Glitsch (Raatz), Manager, and
Henry Rapparlie (Meili).

London, 32 Fetter Lane, E. C., attends to exchange between Herrnhut and the Missions abroad. Rev. H. J. Wilson, Manager; Clement Spence (Swift) and Charles Harvey (Perrett), Bookkeepers.

North America, also attends to exchange between Herrnhut and the Mission Fields.

Paul de Schweinitz, Bethlehem, Pa.
E. H. Stockton, Winston-Salem, N. C.

Mission Book Agency in Herrnhut, founded in 1898, edits Mission literature and handles cognate material.

Theophil Raillard (Schuetz), Manager.

II. THE PROVINCIAL MISSION BOARDS.

1. In *Germany: The German Unity's Board.*
Headquarters: Herrnhut, Saxony.

Paul Jensen, D. D., President; Leonhard Bourquin, Otto Uttendoerfer, Karl Kuecherer, Samuel Baudert, D. D.

2. In *England: The British Provincial Elders' Conference.*
Headquarters, London.

Herbert R. Mumford, President; J. Norman Libbey, H. James Wilson.

3. In *America (Northern Province): The Provincial Elders' Conference.*
Headquarters, Bethlehem, Pa.

Charles L. Moench, D. D., President; Karl A. Mueller, D. D., Paul de Schweinitz, D. D., John S. Romig, D. D.

4. In *America (Southern Province): The Provincial Elders' Conference.*
Headquarters, Winston-Salem, N. C.

Edward Rondthaler, D. D., L. H. D., President; J. Kenneth Pfohl, D. D., J. F. McCuiston, John W. Fries, Agnew H. Bahnson.

These four Provincial Boards, together with Mission Board, constitute the *General Directing Board of the Unity.*

In addition, in all Provinces of the Unity, the ministers of congregations and evangelists are agents for the presentation of the Mission cause and the gathering of funds.

III. MISSIONARY SOCIETIES.

The most important are:

1. *The Society for the Furtherance of the Gospel among the Heathen,* The Trust Society for the Furtherance of the Gospel among the Heathen (S. F. G.), in London. Founded 1741, Incorporated 1921.

It consists of members of the Moravian Church and undertakes to further the mission work of the Church especially in British Colonies. It has made *Labrador* its particular charge. It owns a ship, "The Harmony," carries on trade with the Eskimos and has published *"Periodical Accounts"* since 1790.

Rev. H. J. Wilson, Treasurer, 32 Fetter Lane, London, E. C. 4, England.

2. *The Society for Propagating the Gospel among the Heathen* (S. P. G.), in Bethlehem, Pa. Organized 1745, Reorganized 1787, Incorporated 1788.

All ministers of the Northern Province of the Church in America, are *ex-officio* members of this Society, while other members of the Church may be elected to active, and outside friends to honorary, membership. The first care of this Society is for the Aborigines of America, and therefore it takes particular care of the Missions in Alaska, California and Nicaragua. Publishes an annual pamphlet *"Proceedings."*

Rev. Paul de Schweinitz, D. D., Treasurer, 67 West Church Street, Bethlehem, Pa.

3. *The Foreign Missionary Society of the Moravian Church South.* Incorporated 1922. Organized 1923.

Headquarters, Winston-Salem, N. C.

All ministers of the Moravian Church, South, are *ex-officio* members of this Society. Any communicant member of the Moravian Church, South, may become an active member. Others, whether or not they be Moravians, may become contributing members. This Society is conducted purely and completely for the purpose of aiding and furthering the Foreign Missions of the Moravian Church.

Rev. Ernest H. Stockton, Treasurer, 501 South Main Street, Winston-Salem, N. C.

4. *The Mission-Society in Zeist, in Holland.* Founded 1973.

Its members are members of the Moravian Church in Zeist. It takes particular interest in Surinam. Publishes *"Berichten uit de Heiden-Wereld."*

Rev. Herman Bielke, Moravian Church, Zeist, Holland, Secretary. Emil Weiss, Assistant.

5. *The London Association in Aid of Moravian Missions.* Founded 1817.

It consists entirely of friends of Moravian Missions in England. The Missions are indebted to this Society for very generous support. A quarterly Report and an annual Report are published.

6. *The North Schleswig Missionary Association.* Founded 1843.

Headquarters, Christiansfeld, N. Schleswig.

Its members are members and friends of the Moravian Church in North Schleswig. It publishes "Evangelisk Missionstidende" in Danish, and sends its income to the General Mission Treasury.

Rev. Fr. Hoy, Christiansfeld, North Schleswig, Denmark.

7. *The Mite Association.* Founded in 1877.

Operates chiefly in Germany under the name of the "Fuenfpfennig-

verein," but also in England. Chairman, Rev. H. O. Beck, Herrnhut, Saxony, Germany.

8. *The Unyamwesi League.* Founded 1914.

Rev. Th. Bechler, President, Herrnhut; E. Goerlitz, Treasurer, Herrnhut, Saxony, Germany.

9. *The Staten Island Moravian Missionary Society.* Organized 1906.

Its members are friends of Moravian Missions whether members of the Moravian Church or not, and its twofold object is "to diffuse information about Moravian Missions and to raise funds for their prosecution."

Rev. W. H. Fluck, President, Great Kills, N. Y., U. S. A.

10. *The Moravian Foreign Missionary Society in Ohio.*

Composed of members of the Moravian churches in Ohio. Holds an anniversary at various churches connected with the Society.

Rev. J. E. Weinland, President, Dover, O., U. S. A.

11. *The American Society in Aid of Moravian Missions.*

Adopted by Synod in 1920.

Aims to keep or secure the interest and support especially of former Moravians and scattered friends of the Missions. Membership is open to anyone.

Rev. H. E. Stocker, Ph. D., Executive Secretary, 331 West 83rd Street, New York.

IV. MISSION SCHOOLS AND COLLEGES.

1. *The Mission College in Niesky, Germany.* Founded 1869.

Faculty: Rev. William Bettermann (Gsell), President; Rev. John Fliegel (Aastrup), Rev. Samuel Ribbach (Birtill). Six year course.

(Closed temporarily on account of the economic situation in Germany).

2. *The Mission College in Bristol, England.* Founded 1904.

Rev. Arthur Heath (Townsend), President.

3. *The Theological Seminaries in Germany (Herrnhut), England (Fairfield near Manchester), and America (Bethlehem, Pa.),* also prepare men for mission service.

V. EDUCATIONAL INSTITUTIONS FOR THE CHILDREN OF MISSIONARIES.

The children of German missionaries are educated chiefly in the two schools in Kleinwelka, near Bautzen, Saxony.

1. *The Boys' School* was founded in 1776. Its Principal is Rev. Peter Buck (Beck).
2. *The Girls' School* was founded in 1779. Its Principal is Rev. Edward Burkhardt (Erxleben). Mrs. Martha Schuetz (m. n. Boenhof) is Matron and Miss Hanna Knothe is Head Teacher.

The children of British and American missionaries are, many of them, educated in the Boarding Schools conducted by those Provinces.

B. MISSIONARIES.

(As of June, 1923, corrected, as far as possible, to November, 1923).

(Names in parentheses are the maiden names of wives. Dates after stations or fields denote the founding of the enterprise in each case; after missionaries' names, they give the date of their entry on mission service.

An asterisk (*) before a name indicates a *native* worker. A dagger (†) indicates medical training, or medical or hospital or other nursing experience.)

I. *AMERICA.*

1. Labrador (1771).

Killinek 1904 Rev. Berthold Lenz (Jannasch), 1899.
Hebron 1830 Rev. Squire Townley (Ridgway), 1890.
Nain 1771 †Rev. Paul Hettasch (Koch), 1897.
Hopedale 1782 Vacant.
Makkovik 1896 Rev. Walter Perrett (Ridgway), Superintendent and Warden, 1892; Irene Allsopp, 1919; Edna Perrett, 1921. Miriam Rowe, 1922. Returning thither, Rev. Siegmund Waldmann (Besdo), 1891.
Business Department.
Nain J. J. Gaunt, 1921.
Hebron E. Mac Leavy, 1921.
Hopedale Albert Ward, 1911.
Killinek Frederick Grubb, 1919.
On furlough in Europe: William Merklein (Bohrer), 1906.

Address to the station, Labrador, via Newfoundland, April to September.

2. Alaska (1885).

Bethel 1885 Rev. Arthur Butzin (Strohmeier). Superintendent of the Province, 1909.
Rev. Frederick Schwalbe (Buxbaum), 1907.
Rev. Charles Moore (Nowlin), 1923.
Quinhagak 1903 Rev. Adolf Stecker, 1884.
Rev. Ferdinand Drebert (Stecker), 1912.
Quigillingok 1915 †Rev. John Hinz (Hensel), 1894.
Eleven native Assistants.

Address to the station, Kuskokwim District, Alaska.

3. California (1890).

Banning (Potrero) 1890.
†Rev. William Weinland (Yost). Superintendent, 1890.

Banning, P. O., Riverside Co., California.
Martinez 1896 Rev. Eugene H. Oerter (Weber), 1923.
P. O., Thermal, California.
Rincon 1902 Vacant.

4. West Indies. Western Province, Jamaica (1754).

Provincial Elders' Conference—Rev. Jonathan Reinke, D. D., President; Rev. Frank Wilde, Treasurer; Rev. Samuel Ashton, Secretary.

Fairfield 1823 Bishop August Westphal (Romig), 1892.
Address: Spur Tree P. O., Manchester.
Eden 1816 *Rev. Sandford Morrison (McDonald), 1910.
Address: Balaclava P. O., St. Elizabeth.
Carmel 1827 and *Kilmarnock* 1830.
Rev. Frederick Weiss (Beck), 1897.
Address: New Market P. O., Westmoreland.
Dober 1882 Served from Salem.
Bethlehem 1833 Rev. Samuel Ashton (Boyd), 1888. Superintendent of the Female Teachers' Training School.
Address: Malvern P. O., St. Elizabeth.

Fulneck 1830 *Rev. James Gale (Tomlinson), 1893.
Address: Middle Quarters P. O., St. Elizabeth.
Carisbrook 1885 *Rev. W. M. O'Mealey (?), 1919.
Address: Maggotty, St. Elizabeth.
Nazareth 1838 *Rev. Stanley Swaby (Campbell), 1910.
Address: Maidstone, Manchester.
Beaufort 1834 *Rev. James Carnegie (Depass), 1893.
Address: Darliston, Westmoreland.
Irwinhill 1815 *Rev. Simeon Crawford (Quest), 1906.
Address: Montego Bay, St. James.
Salem (New Hope) 1838
*Rev. James Black (Parnell), 1905.
Address: Bluefields, Westmoreland.
Lititz 1839 Rev. John Kneale (Hicks), 1918.
Address: Watson's Hill, St. Elizabeth.
Bethany 1835 Rev. Samuel Allen (Walser), 1897.
Address: Mile Gully P. O., Manchester.
Mizpah 1866 Vacant.
Moravia 1885 *Rev. Wm. Morris (Cambridge), 1891.
Address: Christiana P. O., Clarendon.
Broadleaf 1885 *Rev. Wilfred Getfield (Ashmann), 1910.
Address: Porus P. O., Manchester.
Patricktown 1874 Served from Broadleaf.
Bethabara 1840 Rev. Frank Wilde (Wolle), 1882.
Address: Newport P. O., Manchester.
Springfield 1848 Rev. William Driver (Pinnock), 1907.
Address: Springfield P. O., St. Elizabeth.
Kingston 1892 Rev. Jonathan Reinke, D. D. (Caffrey), 1881.
President of the Province.
Address: 22 North St., Kingston.

5. WEST INDIES, EASTERN PROVINCE (1732).

Provincial Elders' Conference.

Rt. Rev. Edwin C. Greider, K. D., President. Rev. Paul Bartels, Secretary. Augustus Romig, Treasurer.

1. *St. Thomas* (1732) *and St. John's* (1754).
St. Thomas 1743 and *New Herrnhut* 1738
Bishop Edwin C. Greider, K. D. (Reinecke), 1882, President.
Nisky 1771 †Rev. Augustus B. Romig, 1884, Warden.
Emmaus (St. John's) 1782 with *Bethany* 1754.
*Rev. George Penn, 1912.
Address station and island, Virgin Islands, United States.

2. *St. Croix* (1740).
Friedensthal 1755 Rev. William Allen (Oehler), 1894.
Friedensberg 1771 Rev. Herman Asboe (Jeffreys), 1914.
Friedensfeld 1805 Rev. Paul Bartels (Grau), Superintendent and Warden, 1889.
Address station and island, Virgin Islands, United States.

3. *St. Kitts* (1777).
Bethesda 1820 *†Rev. D. C. Barrow, 1917.
Basseterre 1777 *Rev. Mansfield Williams (Southwell), 1902.
Estridge 1845 with *Bethel* 1832
*Rev. Charles Julian (Crowe), 1892. Superintendent and Warden.

4. *Antigua* (1756).

St. John's 1761 Rev. Arthur Hutton, Superintendent of the Female Training College, 1905.
*Rev. Colin Williams, 1922.
Potters 1881 Served from St. John's.
Greenbay 1848 and *Fire Island* 1834
*Rev. Emanuel George, 1919.
Gracehill 1782 and *Sweets* 1883
*Rev. Charles Francis (Henry), 1903.
Gracebay 1797 Served from Cedarhall.
Cedarhall 1822 *Rev. Charles Schouten (Marsh), 1909.
Newfield 1817 Served from Lebanon.
Lebanon 1837 *Rev. Joseph Christopher (Thompson), 1893.
Gracefield 1840 and *Bethany* 1817
Served from St. John's.

Address, station and island, West Indies.

5. *Barbados* (1765).

Bridgetown 1836 and *Fulneck* 1905
*†Rev. Harry Lloyd (Clough), 1907.
Sharon 1795 and *Gracehill* 1857
Rev. Clement Oehler (Cullen), 1885. Superintendent and Warden.
Mount Tabor 1826 *Rev. Cuthbert Pilgrim, 1912.
Clifton Hill 1841 *Rev. William Osborne, 1913.

Address, station and island, West Indies.

6. *Tobago* (1790; re-established 1827).

Montgomery 1827 †Rev. Cecil Trowell (Hepworth), 1919.
Moriah 1842 Rev. John Weiss (Mellowes), 1896, Superintendent and Warden.
Bethesda 1878 and *Spring Gardens* 1859
*Rev. J. Ross.

Address, station and island, West Indies.

7. *Trinidad* (1890).

Belmont 1904 *Rev. J. A. Kelso, 1921.
Rosehill 1892 and *Chaguanas* 1894
*Rev. Herman Schouten, 1905.
Manantial 1896 and *L'Anse Noire* 1908
Vacant.

Address, station and island, West Indies.

8. *St. Domingo* (1907).

Macoris 1907 Rev. Taylor M. Van Vleck (Bronson), 1912.
Consuelo 1914
La Romana 1916 *I. Richards, Assistant.
St. Domingo City 1916
Vacant.

6. Nicaragua, Central America (1849).

Provincial Elders' Conference.

Rev. Guido Grossmann, President; Rev. C. Conrad Shimer, Warden; Rev. Rufus Bishop.

Bluefields-Oldbank 1845 with *Rama-Key* 1858
†Rev. Guido Grossmann (Mohrmann), 1899, Superintendent.
Rev. George A. Heidenreich (Reusswig), 1923.

Rev. C. Conrad Shimer, 1920, Warden.
†Rev. Kenneth G. Hamilton (Peterson), 1914.
*Hedley Wilson, Assistant.

Pearl Lagoon 1855 and *Tasbapauni*
†Rev. David Haglund (Lindquist), 1916.

Karawala 1896 and *Sharon* 1883
Rev. Karl A. Bregenzer (Remke), 1922.

Quamwatla 1884 and *Ebenezer* and *Banbana*
*Rev. Newton Wilson (Bateman), 1903.

Haulover 1860 and *Kukallaya* 1871
Vacant.

Yulu 1884 and *Karata* 1875 and *Sissin*
*Rev. John Palmer (Hodgson), 1902.
Jos. Rigby, Assistant, 1921.

Twappi 1886 Vacant.

Sandy Bay 1896 and *Dakura* 1893
Rev. Henry Schubert (van Calker), 1894.
Isaac Lewis, Assistant.

Cabo Gracias 1890 and *Kruta*
†Rev. Rufus Bishop (Woosley), 1912.

Wasla 1896 †Rev. O. Danneberger (Hieber), 1907.

Sangsangta 1907 †Rev. Franz Schramm (Bahr), 1899.

Twenty-seven Native Assistants.

On furlough in the U. S., †Rev. George R. Heath (Mellowes), 1891.
*Leroy Hodgson.

7. DEMERARA (BRITISH GUIANA), SOUTH AMERICA (1878).

Georgetown 1903 (*Queenstown*)
**Rev. John Dingwall* (Denton), 1890. Superintendent of the Province.

Graham's Hall 1878
Vacant.

Beterverwachting *Rev. Henry William Grant (Bayley), 1906.

Address, Station, Demerara, South America.

8. SURINAM (DUTCH GUIANA), SOUTH AMERICA (1738).

A. *Provincial Elders' Conference.*

Rev. Walter Burkhardt, President; Friedrich Neub, ex-officio member; Heinrich Barth, Alvin Lehman, members; John Clausen, John Rueffer, Ludwig Schuetz, alternates.

Provincial Officials.

Rev. Walter Burkhardt (Peucker), Superintendent of the Province, 1922.
Friedrich Neub (Wehle), Warden, 1912.
Rev. Ludwig Schuetz (Jensen), Superintendent of Schools, 1893.

B. *Mission Stations.*

a. *The Old Mission.*

Paramaribo:

1. *Central-City Church* 1778 Rev. Henry Barth (Krueger), 1905.
2. *North-City Church* 1906 Rev. Paul Schmiekecke (Rinderknecht), 1894. Rev. Mara Voullaire (Croeger), 1920.
*W. Belfor, Assistant, 1921.
3. *South-City Church* 1906 Rev. Johannes Clausen (Baader), 1905.
*J. C. Neslo, Assistant, 1916.
4. *Wanica* (Suburb) 1886

Rev. John Rueffer (Brauer), 1912.
*Rev. John Dundas (Seymonson), 1909.
*B. Jensen, Assistant, 1917.

5. *Rust en Vrede* (Suburb), 1882.
Rev. Alwin Lehman (Schmitt), 1906.
*P. W. Rust, Assistant, 1904.

6. *Combé* (Suburb) 1858 Served from North-City Church.

City Mission in Paramaribo.

Superintendent, Rev. John Frey (Richard), 1921.

In the Country or River Districts.

7. *Albina* (Marowijne) 1894
*Rev. Adrian Hiwat (Bauer), 1913.

8. *Bergendal* (on the Surinam) 1870
Served from Domburg.
*J. Bergwijn, Assistant.

9. *Bersaba* (on the Railroad) 1858, and District
*Rev. Julius Labadie (Kensdel), 1909.
*J. Pang Atjok, Assistant.
*M. Waak, Evangelist.

10. *Carolina and Agila.* Served from Domburg.

11. *Catharine Sophia* (Saramacca), 1894, and District.
Served from Groningen.

12. *Charlottenburg* (upper Cottica), 1835, and District.
Rev. Hermann Fischer (Heinrich), 1915.

13. *Domburg* (on the Surinam), 1891, and District.
Rev. Frederick Petersen (Petersen), 1918.
*J. von Bosse, Assistant.

14. *Groningen* (Saramacca), 1894, and District.
Rev. Max Weigel (Brauhardt), 1907.

15. *Groot Chatillon* (on the Surinam), 1898, with Leper Home "Bethesda."
Rev. Emil Saul (Krebs), 1917.
Pauline Prellwitz, Head Deaconess, 1922.
Nellie de Borst, 1920.
Mathilde Demelt, Deaconess, 1921.
Martha Martin, 1923.
Olga Ressel, 1923.

16. *Hecht en Sterk* (Commewijne), 1895, and District.
Served from the city.
*G. Burleson, Assistant Catechist in Helena Kreek.

17. *Helena-Christina* (on the Railroad) and District.
Rev. Otto Staude (Kronbach), 1897.

18. *New Amsterdam* (lower Surinam), 1899, and District.
Rev. Heinrich Scholze (Gerhard), 1888.

19. *New Nickerie,* 1886, and District.
Rev. Friedrich Kuhnt (Klitzke), 1902.
*J. Wielkens, Assistant, 1917.

20. *Potribo* (Commewijne), 1896, and District.
*Rev. Frederick Stella (von Frederici), 1912.

21. *Salem* (Coronie), 1840, and District.
Rev. Paul Zschaschler (Schaerf), 1912.
*D. Gluisdom, Evangelist, 1918.

22. *Sharon* (Beekhuizen, on the Railroad), 1843.
Rev. Samuel Schmidt (Fischer), 1914.
Hanna Kunz, Deaconess, 1910.
Annie Groh, Deaconess, 1922.
Ida Boerm, Deaconess, 1923.

23. *Vertrouwen* (Nickerie), and District. Served from Nickerie.
On the way to Surinam: Rev. Gustav Gill (Kleiner), 1922.
Called to Surinam: Rev. Walter Fliegel (1922) and his bride, Elizabeth Zimmermann.
In Europe, temporarily: Rev. Theodor Mueller (Wunderling), 1901; Rev. Henry Pawel (Haller), 1896; Rev. William Kersten (Hasewinkel), 1896; Rev. Franz Langerfeld (Adam), 1901.

b. *The New Mission.*

Bushland-Mission:

1. *On the Marowijne,* under the superintendence of the Missionary at Albina.
Langatabbetje (in the Paramacca tribe).
*Chr. Nijman, Assistant Evangelist.
2. *On the Cottica,* under the superintendence of the Missionary at Charlottenburg.
Wanhatti (in the Auka tribe). Vacant.
Thence itineraries are undertaken in the villages of the Auka tribe on the Cottica, Blakawatra and Coermotibo Rivers.
3. *On the Surinam,* under the superintendence of the Missionary at Ganzee.
Ganzee (in the Saramacca tribe). Vacant.
Koffie Kamp (in the Auka tribe).
*C. Rufus, Assistant.
New Aurora, Botopasi (in the Saramacca tribe).
*F. Gaander, Assistant.
*F. Gessel, Assistant.
4. *On the Saramacca.*
Upper Half in the Matuari tribe, under the superintendence of the Missionary at Groningen.
Kwattahede Rev. Frederick Sprang (Pengel), 1909.
Kwakoegron Vacant.
New Jakobkondre
*H. Clare, Evangelist.
Pakapaka Vacant.
Boschland *H. Krolis, Catechist.
Lower Half in the Matuari and Auka tribes, under the superintendence of the missionary from Groningen. Villages visited are: Maho, Zantigron, Damparra, Tottikamp, Gravensteen Kreek.
5. *On the Coppename,* in the Koffiemakka or Koerenti-Negro tribe.
Kaimanstoon. Vacant.

c. *Mission to East-Indians.*

1. *Paramaribo,* Gravenstraat.
Rev. Rudolph Karsten (Keppler), 1905.
*T. Gangapersad, Evangelist.
*J. Parmanandan, Evangelist.
Preaching places: Landsgrund (Poor House), Fort Zelandia (Prison). The Hospital is visited and many plantations, and Groot Chatillon.
Out-stations: *Domburg.* Vacant.
New Nickerie. Vacant.
Groningen *Philipp Parabir, Evangelist.
2. *Alkmaar* Rev. Peter Legene (van Zanten), 1912.
Ane Nissen, Deaconess in the Children's Home.
*B. Griman, Evangelist in Kronenburg.

Many plantations are visited on the Commewijne and the Cottica Rivers.

3. *Javanese Mission.*

Leliendal Rev. Hans Larisch (Rüffer), 1920.
*Kasan Moekmin, Evangelist.

Preaching places: Groot Chatillon, Fort Zelandia, Fort Amsterdam. Many plantations are visited on the Commewijne, etc.

Called to this Mission: Arthur Pencher and his bride, Martha Israel.

d. *Business Department.*

The Business Council: Siegfried Beck, Chairman. Adolf Voland and Julius Humbert, elected members.

Paramaribo: Siegfried Beck (Tietzen), *General Manager,* 1906. Wm. Ahnelt (Hoppe), 1921; Richard Ahrens (Newman), 1920; Theodore Ahrens (Fleischman), 1921; Willy Aszmann (Schmidt), 1908; Cornelius van Baalen (Louwerier), 1922; Heinrich Demmerer, 1922; Conrad Erdmann (Gormser), 1922; Wilhelm Hasewinkel (Schlemm), 1906; Waldemar Jannasch (Oliviera), 1921; Willy Langner (Boehme), 1914; Rudolph Mees (Koehler), 1918; Herman Schlieszler (Thomson), 1920; George Scholze (Neumann); Gottlob Schwab (Hasting), 1907; Adolph Voland (Voland), 1897; Max Voland (Holland), 1904; Wilhelm Weiszelberg (Loth), 1922; Gustav Zembsch (Piersig), 1920.

Address letters to all missionaries in Surinam in care of C. Kersten & Co., Paramaribo, Surinam.

II. *AFRICA.*

9. South Africa West. (Begun 1736. Re-established 1792).

Provincial Elders' Conference.

Richard Marx, President; Herman Birnbaum, Carl Shreve.

Advisory Council

Richard Marx, President; Samuel Will, Herman Birnbaum, Rudolph Schmid, Emil Weder.

Gnadenthal 1792 Rev. Rudolph Schmidt (Schmitt), 1901. Manager of Gnadenthal.
Rev. Walther Winckler (Knothe), 1907.
†Rev. Gerhard Hettasch (Marx), 1900. Superintendent of School for Assistants.

Berea 1865 Vacant.

Elim 1824 Rev. Herman Birnbaum (Ledoux, born Redslob), 1897.
Rev. Theodore Titzen (Lang), 1921.

Moravian Hill (Capetown) 1884.
Rev. Richard Marx (Keil), 1893. Superintendent and Warden of the Province.
*Rev. Ezekiel Pfeiffer (Conrad), 1901.

Maitland *Rev. Richard Rasmus (Liedermann), 1914.

Mamre 1808 Rev. Emil Poiet (Ledoux), 1892.

Pella 1871 *Rev. Daniel Joorst (Hendricks), 1917.

Goedverwacht 1889 and *Wittewater* 1859.
Rev. Carl Schreve (Marx), 1892.
*Rev. Frederick Baalie (Mueller), 1903.
*Rev. Michael Baalie, 1899. Assistant and Teacher in Wittewater.

Clarkson 1839 Rev. Paul Mosel (Kuecherer), 1892.
Moravian Hope (Port Elizabeth), 1898.
*Rev. Ernst Dietrich (Morkel), 1899.
Enon 1818 Rev. Friedrich Gericke (Langerfeld), 1896.
Awaiting appointment: Rev. Gustav Reichel (Bauer), 1908.

Business Department.

Business Council: Samuel Will, Chairman, and the Members of Provincial Elders' Conference.

Elim Samuel Will (Mueller), 1892, Superintendent.
Albert Geiger (Scholze), Merchant, 1920.
Gnadenthal Emil Weder (Wedemann), 1907, Merchant.
Mamre Johannes Rapparlie (Baudert), Merchant.

Address: *Clarkson,* via Assegaibush, Cape Province. *Elim,* Bredasdorp, Cape Province. *Enon,* Coerney, Port Elizabeth, Cape Province. *Gaedverwacht,* Great Berg Siding, Cape Province. *Mamre,* via Belleville, Cape Province. *Moravian Hill,* Ashley Street, Capetown. *Moravian Hope,* Mount St., Port Elizabeth, Cape Province. *Seaview,* Care of Moravian Hope, Mount St., Port Elizabeth, Cape Province. *Wittewater,* Piquetberg, Cape Province.

10. SOUTH AFRICA EAST (1828. Independent of the Western Province, 1869).

Provincial Elders' Conference.

Ernst Van Calker, President. Ernst Marx, Walther Bourquin.

Shiloh 1828 Bishop Ernst van Calker (Werner), 1889, Superintendent and Warden of the Province.
Rev. Ernst Marx (Haller), 1893.
Rev. Adolph Hartmann (Heinrich), 1922.
Otto Sieboerger (de Villiers), 1913, Merchant.
Engotini 1859 and *New Hope.*
Rev. Philip Hickel (Haugk), 1898.
Goshen 1856 Rev. Johannes Haller (Schaerf), 1907.
Queenstown 1904 and *East London.*
*Rev. Joseph Mtombeni (Hermanns), 1906.
Baziya 1863 and *Xentu.*
†Rev. Wilhelm Blohm (Bürger), 1911.
*Levi Ngqakayi, Assistant.
Tabase 1873 Rev. Paul Moths (Ledoux), 1898.
Tinana 1875 Served from Nxotschane temporarily.
Nxotschane 1905 *Rev. William Mazwi (Makunga), 1895.
Zincuka 1881 *Rev. Benjamin Mazwi (Mbere), 1907.
Bethesda 1877 Rev. Friedrich Mueller (Aastrup), 1902.
Magadla *David Monah (Kongo), 1921, Assistant.
Elukolweni 1875 *Rev. Peter Mazwi (Dywilie), 1895.
Mvenyane 1888 Rev. Ernst Asboe (Marx), 1890.
Rev. Rudolf Baur (Keil), 1899. Superintendent of the Training School for Teachers.
Eugene Baudert (Baur), 1902. Teacher in the Training School.
John Pope (Baur), 1911. Teacher in the Training School.
Conrad Schmitt (Hoffmann), 1904. Merchant in Ntlola.

Called as Teacher in the Training School in Mvenyane: Theodore Poiet and Otto Sonnenburg.

On furlough in Europe: Rev. Wilhelm Hartmann, I (Zimmerman), 1902, Walther Bourquin (Wuestemann), 1907.

Address: *Baziya via* Umtata, Tembuland, Cape Province. *Bethesda,* Kenegha-Drift P. O., via Mt. Fletcher, Cape Province. *Elukolweni,* same as Bethesda. *Engotini,* Whittlesea P. O., via Queenstown, Cape Province. *Zincuka,* P. O. Far View, via Maclear, East Griqualand, Cape Province. *Goshen,* Cathcart P. O., Cape Province. *Mvenyane,* Cedarville P. O., near Matatiele, East Griqualand, Cape Province. *Ntlola,* near Cedarville, East Griqualand, Cape Province. *Shiloh,* same as Engotini. *Tabase,* same as Baziya. *Tinana,* same as *Zincuka.*

11. Nyassa: (1890). Surrendered to the Free Church of Scotland.

12. Unyamwesi: (1897).

Tabora 1912 †Rev. Nils Gaarde (Andsager), 1908.
†Samuel Nielsen (Oester), 1912.
†Sören Ibsen (Haahr), 1922.
Margaretha Jensen, 1922.
Johanne Larsen, 1922.
†Dr. Arthur Keevil (Klesel), 1923.

III. *ASIA.*

13. West Himalaya (North India) (1853).

Kyelang (in Lahoul) 1856 and *Chot.*
*Rev. Joseph Gergan, 1920.
Leh (in Kashmir) 1885.
†Dr. A. Reeve Heber (Cole), Medical Missionary, 1913.
Rev. Walter Asboe, 1921.
*Rev. Dewasung, 1920.
Kalatse (in Kashmir) 1899.
Vacant.
Poo (in Bashahr) 1865.
†Rev. Frederick E. Peter (Redslob), 1898, Warden.
On furlough in Europe: Rev. Dr. Hermann Francke (Wiez), 1895.
†Rev. Henry Burroughs (Moore), 1913.
†Rev. Hermann Kunick (Miles), 1904, Superintendent.

Address: Via Brindisi-Bombay. Moravian Mission, *Leh* and *Kalatse,* Ladak, via Kashmir, North India. *Kyelang,* Kangra District, via Kullu, North India. *Poo,* care of Postmaster at Chini, North India.

During the year, 33 persons were called into the service (15 Brethren and 18 Sisters). For one reason or another, 44 persons left the service (19 Brethren and 25 Sisters). Four missionaries died.

There were 384 persons in Mission service—15 less than in the preceding year.

XVII.

MEMBERSHIP STATISTICS OF THE UNITAS FRATRUM OR INTERNATIONAL MORAVIAN CHURCH, JANUARY 1, 1923.

	Number of Congregations	Communicants	Total Membership
Continental Province	23	7,100	9,141
Czecho-Slovakian Province..	6	3,350	5,500
British Province (1921)....	43	3,425	5,041
American Province, North..	97	17,314	24,463
American Province, South..	28	6,079	8,444
Totals of the Home Church	197	37,268	52,589
Foreign Missions	254	35,287	106,702
Affiliated Societies on the Continent of Europe ...	57		70,000
Totals, January 1, 1923 ...	508	75,555	229,291

NOTES

1. As the method of tabulating the statistics in our European Province is different from our own, it is difficult to secure absolutely accurate figures. In our European Provinces they do not classify the members under the rubrics of Communicants, Non-Communicants, and Children, but under the rubrics of the old "Choir" system.

Hence the 7,100 communicants is an estimate. The total of 9,141 is, however, accurate, and reveals a net gain of 136 during 1922.

2. In Czecho-Slovakia our congregations are grouped into six parishes, but there are what we would call 12 congregations, from which 25 additional preaching places are served. Four ophanages are maintained. The figures given above are estimates, as the final statistics for 1922 are not at hand. During 1920 the "Away from Rome" Movement brought a phenomenal increase of over 3,600 members in one year. This ratio of growth could not be expected to continue, but the gains have been held, and it is estimated, that an additional increase during 1922 of 300 has been gained. With more workers and means to support them adequately the work would go forward by leaps and bounds. Now is the time of harvest.

3. The comparatively small number of communicants in our Foreign Missions is due to the fact of the extreme care exercised before admitting converts to the Holy Communion, in addition to the 35,287 communicants there are 20,433 baptized adults.

4. There are no statistics available for the affiliated societies ("Diaspora" congregations) on the continent of Europe. The number 70,000 is an old estimate, which has stood unchanged for years.

5. We maintain two Homes for Lepers:—"Jesus Help" just outside of Jerusalem in Palestine and "Bethesda" at Groot Chatillon in Dutch Guiana (Surinam). Five deaconesses are employed in each. At the last report there were 27 patients in the Jerusalem Home. In Bethesda about 60 patients are cared for.

SUMMARY OF CONTRIBUTIONS.

SUMMARY OF THE CONTRIBUTIONS OF THE NORTHERN PROVINCE OF THE MORAVIAN CHURCH IN AMERICA FOR ALL FOREIGN MISSION CAUSES FOR THE YEAR 1922.

Foreign Missions in general	$14,367 52
Five "Own" Missionaries and 31 Evangelists in part	8,336 10
Alaska Mission exclusive of "Own" Evangelists	11,114 74
Kuskokwim Orphanage and School this year only	950 06
California, exclusive of "Own" Misionary	1,705 73
Nain, Labrador, Fire Loss	1,252 43
Various West Indian Missions	561 00
Nicaragua, exclusive of "Own" Missionaries, &c.	11,060 86
Bro. Samuel Wedman's Motor Boat	1,002 05
Leh Hospital, Ladak, Tibet	112 00
Mission Deficit	995 92
Retired Missionaries in Germany	3,658 50
To be funded with the S. P. G.	550 00
Missionary Literature	885 62
"Jesus Help" Home for Lepers at Jerusalem	1,658 61
"Bethesda" Home for Lepers in Surinam	319 61
Missions in Czecho-Slovakia	4,119 12
	$62,649 87
Deduct the S. P. G. Appropriations	14,055 58
Total contributions from the Province, 1922	$48,594 29
Total contributions from the Province, 1921	64,367 45
Decrease during 1922	$15,773 16

This apparently startling decrease is due almost entirely to the fact that in the preceding year $13,955.17 were contributed to wipe out the Alaska Deficit, so that the actual decrease is $1817.99.

Average per communicant, 1918	$ 2 20
Average per communicant, 1919	2 69
Average per communicant, 1920	3 01
Average per communicant, 1921	3 86
Average per communicant, 1922	2 88

SUMMARY OF ALL CONTRIBUTIONS FROM THE NORTHERN PROVINCE ONLY FOR ALL CAUSES PASSING THROUGH THE PROVINCIAL TREASURY DURING THE VARIOUS FISCAL YEARS CLOSING IN 1922, EXCLUSIVE OF ALL INCOME FROM FUNDS:

All Foreign Mission Causes as above	$48,594 29
Home Missions	7,390 49
Theological Seminary, various Accounts	8,318 77
College Memorial Science Building	6,985 50
Retired Ministers' Collection	4,083 00
Increase of Sustentation Fund	778 00
Provincial Administration	15,642 00
Herrnhut Fire Loss	590 80
Needy Ones in Germany	423 41
Home for Deaconesses in Niesky, O|L., Germany	926 52
Near East Relief	1,607 43

American Bible Society	596 10
Russian Famine Relief	324 04
Bethlehem Widows' House	241 86
Total for the Northern Province for 1922	$ 96,502 21
Corresponding total for 1921	119,448 74
Decrease during 1922	$22,946 53

This decrease is caused by the falling out of the large sums contributed for the liquidation of the Alaska Deficit of the previous year, as stated above, and by the smaller amount collected for the College Memorial Science Building. The total contributions for 1922 are $6,008.92 *more* than for 1920.

These amounts are by no manner of means complete. Large amounts for various forms of relief work were sent through other channels. No contributions for the Larger Life Foundation or various forms of District work or for local building operations are included in the above, but only such contributions as are accounted for in the Provincial Treasurer's office. But of these gifts the

Average per communicant for 1918 was	$ 4 52
Average per communicant for 1919	4 39
Average per communicant for 1920	5 43
Average per communicant for 1921	7 16
Average per communicant for 1922	5 72

ADDITIONAL NOTES ON THE STATISTICAL SUMMARY.

1. Note particularly, that the contributions for the Alaska Mission are *not* for the calendar year 1922, but for the *Fiscal Year* August 1st, 1921, to July 15th, 1922.

2. The Ohio Missionary Society contributed $2,468.15 for various mission causes during the year, but by instruction of the Directors this amount is included in the totals of the six contributing congregations.

3. The American Society in Aid of Moravian Missions contributed between $400.00 and $500.00. The exact amount does not appear in the tabular statement, because in a few cases these gifts were credited to the congregations, of which the contributors were non-resident members.

4. There are 27 congregations contributing at the rate of more than $2.50 per communicant for Foreign Mission causes, as over against 30 in 1922. While this is a fairly high per capita as such things unfortunately go, yet there is nothing to glory about in an average of five cents a week for all purposes connected with building up the Kingdom of our Lord abroad. It does not show a very keen desire to bring to the crucified Saviour the "reward for His sufferings." And how about those congregations, in which the per capita is much smaller?

These averages are worked out, so that Pastors may use them to spur their people to greater efforts and in order to counteract the false averages so often ascribed to Moravians. It is hoped, that all these matters will be carefully studied, and that missionary leaders in our congregations will make practical use of these data.

5. THE TOTAL COST OF ADMINISTERING THESE $74,000.00 WAS ONLY $265.00. This is possible because the major portion of the Treasurer's salary is borne by other corporations. But be that as it may, contributors to Moravian Missions may be assured, that their gifts are transmitted to the fields without any deductions for overhead expenses, and the silly statements about the cost of getting a dollar to the mission fields are absolutely false.

6. All these contributions were used for the fields named in the sum-

mary. The contributions specifically designated for Nicaragua were not sufficient to meet the cost of this mission, and a little over $8,000.00 had to be appropriated from the gifts for Foreign Missions in general. From this treasury there were also sent $1,000.00 to the sorely pressed mission in South Africa East.

7. The gifts for Foreign Mission causes from the Southern Province are not at all complete. The amount stated in the summary is only that which was transmitted through the Bethlehem office. Additional details may be found in *The Wachovia Moravian.*

8. The total of all gifts here given as $96,502.21, does not agree with the total published in the Church papers of the issue of January 10th, 1923, which was $107,420.98, because the former amount refers exclusively to the gifts from the Northern Province, while the latter includes gifts from other sources remitted to the Bethlehem office, and in addition the first named amount refers only to the totals of fiscal years,—not of the calendar year.

It is practically impossible to get an entirely complete record of all gifts.. None the less there is undoubtedly somewhat of a falling-off as compared with 1921. Let us endeavor to make a better record in 1923.

This summary is submitted for careful study by

Yours fraternally,

PAUL DE SCHWEINITZ,

Secretary of Missions and Provincial Treasurer.

Bethlehem, Pa., Friday, February 2nd, 1923.

RESOLUTIONS

--- of ---

THE FOURTH REPRESENTATIVE CONFERENCE OF THE GENERAL DIRECTORY

--- of ---

THE MORAVIAN CHURCH.

The Unity's Conference, Herrnhut, August 11 to 21, 1922

MEMBERS OF THE CONFERENCE

A.—Voting Members.

Paul Jensen, Representative of the Continental Provincial Board.
J. Norman Libbey, Representative of the British Provincial Board.
Paul de Schweinitz, Representative of the Provincial Board of the American Province, North.
J. Kenneth Pfohl, Representative of the Provincial Board of the American Province, South.
Paul Hennig, Representative of the (General) Mission Directory.

B.—Advisory Member deputed by the Mission Directory (Chairman of the Conference).

John Taylor Hamilton, Member of the Mission Directory.

C.—Advisory Members invited by the Conference.

Otto Uttendoerfer, Member of the Continental Provincial Board.
Samuel Baudert, Member of the Continental Provincial Board.
H. James Wilson, Member of the British Provincial Board.
Arthur Ward, Member of the Mission Directory.
Johannes Hettasch, Member of the Mission Directory.
Hermann Steinberg, Member of the Mission Directory.
Walter Schmidt, Member of the Czecho-Slovak Committee.

REPORTS

Reports were received:

1. From the Executive Committee of the General Directory, with a statement of the General Funds administered by it.
2. From the several Boards making up the General Directory.
3. From the Mission Board in Herrnhut, on the financial position of the whole Mission Work, and on the Mission Fields in South Africa and Surinam.
4. From the British Provincial Mission Board, on the developments that have taken place since the Zeist Conference, with

statements of the Mission Funds administered in London, and on the Mission Fields in the West Indies, Demerara, Labrador, Himalaya, Tanganyika and the Leper Home in Jerusalem.

5. From the Society for Propagating the Gospel among the Heathen (Bethlehem, U. S. A.), with special reports on the Mission Fields of Alaska, California, and Nicaragua.

6. From the Czecho-Slovak Committee.

A Statement of the British Provincial Synod on the unity of our Church, and a Memorial of the Provincial Board of the Eastern West India Province, were also laid before the Conference.

RESOLUTIONS

Note.—This print contains those Resolutions which apply to the Moravian Church in general, or to one of its Provinces or Mission Fields. For Resolutions relating to single points of administration reference must be made to the full minutes.—(M. S.S.) All resolutions adopted by the Conference were unanimous.

Organization of the Foreign Missions.

1. This Conference, as the representative of the Unitas Fratrum, acknowledges anew the gifts and the mission of the Brethren's Church, contained in the very fact of its being a Unity. The Conference regards it as the special mission of the Unitas Fratrum to be an expression of the God-willed unity of God's children throughout the world, shown in actual co-operation in the life of faith and love, and in joint work in building up the Kingdom of God. Therefore the Conference regards the work in Czecho-Slovakia, the care of the Lepers in Jerusalem, and especially our Foreign Missions, as the business of the whole Church.

2. That the special responsibility for certain Mission fields which, through the circumstances of the war, has devolved on single Provinces, has aroused a new sense of responsibility for these fields, and new interest in mission work can only be regarded by the Conference as a blessing for the whole. But the Conference maintains the view that the General Mission Directory appointed by election of the General Synod, still represents also the whole work and is answerable for it, and that in this work each member really serves the others, so that the common resources may be used for the good of all.

3. Since present circumstances do not yet permit of the members of the Mission Directory living together in Herrnhut, the division of the administration and finance of Moravian Mis-

sions, as sanctioned by the Unity's Conference of 1919 at Zeist, is recognized anew by this Conference, until the General Synod or the General Directory shall otherwise determine.

4. The Conference notes that, like the Mission Institute (Missions-Anstalt) in Germany, and the Society for Propagating the Gospel (Bethlehem, U. S. A.) the Trust Society for the Furtherance of the Gospel has been incorporated—September 17th, 1921,—for the legal holding of mission property in Great Britain and Ireland, and that the Moravian Mission Agency has been registered—Mar. 20th, 1922,—as a private company for mission business of a commercial kind.

5. With a view to the discharge of the duties connected with the control and administration of a definite part of the Mission Work, the Synod of each Province of the Church is at liberty to create a Provincial Mission Board, if such a body does not already exist, provided that a representative of the Province on the General Mission Board, who resides in the Province, is either a voting or advisory member of such Provincial Mission Board.

6. The old Agreements between the General Mission Board and the British Provincial Mission Authorities, last revised in July, 1914, are hereby suspended.

Following from this resolution, the offices of Mission Secretary in England and of Principal of the Mission College in Bristol come under the administration of the British Provincial Mission Board, and, in future, calls to these offices will be given by that Board.

7. The Conference lays down that, in accepting Resolution No. 5 above, it has not in view for the present any division of the Funds held by the Mission Institute for General Mission purposes.

8. The special responsibility laid upon the several Provinces through the division of Control and Financial Administration touches in the first instance the Home Administration, and includes Training, Outfit, Furloughs, Pensions, and Children's Education within any given Province, in the case of Missionaries whose Home Province it is. The same applies also to Missionaries in Trade Service, in so far as the Mission Business in which they are serving, or have served, is not charged with and able to undertake their Outfit, Furlough, &c.

Note.—In this and similar regulations, "Home Province" means that Province in which the Missionary was accepted as candidate for Mission Service, or that Province to which he or she has been afterwards transferred and expressly entered on its list of Missionaries.

9. The special responsibility of single Provinces touches further the control and financial support of certain Moravian Mission Fields; at present is as follows:—

From Herrnhut are controlled and administered: Surinam, South Africa West, South Africa East.

From London: Labrador, the West Indies, Demerara, Himalaya, Unyamwesi, and the Leper Home in Jerusalem.

From Bethlehem: Alaska, California, and Nicaragua.

10. If Deficits or Debts occur in the Home or Foreign Administration of Missions assigned to any Province, the legal financial responsibility does not extend beyond the Mission Property and Funds administered by that Province; but in case of need it must be able to rely on other Provinces of the Church for such help as they are able to give.

11. The oneness of our Mission Work is also shown by the various Provinces giving and collecting for other Mission fields besides those which are immediately under their care financially. The Conference recommends the continuance of such mutual brotherly help.

12. Moravian Foreign Mission Service shall still remain a united whole, in which a Missionary from one Home Province may find opportunity for service in a field for the time being administered from another Home Province.

13. With a view to the effective co-ordinating of the different branches of our Foreign Mission Work, and of the supply of workers, the several Mission Boards shall keep in close touch with each other by correspondence, exchange of minutes, and by meetings of the Mission Directory or authorized representatives, as occasion shall require, as a rule not less than once a year.

Financial Administration of the Foreign Missions.

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14. The Yearly Balance Sheets and Revenue Accounts of the Mission Institute, and other registered Corporations holding Mission Moneys in the different Provinces, are to be regularly exchanged between the several Foreign Mission Boards of the Home Provinces.

15. Since the Mission Finance Committee shares in the responsibility for the property of the Mission Institute, the regulations of the General Synod still hold good in regard to it. (Resolutions of General Synod, 1914, No. 30.)

16. The General Mission Account is to be continued by the Mission Administration in Herrnhut, so long as there is common Mission Property. In this Account all Income and Expenditures of the Missions as a whole shall be shown as accurately as possible. A summary statement of the Receipts and Payments of each year is to be supplied to each of the Boards making up the General Directory, whether its publication is in view or not.

17. The General Financial Statement of Moravian Missions is to be based on the figures contained in the Audited Annual Statements of the several Mission Corporations.

18. The offices of the Trust Society for the Furtherance of the Gospel (London), and of the Society for Propagating the Gospel (Bethlehem, U. S. A.), are requested to support the Herrnhut Administration in this duty by getting out and forwarding in good time the requisite material.

From January the 1st, 1920, all conversions from one currency into another are calculated according to the current rate of exchange, including those in the Balance Sheet at the close of each year.

19. The setting aside of 10 per cent. of the local Church Members' Contributions in each Mission Field towards a Provincial Fund for that field, as resolved on by Synod (see Results, 1899, Section 105) is to be continued.

20. In the present critical period of our Missions the Conference accepts a share of the Mission Pensions and expenses for Missionaries' Children, payable in the Continental Province, as an obligation of the whole Church towards her former Missionaries and their children, and urges each Province to issue a special appeal to its members for this object.

PARTICULAR MISSION FIELDS.

The West India Mission Provinces.

21. The British Provincial Mission Board in London is requested and empowered, till further notice, out of Mission Income received in England, to pay over to each of the West India Mission Provinces, besides the grants sanctioned by General Synod, certain special grants on account of the loss on the foreign exchange in the interest on their Funds deposited with the Mission Institute; these payments to be regulated as follows:

22. The West Indies Eastern Province cannot claim *as interest* any more than the sums actually derived from the investments representing their capitals, which, being paid in marks, amount at present to only a small proportion of the original interest.

The interest on these capitals which accrued during the period since the beginning of the War must be held to have been included in the total payment made from Europe to this Province during this period.

The yearly payments from London to this Province are:—

(*a*) The actual amount received in London at the current rate of exchange as interest on their invested capitals.

(*b*) A sum calculated at £40 per Missionary, working in the

field, from the Home Province, as in Resolution No. 78 of General Synod, 1914.

(*c*) A special grant towards the exceptional needs of the present time, due to the loss in the intererest and to the prevailing high prices, of such amount that the *total* payment in the year to this Province shall not exceed £1000.

The payments to be made only on the basis of an estimate specifying the objects for which the money is to be applied, and subject to a proper account being rendered showing how the money paid in the preceding year has been expended.

The yearly payments from London to Jamaica are:—

(*a*) The actual amount received in London at the current rate of exchange as interest on capitals invested for this Province with the Mission Institute.

(*b*) A grant for the objects set out in Resolution No. 77 of General Synod, 1914, and for journeys from Jamaica to the Home Provinces, to an amount not exceeding £600 for any one year.

(*c*) A special grant towards the expenses of the Women Teachers' Training College at Bethlehem, Jamaica, as found needful by the British Provincial Mission Board.

The payments to be made only on the basis of yearly estimates specifying the objects for which the money is to be applied, and subject to a proper account being rendered showing how the money paid in the preceding year has been expended.

23. In view of the general position of our Mission Work, despite the many cares and problems of the present time, we ought to give our humble thanks to the Lord, Who has granted to our Church the ability to maintain the largest part of her old work intact throughout the war and its after effects. We owe this not least to the international character of our Unity, and thank the Lord that this feature of our Church could render such great service to our Mission Work in this time of difficulty.

24. To meet the growing demands at home as well as abroad there is need of the greatest economy and determined restriction to what is most needful for the maintenance of our work and workers, otherwise we shall not be in a position to continue to discharge the tasks today laid on our Church. Not only the Home Provinces but the native Christians in the Missions are called on for earnest effort to secure the existence of the work.

25. In connection with this financial difficulty there were two specially weighty questions to be faced, which demanded the most earnest consideration and special prayer for divine guidance —the future of our old Mission in Kaffraria, South Africa East, and that of our latest Mission in Unyamwesi.

26. Thanks to the purposeful leadership of the Missionaries, and the co-operation of the native Christians, our Kaffir Mission has reached a high degree of maturity amongst our older Mission

Fields, and is consciously working towards the goal of a self-supporting, self-governing, and self-extending Church. With all the more regret the Conference noted the serious financial situation of this Mission Province, because, in the necessities of the Home Provinces in these last years, it has been impossible to provide this Province with the modest sum which is necessary for its proper maintenance.

The obligation for this has, during the last years, rested with the Herrnhut Mission Administration. After looking into the position of the German Province, the Conference states its conviction that the German Province is not at present in a position to discharge this obligation; but the other Provinces also find themselves unable to take over the responsibility for continuing this work in addition to the other duties they have undertaken.

27. Nevertheless, the Conference holds that the time has not yet come for giving up this work in Kaffraria, and begs the four Home Provinces, as far as their means allow, to come to the help of this Mission Field in its need. But the Conference empowers the Mission Board in Herrnhut, if circumstances in the next years do not improve, to reduce the work, and instructs the Mission Board, in co-operation with the Mission Administration of South Africa East, to prepare the way, if needful, for such reduction.

28. Although we know how hard it would be for our old congregations in Kaffraria, provided no other way can be found, to sever the old relation with our Church, still, if we withdrew, they would not be without the Gospel.

It is otherwise with out latest Mission Work in Unyamwesi, already sorely tried during the war. If we do not take up the care for our small group of Christians there, Islam threatens to destroy the work already done, or Rome to over-run the whole field. By God's special grace this field has been preserved to our Church through all the time of war. Not the German, but the British Province, is in a position to undertake the management of this Mission Field. The first recruits for a new beginning are some Danish Mission Brethren and Sisters. Danish friends of our Missions are coming forward for their support. The remaining members of our old Mission congregations are in urgent and immediate need of Missionary leading and care. Therefore the Conference regards it as the duty of our Church not to give up the work in Unyamwesi, and adopts the following resolution:—

"Since there is a prospect of the support for this work being secured, the Conference expresses its hearty assent to the resumption of the work in Unyamwesi within the limits proposed."

29. In considering the *Nyasa* field the Conference first desires to record its appreciation of the way in which our Missionary Brethren and Sisters there loyally fulfilled their duties in the

difficult circumstances of the war, and patiently endured the hardships which the war brought upon them, and thank them for the work they have done with so much self-sacrifice through twenty-five years in this field, a work which God has greatly blessed. Conference remembers with sympathy the native Christians who had learned to respect and love their Missionaries as their Fathers in Christ, and prays that they may be enabled to hold fast their faith and grow into a fuller knowledge of their Lord. Conference acknowledges with gratitude the disinterested service which has been rendered to the work in Nyasa by the United Free Church of Scotland, though we have so far been unable to contribute anything towards the support of their Missionaries working there; and Conference expresses the hope that these friends may be able to continue their assistance until such time as the present restrictions on the nationality of Missionaries for this field are removed, and the eventual staffing of this field can be considered in view of the resources of our own Church in men and means for recommencing the work there. If it should prove impracticable for the United Free Church to continue to assist on this footing, the British Provincial Board is authorized to negotiate the best arrangements they can to provide the Gospel for this field in the future, and submit such arrangements for the decision of the General Mission Directory and the General Directory.

The Work in Czecho-Slovakia.

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30. The Conference having heard with gratitude the Report of the Bohemian Committee on the progress of the work since the last Conference of 1919 approves the draft of the Regulations for the Administration of this work (see Results of General Synod, 1914, § 72) as amended by the Bohemian Committee in agreement with the wishes of the Inner Councils (Uzka rade) and with a committee appointed by the latter; and considers it to be a proper working out of the principles laid down in section 72 of the Results of General Synod, 1914, in accordance with the Resolutions of the Zeist Conference, 1919.

31. The Conference recommends to the Bohemian Committee a further step in the development of the local administration of this work on the following lines:—

(*a*) Subject to the control of the General Directory as laid down by the General Synod, the administration of the Brethren's Church in Czecho-Slovakia to be transferred to a Provincial Board ("Inner Council," Uzka rade) having its seat in Czecho-Slovakia.

(*b*) This Board (Uzka rade) to consist of three members, viz.:

(1) a Chairman, nominated jointly by the continental Provincial Board and the Mission Directory, and appointed by the General Directory; (2) two Members, elected, either both by a single Bohemian Conference or, if this is impracticable, one by a Conference of German-speaking congregations, and one by a Conference of Czech-speaking congregations.

(*c*) Until otherwise decided by the General Synod or the General Directory, the decisions of this Board and of the Bohemian Conference or Conferences require confirmation by the General Directory in the following cases:—

(1) Any alteration in the Standing Rules for the Constitution and Administration of the work; (2) Any undertaking involving expenditure of Endowment Capital or permanent charge on the Income of the Work.

(*d*) The Bohemian Committee is requested to prepare the required amendments to the regulations to give effect to the foregoing resolutions.

32. The Conference appeals to the whole Church for increased support for the work in Czecho-Slovakia at this critical period of its development.

33. In cases of appeal which call for immediate action, the General Directory acts through the Continental Provincial Board and the Mission Board in Herrnhut.

34. Conference expresses the wish that the Bohemian Committee be represented at future Conferencs of the General Directory as at this one.

General.

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35. In view of the impossibility of a meeting of the General Synod within the usual ten-year period from the Synod of 1914, the Executive Committee is empowered to take the necessary steps for convening a further Conference of the General Dirctory before the next meeting of the General Synod.

36. The Resolutions of the Zeist Conference of 1919 remain in force so far as they are not modified by the Resolutions of this Conference.

37. With a view to maintaining an executive body regularly at one centre, each member of the ordinary Executive Committee is requested to nominate from time to time some other member of the General Dirctory to act as his deputy at any time when he is absent from Herrnhut.

38. The Conference suggested that a fixed Sunday in the calendar month be appointed as Communion Sunday for the whole Brethren's Church, and marked as such in the yearly Text Book.

39. The Conference expressed its fullest sympathy with all

efforts to bring together Christians of the lands opposed to each other in the Great War, and to restore confidence among them. It regards it as in keeping with the character of our Church as a Unity that Brethren and Sisters who feel moved to do so should take part in these efforts, and would rejoice if the Unitas Fratrum might help to further the Unity of the Children of God and so fulfill the last Command of her Lord.

40. The costs of the Conference incurred in Herrnhut are to be charged to the General Synod Fund.

41. The Executive Committee of the General Directory is requested to issue a Pastoral Letter in the name of the Conference to the Brethren and Sisters of the whole Unity.

XX

THE HOME BASE VERSUS THE FOREIGN MISSION WORK OF THE MORAVIAN CHURCH.

In the issue of March 29th, 1923, of *"The United Presbyterian"* appeared an editorial entitled "The Home Base," the purpose of which seemed to be to warn the members of the United Presbyterian Church of the danger of discriminating against the home missionary work of the Church in favor of the foreign missionary work. In order to enforce this point the writer held up the Moravian Church as an "horrible example" of what might happen, if the United Presbyterians specialized too much in foreign mission work in the following remarkable paragraph:—

"We have this principle illustrated in the history of the Moravian and Congregational Churches. Two hundred and fifty years ago the Moravian Church had 250,000 members and the Congregational Church in America a mere handful. The former in its splendid zeal for foreign missions neglected its home field. All their energy and money were expended in their work abroad. As a result the home base dwindled and soon its foreign work was checked. The Congregational Church while giving liberally to foreign work also pushed home missions and education. Today as a result of the neglect of the home field the Moravians have shrunk to 35,000 members, one college, one seminary and one missionary institute, while their foreign mission work has dwindled to a small band of missionaries working in a limited field. The Congregational Church, on the other hand, has in America alone 650,000 members, 44 colleges and supports 4,000 missionaries, American and native, in heathen lands."

A marked copy of this editorial was sent to our Secretary of Missions and he felt constrained to reply thereto as follows:—

To the Editor of *"The United Presbyterian,"*

My dear Sir and Brother:—

A copy of *The United Presbyterian* of the issue of Mar. 29th, 1923, has been sent to me and my attention has been called to an article on page 4 of that issue entitled "The Home Base." In that article the Moravian Church is held up as an "horrible example" of what happens to a Church that specializes in Foreign Missions. I can not believe that *"The United Presbyterian"* would intentionally so misrepresent a sister Church, even though it be small in numbers, especially not the Moravian Church, which has ever stood in such cordial relations with the United Presbyterian Church, many of the leaders of which I venture to count my personal friends. Hence I must assume that the misstatements have arisen out of ignorance and out of a total failure to understand

the history of the Moravian Church, and hence I may venture the hope that you will grant me enough space to correct these errors. I have never before in my life seen so many misleading statements crowded into 16 lines of print.

A comparison is instituted between the Moravian and the Congregational Church in the paragraph in question. Any one reading the paragraph would have to think that the writer was speaking of America. The first astounding statement reads: "Two hundred and fifty years ago the Moravian Church had 250,000 members and the Congregational Church had in America a mere handful."

Two hundred and fifty years ago would bring us to 1673. In 1673 there was not a single, solitary Moravian in all America. The first Moravian came to America in 1734. In Europe in 1673 there existed no organized Protestant Moravian Churches. The Protestant Bohemian-Moravian Episcopate was maintained in the hope of a resuscitation of the Church, and so Bishops were consecrated *in spem contra spem,* but the Protestant Moravian Church existed only in scattered members, here and there, hiding from persecution.

At the opening of the German Reformation in 1517 there were over 200,000 evangelical or Protestant Bohemian-Moravian Brethren in Bohemia and Moravia, and in the century from 1517 to 1618 the number increased greatly, but then there were no Foreign Missions at all. The wiping out of the Protestant Moravian Church was not due to its zeal for Foreign Missions, for it carried on no Foreign Missions at that time, but to the Anti-Reformation under Ferdinand II of Austria. The population of Bohemia and Moravia fell from 3,000,000 to 800,000. Over two million Protestants simply disappeared from these Austrian Provinces,—done to death.

The modern Moravian Church was resuscitated through the exiles from Moravia on the estates of Count Zinzendorf in Saxony in 1722, and in 1732 it began its first foreign mission, when the entire home Church numbered barely 600 souls.

The paragraph to which reply is being made goes on to say, that the Moravian Church neglected its home field, and then the next astounding statement is: "As a result the home base dwindled and soon its foreign work was checked." As it started with a home base of only 600, it could not have well dwindled very much and have carried on an ever expanding foreign mission work for well nigh 200 years. The Church has grown steadily in its home Provinces and in its foreign fields.

The paragraph then makes the third astounding statement: "Their foreign mission work has dwindled to a small band of missionaries working in a limited field." The only shrinkage of the work was caused by the world war and by nothing else. Our large field in German East Africa was entirely destroyed. Even

with all the losses occasioned by the world war, on January 1, 1922, we had in our foreign mission fields 105,711 souls in 11 different countries with 259 stations and outstations and 274 preaching places, served by 290 missionaries and 2,278 native workers of all grades.

Compared with the splendid work of the Congregational Church this may seem like "a small band of missionaries working in a limited field," but when it is remembered that the total membership in the four Home Provinces is 46,782,—men, women and children, all told,—then to be carrying on foreign mission work in 11 different countries with 290 missionaries, who have 105,711 souls in their care is not so absolutely contemptibly small. I must confess my ignorance,—I do not know in how many different countries the United Presbyterian Church is carrying on Foreign Missionary work.

Turning now to the Northern Province of the Moravian Church in America, of which the undersigned is the Secretary of Missions, I would say, that when I entered upon my present position 25 years ago we had 11,661 communicants, and our total contributions for all foreign mission causes was in round numbers $12,000.00. In 1922 we had enrolled 17,314 communicants and our total contributions for all foreign mission causes were $62,000.00. That may illustrate a "dwindling" process, but on the surface does not seem to.

To explain adequately why the Moravian Church is so small in America would require an essay of many thousands of words,—but to mention just one self-evident cause,—there is the foreign name. Why should any one unacquainted with the Moravian Church unite with it? How much more natural for an American to unite with the Presbyterian, the Methodist or the Episcopal Church instead of with the Moravian Church? "Who are the Moravians?" is the constant question asked. That in spite of this the Moravian Church has gained steadily through all the years is remarkable. Every year we lose literally thousands of members through the removal of our members to places where there are no Moravian congregations, and so they must needs unite with other denominations. "The destruction of the poor is their poverty," so our very fewness of numbers is the greatest handicap. Every year our gross gain is as far as percentages go astoundingly large, but it is lost in large measure, when it comes to net gain, through removals.

But to come back to the main point at issue. Far from our devotion to foreign missions being the cause of our smallness,—there has been no dwindling,—it is that which more than any one cause has maintained the life of our Church. If there is anything that our history proves, it is that our foreign missionary endeavors have enabled us to make the progress that we have at home. With-

out the spur and reflex action of our foreign missionary work our home Church would have "dwindled" to almost nothing. If there is any one thing, of which our leaders are convinced, it is that our foreign missionary work has been the salvation of our Church.

To answer all the misstatements of the article under discussion adequately would require pages and pages, but the author of the article on the "Home Base" could not have made a more unfortunate selection of an "horrible example" than to choose the Moravian Church to illustrate the point he was trying to make.

In spite of the length of this reply, I trust, my dear Brother Editor, that in justice to the Moravian Church, and above all to the cause itself, you will be willing to find space in your journal for it. I would appreciate it to receive a copy of the issue, in which it appears.

Wishing you every blessing in your own work, I am

Very fraternally yours,

PAUL DE SCHWEINITZ,

Secretary of Missions of the
Moravian Church in America.

Bethlehem, Pa., April 11th, 1923.

P. S.—I always seek to avoid thrusting printed matter upon people, but I am going to venture to send you our Bi-Centenary Pamphlets, which will explain our Church and its history and its missions, if you read them. You are, of course, at liberty *not* to read them. I will never ask you whether you have!

This letter with the omission of a few paragraphs was published as a contributed article in *The United Presbyterian* of the issue of April 19th, 1923.

The courtesy of the Editor in being willing so promptly to correct the misstatements in the issue of March 29th is greatly appreciated.

It seems expedient to republish this correspondence so that our own members may know how to reply to such statements, which are constantly being made. Further comment at this time seems unnecessary, except to re-emphasize the fact, that it has ever been the Foreign Mission work of the Moravian Church, which has been the greatest spur to its home work.

XXI

THE MOST SIGNIFICANT RESOLUTION ADOPTED BY THE INTERNATIONAL MISSIONARY COUNCIL.

ADOPTED JULY 16, 1923.

Missionary Co-operation in View of Doctrinal Differences.

NOTE:—In forwarding the following Resolution adopted by the International Missionary Council, held at Oxford, England, July 9-17, 1923, Bro. Paul de Schweinitz wrote at the time:

"Its deep significance may not at first be apparent to the readers as its contents seem so obvious. But heretofore, in all my twenty-five years' association with these bodies, anything approaching a doctrinal statement has been sedulously avoided.

"This was prepared by the Bishop of Bombay, an exceedingly High Churchman of the Church of England, and moved by him. It was seconded by a Presbyterian Elder from Scotland, and further supported by a Danish Lutheran.

"It was unanimously adopted by a rising vote by delegates from twenty-five different nations, representing every possible Protestant creed, and all manner of schools of thought, and in the consciousness of all was the present controversy between the Fundamentalists and Modernists which is causing so much trouble in certain mission fields."

THE RESOLUTION.

The International Missionary Council has given attention to the anxiety which is felt in many quarters about the possibility of missionary co-operation in face of doctrinal differences and thinks it opportune to review the co-operation which has actually been undertaken under its auspices or those of the national and other councils which it correlates and other similar co-operative action, and to set out afresh the principles which have emerged from these experiences.

The International Council has never sought nor is it its function to work out a body of doctrinal opinions of its own. The only doctrinal opinions in the Council are those which the various members bring with them into it from the Churches and Missionary Boards to which they belong. It is no part of the duty of the Coun-

cil to discuss the merits of those opinions, still less to determine doctrinal questions.

But it has never been found in practice that in consequence of this the Council is left with nothing but an uncertain mass of conflicting opinions. The Council is conscious of a great measure of agreement which centres in a common obligation and a common loyalty. We are conscious of a common obligation to proclaim the Gospel of Christ in all the world, and this sense of obligation is made rich and deep *because of our sense of the havoc wrought by sin and of the efficacy of the salvation offered by Christ. We are bound together further by a common loyalty to Jesus Himself, and this loyalty is deep and fruitful because we rejoice to share the confessions of St. Peter, "Thou art the Christ, the Son of the living God," and of St. Thomas, "My Lord and my God." The secret of our co-operation is the presence with us of Jesus Christ, Human Friend and Divine Helper.* From this common loyalty flow many other points of agreement, and our differences in doctrine, great though in some instances they are, have not hindered us from profitable co-operation in counsel.

When we have been gathered together, we have experienced a growing unity among ourselves, in which we recognize the influence of the Holy Spirit. At these meetings we have come to a common mind on many matters and been able to frame recommendations and statements. These have never had the character of command or direction, and it has always rested with the Churches or Missions to give them, if they would, authority by adopting them or carrying them into action.

Co-operation in work is more likely to be embarrassed by doctrinal differences than co-operation in counsel. Yet there is a wide range of matters such as negotiations with governments, the securing of religious liberty, the combatting of the evils arising from the sale of narcotic drugs, collection and survey of facts, investigation of educational method, etc., which are not affected by doctrinal differences. A still more imposing list might be drawn up of types of work in which impediments from doctrinal differences might have been anticipated, but experience in many lands has shown that most valuable co-operation is possible between many churches and missions. Such are the translation of the Holy Scriptures, the production and dissemination of Christian Literature, the

conduct of schools and colleges and medical institutions, and provision for the training of missionaries. Every piece of co-operation in work which the Councils encourage or guide is confined to those churches or missions which freely and willingly take part in it. It would be entirely out of harmony with the spirit of our movement to press for such co-operation in work as would be felt to compromise doctrinal principles or to strain consciences.

Members of the International Missionary Council held at Oxford, England, July 8 to 16, 1923. Numerous references to the work of this Council will be found in this volume of Proceedings, and a "Key" to this picture will be found on one of the following pages.—*Courtesy of The Missionary Review of the World.*

THE INTERNATIONAL MISSIONARY COUNCIL AT OXFORD, ENGLAND, JULY 9 to 16, 1923

Key to the Photograph. To be read from left to right.

Top Row: Johannes Brandtz, Dr. A. D. Berry (Japan), Rev. N. B. Thvedt, Count Moltke (Denmark), Rev. J. Nyren (Sweden), Rev. W. Oettli (Basel).

Second Row: Rev. E. W. Thompson (Wesleyan), Dr. Tsu (China), Dr. Schepper (Java), Rev. M. Lindenborn, Dr. C. R. Watson (Egypt), Rev. T. Sitther (India), Dr. H. Anet (Belgium), Rev. E. C. Lobenstine (China), Dr. C. Y. Cheng (China), Rev. C. E. Wilson (B.M.S.), Rev. Y. Masih (India), K. Maclennan (London), F. P. Turner (New York), Dr. Gandier (Canada), W. M. Buntine, M.A., Dr. J. Endicott (Canada), Rev. G. H. Balfour, James M. Speers, Dr. MacCallum (Constantinople), Dr. Patton (Boston), Dr. Bardsley (London).

Third Row: Dr. Mackay (Canada), Dr. Forgan (Edinburgh), Dr. S. G. Inman (Latin America), Pasteur Allégret (France), Dr. Lankester (C.M.S.), Pasteur de Meuron (Switzerland), Dr. Henderson (Lovedale), Dr. Hetherwick, Rev. T. Macmillan (New Hebrides), Pasteur Couve (France), Dr. Ritson (B. & F.B.S.), Sir Robt. Williams (C.M.S.), Miss Hunter, Rev. F. Lenwood (L.M.S.), Bishop Willis (Uganda), Dr. Schlunk (Germany), Dr. Zwemer (Egypt), Dr. Cobb (New York), Miss Underhill (London), Basil Mathews (London), Dr. Wolf (Baltimore), J. C. Gibson (S. Africa), Rev. P. A. Gunnar Brundin.

Fourth Row: Bishop Nicholson (Chicago), A. R. Stonelake (Congo), Miss Calder (Boston), Bishop Palmer (Bombay), Rev. P. Loze (Portuguese E. Africa), Dr. Ogilvie (Edinburgh), J. H. Oldham, J. R. Mott, Miss G. A. Gollock, Mrs. Peabody (U.S.A.), Baron B. von Dubbeldam, Mrs. Nicholson (Chicago), Mrs. D. Fleming, Mrs. Theodore Woods, Baroness Dubbeldam, Miss M. J. Hunter (London), Miss Gibson (London), Dr. P. de Schweinitz (Bethlehem, U.S.A.), Prof. F. Torm, D.D.

Front Row: Bishop Williams of Huron (Canada), C. H. Gill (L.J.S.), S. Saito (Japan), Dr. Y. Chiba (Japan), Dr. Warnshuis (London), Dr. Würz (Basel), Dr. Strong (Boston), Dr. Corey (U.S.A.), Dr. Franklin, (New York).

XXII

THE TREATY OF VERSAILLES AND FOREIGN MISSIONS.

ARTICLE 438.

As noted in the report of the address of Brother Paul de Schweinitz on the occasion of the 136th Anniversary meeting of the Society for Propagating the Gospel, an "Emergency Committee" of the co-operating Foreign Missionary organizations, of which Brother de Schweinitz was a member, rendered most valuable service to the Foreign Missionary cause during the world war, and had representatives at Paris during the time of the drafting of the Treaty of Versailles. These representatives succeeded in having the following Article, known as Article 438, incorporated in the Treaty:

"The Allied and Associated Powers agree that where Christian religious missions were being maintained by German Societies or persons in territory belonging to them, or of which the government is entrusted to them in accordance with the present treaty, the property which these missions or missionary societies possessed, including that of trading societies whose profits were devoted to the support of missions, shall continue to be devoted to missionary purposes. In order to ensure the due execution of this undertaking the Allied and Associated Governments will hand over such property to boards of trustees appointed by or approved by the Governments and composed of persons holding the faith of the Mission whose property is involved. The Allied and Associated Governments, while continuing to maintain full control as to the individuals by whom the missions are conducted, will safeguard the interests of such Missions. Germany, taking note of the above undertaking, agrees to accept all arrangements made or to be made by the Allied or Associated Government concerned for carrying on the work of said missions or trading societies and waives all claims on their behalf."

STATISTICAL TABLES A

Statistics of Membership in the Mission Provinces, January 1, 1923

Mission Provinces	Baptized Membership of the Congregation														Classes in the Congregation				Others in Care of Missionaries				Personal Changes in the Congregation			
		Decrease by			Increase by																					
					Heathen Baptisms				Additions																	
	Satus at Close of Previous Year	Deaths	Withdrawals or Dismissals	Removals to Other Congregations	Adults	Children	Baptisms of Members' Children	Re-admission	From Other Congregations	Total Decrease	Toal Increase	Less	More	Status at Close of Year Under Review (1923)	Communicants	Baptized Adults (Non-communicants)	Under Church Discipline	Baptized Children	Candidates for Baptism	New People and Unbaptized Children	Total	Grand Total	Confirmed and Admitted to the Communion	Couples Married	Under Church Discipline (not "Excluded")	Restored to Church Privilege
1. Labrador	854	33	4	43	1	1	33		43	80	78	2		852	322	210	31	289	1	6	7	859	17	14	28	28
2. Alaska	1999	44		127	6		161		109	171	276		105	2104	939	51	7	1107		21	21	2125	56	10	10	4
3. Southern California*																										
"Ramona Mission"	168													168	100	12		56		36	36	204				
4. Jamaica	13290	163	449	260			597	277	130	872	1004		132	13422	6177	736	254	6255				13422	295	85	84	58
5. West Indies (E. Province)																										
St. Domingo	1290	27	70	82			118	10	35	179	163	16		1274	187	176	5	906		225	225	1499	25	37	3	
St. Thomas & St. Johns	2259	61	39	67			77	6	23	167	106	61		2198	888	437	87	786		10	10	2208	65	15	23	25
St Croix	1610	56	33	63			51	44	62	152	157		5	1615	805	201	34	575		358	358	1973	38	23	26	38
St. Kitts	2581	85	43	12			74	31	7	140	112	28		2553	908	386	116	1143		593	593	3146	45	17	39	19
Antigua	6597	149	60	76			220	81	44	285	345		60	6657	2535	799	171	3152		418	418	7075	112	13	98	53
Barbados	3032	35	94	26			36	39	40	155	115	40		2992	1202	421	146	1223				2992	59	27	27	13
Tobago	4332	80	156	27			156	43	20	263	219	44		4288	1484	367	290	2147		1	1	4289	79	16	121	34
Trinidad	1006	17	5	10			17	8	7	32	32			1006	372	89	30	515		17	17	1023	12	7	35	8
	22707	510	500	363			749	262	238	1373	1249	124		22583	8381	2876	879	10447		1622	1622	24205	435	155	372	190
6. Nicaragua (Moskito)	9028	184	206	69	127	135	502	82	59	459	905		446	9474	2961	929	198	5386	64	220	284	9758	184	120	133	59
7. Demerara†	1587	158	8	56	16		408	50	363	222	837		615	2202	549	285	140	1228		16	16	2218	45	82	8	2
8. Surinam (Old Mission)	23015	484	1036	1260	5		719	226	1574	2780	2524	256		22759	6863	5392	1001	9503	5	83	88	22847	380	104	108	59
Do. (New Mission)	2894	59	51		21	5	112	5	13	110	156		46	2940	343	1261	84	1252	42	85	127	3067	8	3	35	37
9. South Africa (West)	14656	278	97	132	54	4	454	45	101	507	658		151	14807	4334	3656	226	6591	66	308	374	15181	189	99	139	126
10. Do. (East)	11335	209	130	142	149	19	314	35	99	481	616		135	11470	4253	1478	705	5034	350	836	1186	12656	160	80	175	116
11. E. Central Africa (Nyasa)																										
12. Do. (Unyamwesi) §																										
13. West Himalaya	158	2	6	11			2		2	19	4	15		143	65	13	9	56	13	4	17	160	5	2		
	101691	2124	2487	2463	379	164	4051	982	2731	7074	8307	351	1584	102924	35287	16899	3534	47204	541	3237	3778	106702	1774	754	1092	679
		7074					8307				+1233	+1233					102924									

* Later figures from the "Ramona Mission" will be found at the end of the report on another page of this volume.

† Attention is called to the fact that the last published statistics from this mission were those of 1916; the figures in columns 2 to 11, therefore, are the totals for 7 years.

§ Reports received after these statistics were tabulated give the following figures: At the end of 1921, Baptized 424, Candidates for Baptism 236. At the end of 1922, the numbers given were, Baptized 471, Candidates for Baptism 452.

STATISTICAL TABLES B

Missionaries and Helpers, June, 1923

Mission Provinces	Stations	Out-Stations	Preaching Places	European and American Missionaries: Ordained Brethren	Unordained Brethren	Missionaries' Wives	Unmarried	Sisters about to be married to Missionaries	Total	Native Missionaries: Ordained Native Brethren	Their Wives	Unordained Native Brethren	Total	Total of Missionaries	Native Helpers: Brethren who hold Meetings (Evangelists)	Native Helpers (Male)	Native Helpers (Female)	Total	Total of Missionaries and Helpers
1. Labrador	5		1	5	5	10	3		23					23		15	15	30	53
2. Alaska	3	28		6		5			11			11	11	22		1		1	23
3. Southern California "Ramona Mission"	3		3	1		1			2					2					2
4. Jamaica	18	15	10	8		8			16	9	8		17	33	31	250	137	418	451
5. West Indies (E. Province)																			
St. Domingo	2	2		1		1			2			1	1	3		4	10	14	17
St. Thomas & St. Johns	3	2	4	2		1			3	1			1	4	2	16	21	39	43
St Croix	3			3		3			6					6	3	13	20	36	42
St. Kitts	3	1	1							3	2		6	6	2	26	26	54	60
Antigua	6	6		1					1	5	3		8	9	14	31	30	75	84
Barbados	4	3	3	2		2			4	2			2	6	28	27	31	86	92
Tobago	3	4	1	2		2			4	1			1	5	8	23	21	52	57
Trinidad	3	2	2							2			2	2	3	7	13	23	25
	27	20	11	11		9			20	14	5	1	20	40	60	147	172	379	419
6. Nicaragua (Moskito)	11	20	32	10		8			18	3	2	4	9	27	52	120	65	237	264
7. Demerara	3									2	1		3	3	18	26	16	60	63
8. Surinam (Old Mission)	23	23	17	24	20	42	8	1	95	4	4	8	16	111	30	114	116	260	371
Do. (New Mission)	8	13	9	3	1	3	1	1	9	1	1	3	5	14	12	38	36	86	100
9. South Africa (West)	9	4	21	11	4	15			30	5	5	1	11	41	20	103	88	211	252
10. Do. (East)	13	42	150	12	6	16			34	5	5	1	11	45	100	48	115	263	308
11. E. Central Africa (Nyasa)																			
12. Do. (Unyamwesi)				2	2	3	2	1	10					10					10
13. West Himalaya	4	1		5	1	5			11	2			2	13	4	2		6	19
	127	166	254	98	39	125	14	3	279*	45	31	29	105	384	327	864	760	1951	2335

* Including 30 Theologians; 2 Physicians; 7 Brethren who have received medical training at Livingston College, 1 at Tubingen, and 1 at Lewisburg; 28 Tradesmen; 1 Artisan; 4 Laborers; 9 Deaconesses, and 5 Mission Sisters.

STATISTICAL TABLES C

The Schools in the Mission Provinces, January 1, 1923

Mission Provinces	DAY SCHOOLS Scholars: At the Stations	At the Out-stations	Christian: Boys	Christian: Girls	Heathen: Boys	Heathen: Girls	Total	Teachers: Europ. Teachers (M)	Native Teachers (M)	Europ. Teachers (F)	Native Teachers (F)	Monitors	Total	SUNDAY SCHOOLS. At the Stations	At the Out-stations	Scholars: Boys	Girls	Older People	Total	Europ. Teachers (M)	Native Teachers (M)	Europ. Teachers (F)	Native Teachers (F)	Total	TRAINING SCHOOLS Number	Europ. Teachers (M)	Native Teachers (M)	Europ. Teachers (F)	Native Teachers (F)	Pupils (Male)	Pupils (Female)
1. Labrador	5		68	57	1	1	127	4	1	3	1		9																		
2. Alaska														4		125	131	98	354	5	2	4		11							
3. Southern California "Ramona Mission"*														2	2	12	17	64	93	2		1		3							
4. Jamaica	31	25	3944	4140			8084		38		77	72	187	18	15	1961	2533	1051	5509	1	168	4	182	855	1	1		2	1		25
5. W. I. (E. Prov.)																															
St. Domingo	2	2	61	72			133	1	3				4	2	2	90	135	80	305	1	7	1	17	26							
St. Thomas & St. Johns.														5	4	284	334	503	1121	1	23	1	47	72							
St. Croix														3		170	231	452	853	2	10	2	31	45							
St. Kitts		1	29	40			69				1		1	4	1	268	343	976	1587		31		66	97							
Antigua		2	44	46			90				2		2	6	6	663	880	551	2094	2	35	1	77	115	1	1			3		17
Barbados	6	7	829	1015			1844		20		23	5	48	6	2	342	519	337	1198		32		51	83							
Tobago	6	3	906	933			1839		25		19	2	46	6	3	245	273	634	1152	1	39	2	31	73							
Trinidad	2		200	224			424		5		8		13	3	4	137	252	121	510		15		16	31							
	16	15	2069	2330			4399	1	53		53	7	114	35	22	2199	2967	3654	8820	7	192	7	336	542	1	1			3		17
6. Nicaragua	9	15	644	512	22	19	1197	5	17		7	8	37	13	29	1349	1491	1602	4442	11	65	3	54	133							
7. Demerara	3	1	216	184	92	31	523		8		9	4	21	3	4	171	209	132	512		13		13	26							
8. Surinam (Old)	20	1	1501	1276	227	48	3052		59		34	1	94	16	7	906	1033	21	1960	11	55	3	24	93							
Do. (New)	8	2	183	152	45	7	387		8			5	13		1			10	10			1	1	2							
9. S. Africa (W.)	13	9	1250	1300	25	24	2599		37		20	1	58	9	5	354	511	12	877	2	10	1	12	25	1		1			16	5
10. Do. (E.)	13	42	1048	1423	887	601	3959		74		51	1	126	7	5	180	378	88	646	3	14	2	18	37	1	4				81	
11. E. C. A. (Nyasa)																															
12. Do. (Unyamwesi)																															
13. West Himalaya	3	2	16	6	51	14	87	1	5	1	2		9	3		64	57	28	149		4	2	3	9							
	121	112	10939	11380	1350	745	24414	11	300	4	254	99	668	110	90	7321	9327	6724	23372	42	523	28	643	1236	4	6	1	2	4	97	47
			24414					668								23372				1236											

* Later figures for the "Ramona Mission" will be found at the end of the report on another page of this volume.

XXIV.

ALPHABETICAL LIST OF THE NAMES OF MISSIONARIES AND OTHERS WHICH APPEAR IN THE "GENERAL DIRECTORY OF MISSIONS AND MISSIONARIES OF THE MORAVIAN CHURCH"

Memoranda about addressing letters to Missionaries are given at the end of each section. For particulars about postage, etc., inquire at sending office.

A

Ahnelt, W., Surinam 105
Ahren, R., Surinam 105
Ahrens, T., Surinam 105
Allen, S., Jamaica 100
Allen, W., St. Croix 100
Allsop, T., Labrador 99
Arnstadt, R., Miss, Board Agent 96
Asboe, E., W. Himalaya 107
Asboe, H., St. Croix 100
Asboe, W., S. Africa, E. 106
Ashton, S., Jamaica 99, 99
Aszmann, W., Surinam 105
Atjok, J P., Surinam 103

B

Baalen, C. van, Surinam 105
Baalie, F., S. Africa, W. 105
Baalie, M., S. Africa, W. 105
Bachman, T., Miss. Board Adv. 95
Bahnsen, A. H., Prov. Miss. Board 96
Barrow, D. C., St. Kitts 100
Bartels, P., St. Croix 100, 100
Barth, H., Surinam 102
Baudert, E., S. Africa, E. 106
Baudert, S., Miss. Board 95, 96
Baur, R., So. Africa, E. 106
Bechler, R., Miss. Board Agent 96
Bechler, T., Miss. Board Adv. 95, 98
Beck, A., Miss. Board Finance Dept. 96
Beck, H. O., Miss. Society 98
Beck, S., Surinam 105
Belfor, W., Surinam 102
Bergwijn, J., Surinam 103
Bettermann, W., Miss Schools 98
Bielke, H., Miss. Board Adv. 95, 97
Birnbaum, H., S. Africa, W., 105, 105, 105
Bishop, R., Nicaragua 101, 102
Black, J. Jamaica 100
Blohm, W., S. Africa, E. 106
Boerm, I., Surinam 103
Borst, N. de, Surinam 103
Bosse, J. von, Surinam 103
Bourquin, L., Prov. Miss. Board 96
Bourquin, W., S. Africa, E. 106, 106
Bregenzer, K., Nicaragua 102
Brindeau, A., Miss. Board Adv. 95
Buck, P., Miss Schools 98
Burkhardt, E., Miss. Schools .. 98
Burkhardt, W., Surinam ..102, 102
Burleson, G., Surinam 103
Burroughs, H., W. Himalaya .. 107
Butzin, A., Alaska 99

C

Carnegie, J., Jamaica 100
Christopher, J., Antigua 101
Clare, H., Surinam 104
Clausen, J., Surinam 102, 102
Crawford, S., Jamaica 100

D

Dahl, E., Miss. Board Adv. 95
Danneberger, O., Nicaragua .. 102
Demelt, M., Surinam 103
Demmerer, H., Surinam 105
Dewasung, W. Himalaya 107
Dietrich, E., S. Africa, W. 106
Dingwall, J., Demerara 102
Drebert, F., Alaska 99
Driver, W., Jamaica 100
Dundas, J., Surinam 103

E

Erdman, C., Surinam 105
Erhardt, J., Miss. Board Agt. .. 96

F

Feldmann, H., Miss. Board Finance Dept. 96
Fichtner, K., Miss. Board Sec. 95
Fischer, H., Surinam 103
Fliegel, J., Miss. Schools 98
Fliegel, W., Surinam 104
Fluck, W. H., Miss. Society .. 98
Francis, C., Antigua 101
Francke, H., W. Himalaya 107
Frey, J., Surinam 103
Fries, J. W, Prov. Miss. Board 96

G

Gaander, F., Surinam 104
Gaarde, N., Unyamwesi 107
Gale, J., Jamaica 100
Gangapersad, T., Surinam 104
Gaunt, J. J., Labrador 99
Geiger, A., S. Africa, W. 106
George, E., Antigua 101
Gergan, J., W. Himalaya 107
Gericke, F., S. Africa, W. 106
Gessel, F., Surinam 104
Getfield, W. Jamaica 100
Gill, G., Surinam 104
Glitsch, A., Miss. Board Agent 96
Gluisdom, D., Surinam 103
Goerlitz, E., Miss. Society 98
Grant, H. W., Demerara 102

Greider, E. C., St. Thomas 100, 100
Griman, B., Surinam 104
Groh, A., Surinam 103
Grossmann, G., Nicaragua 101, 101
Grubb, F., Labrador 99

H

Haglund, D., Nicaragua 102
Haller, J., S. Africa, E. 106
Hamilton, J. T., Miss. Board.. 95
Hamilton, K. G., Nicaragua .. 102
Hartmann, A., S. Africa, E. .. 106
Hartmann, W., S. Africa, E. ... 106
Harvey, C., Miss. Board Agt... 96
Hasewinkel, W., Surinam 105
Heath, A., Miss. Schools 98
Heath, G., Nicaragua 102
Heeber, A.. R., W. Himalaya .. 107
Heidenreich, G. A., Nicaragua 101
Hening, P., Miss. Board 95
Hettasch, G., S. Africa, W. 105
Hettasch, J., Miss. Board .. 95, 96
Hettasch, P., Labrador 99
Hickel, P., S. Africa, E. 106
Hinz, J., Alaska 99
Hiwat, A., Surinam 103
Hodgson, L., Nicaragua 102
Hoy, F., Miss. Board Adv. ..95, 97
Humbert, J., Surinam 105
Hutton, A., Antigua 101

I

Ibsen, S., Unyamwesi 107
Israel, M., Surinam 105

J

Jannasch, W., Surinam 105
Jensen, B., Surinam 103
Jensen, M., Unyamwesi 107
Jensen, P., Prov. Miss. Board .. 96
Joorst, D., S. Africa, W. 105
Julian, C., St. Kitts 100

K

Karsten, R., Surinam 104
Kasan, M., Surinam 105
Keevil, A., Unyamwesi 107
Kelso, J. A., Trinidad 101
Kersten, W., Surinam 104
Klesel, C., Miss. Board Adv. .. 95
Kneale, J., Jamaica 100
Knothe, H., Miss. Schools 98
Kroles, H., Surinam 104
Kuercherer, K., Prov. Miss. Board 96
Kuhnt, F., Surinam 103
Kunick, H., W. Himalaya 107
Kunz, H., Surinam 103

L

Labadie, J., Surinam 103
Langerfeld, F., Surinam 104
Langner, W., Surinam 105
Larisch, H., Surinam 105
Larsen, J., Unyamwesi 107
Legene, P., Surinam 104
Lehmann, A., Surinam 102, 103
Lenz, B., Labrador 99
Lewis, I., Nicaragua 102
Libbey, J. N., Prov. Miss. Board 96
Lloyd, H., Barbados 101

M

MacLeavy, E., Labrador 99
McCuiston, J. F., Prov. Miss. Board 96
Martin, M., Surinam 103
Marx, E., S. Africa, E. 106, 106
Marx, H., Miss. Board, Finance Dept. 96
Marx, R., S. Africa, W., ..105, 105
Mazwi, B., S. Africa, E. 106
Mazwi, P., S. Africa, E. 106
Mazwi, W., S. Africa, E. 106
Mees, R., Surinam 105
Merian, R., Miss Board Sec. 95, 96
Moekim, K., Surinam 105
Merklein, W., Labrador 99
Moench, C. L., Prov. Miss. Board 96
Monah, D., S. Africa, E. 106
Moore, C., Alaska 99
Morris, W., Jamaica 100
Morrison, S., Jamaica 99
Mosel, P., S. Africa, W. 106
Moths, P., S. Africa, E. 106
Mtombeni, J., S. Africa, E. ... 106
Mueller, F., S. Africa, E. 106
Mueller, K. A., Prov. Miss. Board 96
Mueller, T., Surinam 104
Mumford, H. R., Prov. Miss. Board 96

N

Nelso, J. C., Surinam 102
Neub, F., Surinam 102, 102
Ngqakayi, L., S. Africa, E. 106
Nielsen, S., Unyamwesi 107
Nijman, C., Surinam 104
Nissen, A., Surinam 104

O

Oehler, C., Barbados 101
Oerter, E. H., California 99
O'Mealey, W. M., Jamaica 100
Osborne, W., Barbados 101

P

Palmer, J., Nicaragua 102
Parabir, P., Surinam 104
Parmanandan, J., Surinam ... 104
Pawel, H , Surinam 104
Penn, G., St. Thomas 100
Perrett, E., Labrador 99
Perrett, W., Labrador 99
Peter, F. E., W. Himalaya ... 107
Petersen, F., Surinam 103
Peucker, A., Surinam 105
Pfeiffer, E., S. Africa, W. 105
Pfohl, J. K., Prov. Miss. Board 96
Pilgrim, C., Barbados 101
Poiet, E., S. Africa, W. 105
Poiet, T., S. Africa, E. 106
Pope, J., S. Africa, E. 106
Prellwitz, P., Surinam 103

R

Raillard, T., Miss Book Agt. .. 96
Rapparlie, H., Miss. Board Agt. 96
Rapparlie, J., S. Africa, W. .. 106
Rasmus, R., S. Africa, W. 105
Reichel, G., S. Africa, W. 106
Reinke, J., Jamaica 99, 100
Ressel, O., Surinam 103

Ribbach, S., Miss. Schools 98
Richard, W., Miss. Board Sec. 95
Richards, I, St. Domingo 101
Rigby, J., Nicaragua 102
Romig, A. B., St. Thomas 100, 100
Romig, J. S., Prov. Miss. Board 96
Rondthaler, E., Prov. Miss. Board 96
Ross, J., Tobago 101
Rowe, M., Labrador 99
Rueffer, J., Surinam 102, 103
Rufus, C., Surinam 104
Rust, P. W., Surinam 103

S

Saul, E., Surinam 103
Schlieszler, H., Surinam 105
Schmeidecke, P., Surinam 102
Schmidt, R., S. Africa, W. 105, 105
Schmidt, S., Surinam 103
Schmitt, C., S. Africa, E. 106
Schnetz, F., Miss. Board Finonce Dept. 96
Schnetz, L., Surinam 102, 102
Schnetz, M., Miss. Schools 98
Scholze, G., Surinam 105
Scholze, H., Surinam 103
Schouten, C., Antigua 101
Schouten, H., Trinidad 101
Schreve, C., S. Africa, W. 105, 105
Schramm, F., Nicaragua 102
Schubert, H., Nicaragua 102
Schwab, G., Surinam 105
Schwalbe, F., Alaska 99
Schweinitz, P. de, Miss. Board, 96, 96, 96, 97
Shimer, C. C., Nicaragua ..101, 102
Sieboerger, J., Miss. Board Finance Dept. 96
Sieboerger, O., S. Africa, E. ... 106
Sonnenburg, O., S. Africa, E. .. 106
Spence, C. Miss. Board Agt. .. 96
Sprang, F., Surinam 104
Staude, O., Surinam 103
Stecker, A., Alaska 99
Steinberg, H., Miss. Board 95
Stella, F., Surinam 103
Stocker, H. E., Miss. Society .. 98
Stockton, E. H., Miss. Board Agent 96, 97
Swaby, S. J., Jamaica 100

T

Tietzen, T.,S. Africa, W. 105
Townley, S., Labrador 99
Trowell, C., Tobago 101

U

Uttendoerfer, O., Miss. Board Finance Dept. 96, 96

V

Van Calker, S. Africa, E. 106, 106
Van Vleck, T., St. Domingo ... 101
Voland, A., Surinam 105
Voland, M., Surinam 105
Voullaire, M., Surinam 102

W

Waak, M., Surinam 103
Waldmann, S., Labrador 99
Ward, Alb., Labrador 99
Ward, Art., Miss Board 95
Weder, E., S. Africa, W. .. 105, 106
Weigel, M., Surinam 103
Weinland, J. E., Miss. Society 98
Weinland, W., California 99
Weiss, E., Miss. Society 97
Weiss, F., Jamaica 99
Weiss, J., Tobago 101
Weiszelberg, W., Surinam 105
Westphal, A., Jamaica 99
Wielkens, J., Surinam 103
Wilde, F., Jamaica 99, 100
Will, S., S. Africa, W. 105, 106, 106
Williams, C., Antigua 101
Williams, M., St. Kitts 100
Wilson, H., Nicaragua 102
Wilson, H. J., Miss. Board Finance Dept. ... 96, 96, 96, 97
Wilson, N., Nicaragua 102
Winckler, W., S. Africa, W. .. 105

Z

Zembsch, G., Surinam 105
Zimmerman, E., Surinam 104
Zschaschler, P., Surinam 103

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A PRAYER FOR MISSIONS

Our voice, O Lord, shalt Thou hear in the morning: unto Thee will we direct our prayer and will look up.

Accept our heartfelt thanks that we are taught of God not to live unto ourselves, but unto Him Who died for us and rose again.

He is the chief among ten thousand, and the altogether lovely, worthy to receive power and wisdom, and riches, and strength, and honor and glory, and blessing.

Through His merits and grace we have life and peace and holiness.

Through His providence we have a sufficiency of all things.

Even crosses from His hand come to us, not as blessings in disguise, but as open visions of love.

All things work together for good.

Gracious Saviour, we owe these blessings, as we thankfully acknowledge, to the preciousness of Thy blood, to the ministry of Thy Spirit, to Thy Headship over all things, to the word of the truth of the Gospel.

And we rejoice to think how many there are in all parts of the world who are fellow-heirs with us of the grace of life.

Bless our congregations gathered from among the heathen.

Bless our missionary brethren and sisters, and give power to them as Thy witnesses.

Fill their souls with the Spirit of their Saviour, and may they rejoice in their work, and not be weary in well doing.

Ever keep alive amongst us that missionary spirit through which Thou hast done great things.

Send by whom Thou wilt send, and stand by Thy servants.

Preserve them in heart's simplicity, and in the devotedness of love.

Establish the work of their hands upon them; yea, the work of their hands, establish Thou it.

Help us to live and act as Thy children today.

Thou knowest the way that we take: make it a way of holiness and happiness, to the glory of Thy holy name. Amen.—*From "Daily Prayers for Moravian Households," put forth by the Moravian Prayer Union.*

The Society of the United Brethren
FOR
Propagating the Gospel
AMONG
the Heathen

---------§---------

Organized 1745

Reorganized 1787

Incorporated 1788

---------§---------

The Oldest Incorporated
Protestant Missionary Society
in the
United States of America

---------§---------

Incorporated by the Act of the Legislature of the
State of Pennsylvania
Wednesday, February 27, 1788

---------§---------

OFFICE:

67 West Church Street, Bethlehem, Pennsylvania

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PROCEEDINGS

OF THE

Society for Propagating the Gospel Among the Heathen

ANNUAL MEETING
AND
REPORT OF THE BOARD OF DIRECTORS

1924

General Mission Directory

Reports of
Moravian Missions

ANNUITIES

The Best Way to Invest Money Safely and Permanently, to Secure Prompt and Regular Payment of Interest, and at the Same Time Leave a Legacy for Missions, Uncontested and Untaxed.

A serious problem for most people, especially for those of only moderate means is the investing of their capital securely. There is no safer investment than an annuity with a reliable corporation. And what corporations are more reliable than our old friends: **"The Society of the United Brethren for Propagating the Gospel Among the Heathen;"** "The Board of Elders of the Northern Diocese of the Church of the United Brethren in the United States of America?" Any one of these corporations will guarantee any one who entrusts the matter to it an absolutely secured annuity.

There are very many in our Church who are not in a position to make large donations to our various Church causes during their life time. They really need all their income while they live, but they would gladly give it to some mission or church or educational cause after they have gone. Many do so by providing legacies in their Last Wills and Testaments. And that is very well as far as it goes. But Last Wills and Testaments are often broken and defeated; there are many disappointing contingencies arising in connection with them; usually there are long delays in carrying them out, and there are always heavy expenses and collateral inheritance taxes to pay.

If, however, the would-be benefactor will turn over the capital he desires to give to a Church cause to any one of the above corporations, while he is still living, he can do so without one cent of expense; he can draw an absolutely assured income as long as he lives, and upon his death the cause in question receives the full benefit of his benefaction instantly without the loss of any income for taxes or expenses. And, in addition, while the benefactor still lives he is spared all anxiety about investing his money and yet draws his income without any trouble of any kind whatever.

The guarantee of the annuity is the entire capital of the corporation concerned.

Pastors as well as all other members of the S. P. G., are urged to call attention at every available opportunity, to this advantageous arrangement. The Provincial Treasurer is administering quite a number of such trusts and will gladly give all necessary information and invites correspondence. He will give intending annuitants references to those who are now enjoying the benefits of this system and they will testify to its advantages.

PAUL DE SCHWEINITZ,

67 W. Church St., Bethlehem, Pa. *Provincial Treasurer.*

The Rev. Guido Grossmann

Superintendent of the Mission in Nicaragua, Central America.

PROCEEDINGS

OF THE

Society for Propagating the Gospel Among the Heathen

For the Year Ending November 2, 1924

———o———

ONE HUNDRED AND FIFTY-FIRST
GENERAL MEETING

REPORTS OF THE MISSIONS

———o———

PUBLISHED BY THE SOCIETY, BETHLEHEM, PA.
MCMXXIV.

THE SOCIETY OF THE UNITED BRETHREN FOR PROPAGATING THE GOSPEL AMONG THE HEATHENS

Founded August 19, 1745;

Organized November 28, 1745;

Reorganized November 1, 1787;

Incorporated February 27, 1788,
Under the Present Title.

DIRECTORS.

The Rt. Rev. C. L. Moench, D. D. (1908)

The Rev. Paul de Schweinitz, D. D. (1898)

The Rt. Rev. K. A. Mueller, D. D. (1913)

The Rev. John S. Romig, D. D. (1913)

Fred B. Hartmann. (1921)

Harvey W. Kessler. (1911)

James F. Laubach. (1920)

John E. Leibfried. (1922)

Frank H. Martin. (1922)

Eugene A. Rau. (1894)

OFFICERS.

PRESIDENT,

The Rt. Rev. C. L. Moench, D. D.,
45 W. Church St, Bethlehem, Pa.

VICE-PRESIDENT AND TREASURER,

The Rev. Paul de Schweinitz, D. D.,
67 W. Church St., Bethlehem, Pa.

SECRETARY,

The Rev. Charles D. Kreider,
Nazareth, Pa.

Auditors: E. J. Bishop, C. C. Teter, F. H. Wilhelm.

FOREWORD

It is the earnest desire of the Board of Directors of the Society for Propagating the Gospel among the Heathen, and of its Secretary, the editor of this volume, that the members of the Society and the friends of Moravian Missions may find these annual "Proceedings" a source both of information and inspiration.

Unusual opportunities for advancement have presented themselves in the Mission Fields assigned as the special work of the American Provinces, North and South. The reports from these, Alaska, California and Nicaragua, therefore, occupy a large and important part of this volume. At the same time, the Society has not been unmindful of appeals which have come from other Moravian Missions, particularly those under the direction of the Continental (or German) Province. Reports from all fields, therefore, are included, and the Secretary is indebted, again this year as he was also last year, to Bishop J. Taylor Hamilton for a summary of reports, not attainable otherwise, from the "Jahresbericht ueber das Missionwerk der Bruedergemein."

For the use of plates illustrating the coast of Labrador, we are under obligations to Dr. A. S. Johnson, of Rand, McNally and Company, Chicago, publishers of maps and geographies. And for the preparation of the map of Nicaragua to our missionary, George R. Heath.

CHAS. D. KREIDER, Secretary.

Bethlehem, Pa., November 2, 1924.

TABLE OF CONTENTS

I. THE ONE HUNDRED AND THIRTY-SEVENTH ANNIVERSARY MEETING 7

II. THE ONE HUNDRED AND FIFTY-FIRST GENERAL BUSINESS MEETING 9

III. REPORT OF THE BOARD OF DIRECTORS 11

IV. ABSTRACT OF THE ACCOUNTS OF THE SOCIETY 18

V. ANNUAL FINANCIAL STATEMENT OF THE ALASKA AND CALIFORNIA MISSIONS 19

VI. A LIST OF THE MEMBERS OF THE SOCIETY.... 22

REPORTS FROM THE FIELDS UNDER THE DIRECT SUPERVISION OF THE SOCIETY.

VII. "OWN MISSIONARIES AND NATIVE CATECHISTS 30

VIII. THE MISSION IN ALASKA

1. The Bethel District 32
2. The Quinhagak District 38
3. The Quigillingok District 44
4. "The Moravian II" 48
5. Statistics for the Year 1923 51

IX. THE "RAMONA MISSION" SOUTHERN CALIFORNIA

1. Potrero-Morongo Reservation 52
2. Martinez, Torres Reservation 53
3. Report of a Visit to the Mission, by The Rev. Karl A. Mueller, D. D. 54
4. Statistics for the Year 1923 62

X. THE MISSION IN NICARAGUA

1. Abstract from the Report of the Superintendent for 1923 63
2. Statistics for the Year 1923 66
3. Seventy-five Years of Missionary Work in Nicaragua 83
5. Industrial Needs in Nicaragua 84

OTHER FIELDS

XI. THE WEST INDIAN MISSIONS

1. The Eastern Province, the Virgin, Leeward and Windward Islands, Sto. Domngo 88
2. Western Province, Jamaica 92
3. The Hurricane in the Virgin Islands 95
4. Statistics for the Year 1923 97

XII. THE MISSION IN LABRADOH 98

Our Mission in Labrador as Seen through the Eyes of an Explorer 100

XIII. THE MISSION IN SURINAM 107

XIV. THE MISSION IN AFRICA
1. South Africa, Western Province 110
2. South Africa, Eastern Province 110
3. The Mission to Kaffirs, South Africa—East ... 111
4. East Equatorial Africa, Unyamwesi 112
XV. THE WEST HIMALAYA MISSION 117
XVI. THE LEPER HOME, JERUSALEM 119
XVII. GENERAL DIRECTORY OF THE MISSIONS 121
XVIII. STATISTICS OF THE UNITY 135
XIX. SUMMARY OF CONTRIBUTIONS, NORTHERN PROVINCE 136
XX. THE S. P. G., HOW IT IS CONSTITUTED 140
XXI. LIVINGSONE COLLEGE 144
XXII. MISSION STATISTICS, TABLES A, B, C 147
XXIII. ALPHABETICAL LIST OF NAMES IN THE GENERAL DIRECTORY 150

LIST OF ILLUSTRATIONS

1. The Rev. Guido H. Grossmann, Superintendent, Nicaragua ..... Frontispiece
2. "The Moravian I" with the "Joseph Traeger" in Tow.... 32
3. The Launching of "The Moravian II" 32
4. "The Moravian II," Preparing to land at Quinhagak..... 48
5. "The Moravian II," at Quinhagak 48
6. Christian Endeavor Convention, Nazareth, Pa. 54
7. Map of Mission Stations in Nicaragua 66
8. Anna Lee Stafford 68
9. Group, Mission Conference, Bluefields, Nicaragua 68
10. Day School, Bluefields, Nicaragua 72
11. The Rev. Franz E. Schramm and Family 76
12. The Rev. Guido Grossmann and Family 80
13. On a Fallen "Laka" Tree 80
14. Two "Sukia," Medicine Women 84
15. Two "Sumbolos" 84
16. Dental Activity 86
17. A Stop to Fill the Calabash 86
18. Along the Coast of Labrador 106

PROCEEDINGS

OF THE

Society of the United Brethren for Propagating the Gospel among the Heathen

FOR THE

YEAR ENDING NOVEMBER 4, 1924

I.

THE ONE HUNDRED AND THIRTY-SEVENTH ANNIVERSARY MEETING

Bethlehem, Pa., Sunday, November 2, 1924.

The one hundred and thirty-seventh anniversary meeting of the Society for Propagating the Gospel (S. P. G.) was held in the large and beautifully re-decorated Central Church, Bethlehem, Pa., at 11:00 A. M., Sunday, November 2. Special invitations had been sent to the nearby Moravian pastors and congregations urging them to participate in this event with the purpose of making it a general Mission Festival for the Moravian congregations of the neighborhood. As a result, a large and interested audience gathered for the occasion.

The President and Vice-President of the Board of Directors, Bishop C. L. Moench and Bro. Paul de Schweinitz, together with the speaker, the Rev. Frank Mason North, D.D., Consulting Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, occupied the pulpit.

The opening of the service was announced by the trombone choir playing a chorale from the belfry.

Bishop Moench, presiding, used the special Missionary Service, on page 78 of the Liturgy. This was followed by the "Gloria in Excelsis Deo," Palestrina, rendered by the choir, Dr. A. G. Rau at the organ. Bishop Moench read the Epistle and the Gospel for the day, the Twentieth Sunday after Trinity, and welcomed the members and friends of the Society in a brief address. Bro. de Schweinitz announced the meetings and services which were to follow, and received the offering, which was gathered for missions, with a dedicatory prayer.

Mrs. B. F. MacMahon, accompanied by Dr. A. G. Rau, who pre-

sided at the organ throughout the service, sang "I Will Extoll Thee, O Lord," by M. Costa.

Introducing the speaker in a few words, Bro. de Schweinitz also called attention to the fact that the hymn, 555, "Where Cross the Crowded Ways of Life," about to be sung before the address, had been written by Dr. North, and had become a favorite hymn sung upon occasions of this character.

Dr. North's address was a masterly presentation of the missionary cause and its ideals.

He pointed to the fact that the missionary movement is one of the greatest, if not the greatest, movements of the present age, affecting the life of the whole world.

Calling attention to that striking phrase at the close of the 35th verse of the 18th Psalm, "Thy gentleness hath made me great," and gathering around it the words spoken by Jesus in the Beatitudes, and those of St. Paul in his Epistles, he declared that herein lies the message that can transform peoples and remake the world.

To the Church, Christ has committed this message. And it is the Church, not science, not the legal or any other profession or business, that has the responsibility of proclaiming this message to the world. Therefore, "If we hold the secret of the power of God, what becomes of us if we deny this treasure to others?"

Drawing attention to the world as it is today, he pointed out its greatest need as that of a personal Saviour from sin.

In conclusion, he declared that for the solution of the world's problems, in which great issues are at stake, there is no hope but in a personal Saviour; and he pled that his hearers might have their hearts, out of which really come the issues of life, under the control of Jesus; and that they might dedicate their lives to the fulfilment of His great commission.

Dr. North held his audience in wrapt attention, and after the prayer, with which he closed his address, they united most heartily in singing the great missionary hymn, 341, "From Greenland's Icy Mountains."

The congregation was dismissed with the benediction by Bishop Moench.

The Trustees of the Bethlehem congregation again arranged to have the social rooms of the Central Sunday-school building open, and to have coffee served, for the benefit of visiting members and friends from a distance who might bring their lunch with them. This makes it possible for such to attend both the morning service and the afternoon meeting without inconvenience or expense. At the same time it affords an opportunity for a pleasant social gathering. A number took advantage of this opportunity.

II.

ONE HUNDRED AND FIFTY-FIRST BUSINESS MEETING OF THE SOCIETY.

The one hundred and fifty-first general meeting of the Society was also held in the Central Church, Bethlehem, Pa., on Sunday afternoon, November 2, at 3 o'clock, Bishop Moench presiding.

After the members and friends had united in singing hymn 534, "Be Present with Thy Servants, Lord," Dr. A. G. Rau, at the organ, Bishop Moench stated the object of the meeting, and read the New Testament Text for the anniversary day of the founding of the Society, August 21st; and Bro. Wm. H. Vogler led in prayer.

The President then read the following list of the names of members who had departed this life since the last anniversary meeting; and at the conclusion of the reading, all standing, united in singing the fourth stanza of hymn 751, "Let Us Call to Mind with Joy, Those Who have Before Us Gone."

1. Otto Hesse, Bethlehem, Pa., joined the Society in 1897, died December 21, 1923. 2. William H. Fenner, Allentown, Pa., 1887, April 10, 1924. 3. John Leibert, Bethlehem, Pa., 1909, June 10, 1924. 4. Franic Miller, Bethlehem, Pa., who in his will bequeathed the Society the sum of $2,000.00, 1896, July 26, 1924. 5. James F. Maynes, Bethlehem, Pa., 1904, September 24, 1924. D. Hayes Keech, Allentown, Pa., 1896, October 11, 1924.

Following this Memorial Service, the following new members were elected:

From Bethlehem, Pa., S. W. Chiles, Edgar F. Jarrett and Judson Smull; from Coopersburg, Pa., Hartford Benner, James S. Long and Henry Ritter; from Nazareth, Pa., Andrew G. Kern; from Lititz, Pa., H. L. Eschbach, Francis E. Grosh, M. S. Hess, Louis Huebener, B. L. Miller, H. C. Seldomridge, Norman Showers and Joseph D. Zahm; from Gnadenhuetten, O., Albert Wohlwend; from Port Washington, O., John Stocker; from Uhrichsville, O., Charles M. Van Vleck; from Winston-Salem, N. C., Rufus Spaugh; from Charlotte, N. C., Herbert Spaugh. The following were also received into membership by virtue of their having been ordained as ministers of the Northern Province of the Moravian Church: Vernon W. Couillard, Indianapolis, Ind., Raymond S. Haupert, Lafayette College, Easton, Pa., and George F. Weinland, Lebanon, Pa.

Upon a motion duly second and carried, the Secretary was instructed to cast the ballot for the members present for the re-election of the following six Directors and three Auditors; Directors, Fred B. Hartmann, Harvey W. Kessler, James F. Laubach, John

E. Leibfried, Frank H. Martin and Eugene A. Rau; Auditors, Emil J. Bishop, C. C. Teter and Fred H. Wilhelm.

The Report of the Board of Directors was communicated by the Secretary, Bro. Chas. D. Kreider, and that of the Treasurer, by the Treasurer, Bro. Paul de Schweinitz. Both of these reports were accepted and ordered to be made part of the annual volume of "Proceedings."

Resolutions of appreciation were offered and unanimously carried commending the faithful and untiring work of the Treasurer, and thanking the Board of Directors for their watchful care over the interests both of the Society and the Missions for which it is responsible.

The meeting adjourned at 4:00 P. M., after which a meeting of the Board of Directors was held in the vestry of the church for the purpose of organization and the transaction of some urgent missionary business which had come to hand.

III.

Report of the Board of Directors of the Society of the United Brethren for Propagating the Gospel among the Heathen, for the year ending November 2, 1924.

The outstanding events of this last year have been the developments in the work in Alaska and Nicaragua with the foreshadowing of possible changes in California. All of these matters will be treated more fully under their separate heads, and many of the details have already been placed before our members through the reports, official and otherwise which have appeared from time to time in the columns of the church papers, and which will be made a part of the published Annual Proceedings.

During the year, also, very urgent, and in some instances pathetic appeals have come to the Board of Directors from other fields of Moravian missionary activity than those for which the American Provinces accepted responsibility at the last Unity's Conference. The Results of this Conference have been published in full in the church papers and were made a part of the last volume of Annual Proceedings, 1923. The appeals for help which have been most insistent have come from South Africa, East, and from Surinam. These have frequently led to debating the question, "What attitude shall the American Provinces take over against the entire missionary enterprise of the Unity?" On the one hand there is the deep inherited and inherent love for the ancient Unity, which prompts the desire to lend a helping hand in every quarter where the cry of need may arise. On the other hand your Board is face to face with many very important and practical questions raised through the administration of, and by the serious responsibility for, its own special fields. These problems frequently seem to reduce the entire matter to the one question, "Shall we attempt to do many things, and, in this attempt, do them all poorly, or shall we attempt only a few things, and do those few things well?"

Without taking into consideration more than the proper economic administration of our present work, its cost, within recent years, has increased enormously. In addition, particularly in Nicaragua and in Alaska, the opportunities for advancement, coupled with the dangers which failure to take advantage of these opportunities entail, have never appeared greater or more serious. These opportunities, furthermore, are calling for an ever increasing number of men and women, particularly American young men and young women, with American ideas and ideals, consecrated and enthusiastic, trained as ministers, teachers, doctors, nurses. Those who volunteer must be made to feel that they have not only the

sympathetic but also the energetic support of this Board, this Society and the entire American Moravian Church.

Self-interest would give a prompt and a positive reply to the question at issue. But when concrete examples are placed before us, the issue is not quite as simple as it may seem on its face, as the following examples may show.

In South Africa, East, Bishop Van Calker and his co-laborers are serving with a spirit of loyal, self-sacrificing devotion which is heroic. They have proved beyond question that the days of Moravian missionary heroism do not all lie in, nor are they all recorded in the dust covered volumes of, the past. They are not only giving of their life, but they are sacrificing their hard earned and meager savings, in order that the results of long years of arduous labor may not be entirely lost. They have been largely dependent upon, and have been most grateful for, the assistance rendered by both the British and by your own Board. In the case of your own Board, at least, the assistance rendered has been at the expense of the postponement of plans for advance elsewhere calling each year more and more insistently for their fulfillment.

From Surinam, also, come the most appealing letters from the General Manager, Bro. Siegfried Beck. In addition, our people have been deeply touched by the personal presentation, during this last year, of the cause of the Mission to East Indians, particularly at Alkmaar, by Bro. Peter Legéne. According to the reports received from a number of our pastors, however, the visit of Bro. Legéne to their congregations resulted in diverting contributions rather than increasing the total given to Missions. This was indicated in the returns for the annual Foreign Mission Collection.

Another most interesting suggestion which has not yet been officially presented to your Board, but which is in the air, coming from the direction of the British Province, is that the American Moravian Church, or at least the Southern Province, take over the responsibility for the Eastern Province of the West Indies. The special appeal in this suggestion lies in the fact that the Virgin Islands of the United States are included in this Province. This gives it a certain amount of logical strength. On the other hand experience teaches that such a step would inevitably lead to withdrawing the amount of the support needed from other fields. The Southern Province, for example, has given such loyal and generous support to the work in Nicaragua that diverting its interest at this time would have the most serious consequences.

These problems are presented to you in order that you may realize how very earnestly your Board desires and needs your interest, your prayers, your whole-hearted support, in order that through the guidance of the Holy Spirit it may carry forward the great task which our Lord and Master has laid upon our Church

both wisely and well. We, therefore, most cordially invite a discussion of the problem which these facts present by the members present at this annual meeting of the Society.

Taking up a brief review of the fields for which our Society has become directly responsible in the alphabetical order in which they are usually considered at the meetings of your Board, we have every reason to "thank God and take courage." The work has been abundantly blest. The opportunities opening before us seem, as it were, a vision from the Lord, Who is ready to add His blessing to the fulfillment. They are a challenge to the interest, the enthusiasm, the activity of the members of this Society and its co-laborer in the South, to every American Moravian, young or old, to every follower of the Lord Jesus Christ, who has heard and who would heed His commission, "Go ye, and preach the gospel!"

ALASKA. It was the ever increasing "danger to life and limb" of the missionaries themselves which was the deciding factor which led, after some debate, to granting permission for the building of the new and larger boat, now known as "The Moravian II." At the time, it was supposed that the work would be done, or would be under the immediate personal direction of an experienced boat-builder, then at Bethel. In the event, this man was only able to furnish the working plans, and the responsibility for the construction fell entirely upon our missionaries. The story of the result of this venture has already been told in some detail in the columns of the church papers. It was a marvelous achievement. In "The Moravian" of October 8, appeared these sentences, "The successful building of the new boat, 'The Moravian No. II,' of Bethel, Alaska, is a tremendous triumph of the mechanical skill and genius of Bro. Fred T. Schwalbe and his co-laborers in an unexpected emergency." Then after citing the official certificate of the U. S. Steamboat Inspectors, commending the craft, there is added, "Surely the Church has reason to be proud of such a testimonial to the skill of its missionaries."

This same article closes with this significant paragraph:

"Now that the boat has been built, our missionaries are turning their attention to the long discussed Kuskokwim Orphanage and School. They hope to begin building next season. No special pleading has been done for this project, as its beginning was so uncertain. But as soon as the new boat has been fully paid for, there will have to be an earnest effort to complete the Orphanage and School Fund."

This will mean men, women, money. Bro. John Hinz and his wife were compelled to return from Quigillingok on furlough for medical and surgical treatment, and as an experiment, a native helper has been placed in charge of that district. Men and women are needed as missionaries and Moravian teachers in the govern-

ment schools would delight the hearts of the missionaries in the field. Again our hearts are stirred by the word received from that veteran missionary, Bro. Adolph Stecker, to whom reference of similar character was made in our report last year. Again he is "willing to remain another year." We have nothing but the highest praise for these men and women in the north, for whom we ask your prayers and urge your generous support.

2. CALIFORNIA. From time to time your Board has felt much concern about the condition of the health of Bro. Wm. Weinland, who has been doing such noble work as Superintendent of this field. Last year we reported that Bro. Eugene Oerter had been sent to his assistance. The reports which we have received concerning Bro. Oerter's work have been most gratifying and encouraging. In the meanwhile, also, Bro. Weinland has submitted to a most painful operation on nose and throat for the relief of asthma which was rapidly undermining his strength. Word received tells not only of the success of the operation, but also of a recovery in health and vigor which promises a new lease of life and usefulness for this Brother who has labored with such marked success among our North American Indians.

By a fortunate combination of circumstances, Bishop Karl A. Mueller, a member of this Board since 1913, was able to pay an official visit to this field in October. Bro. Weinland had urged the organization of the mission stations at Martinez and on the Potrero into regular congregations. We await the report of Bishop Mueller, therefore, with a great deal of interest.

The First Moravian Christian Endeavor Union of the Eastern District continues to support this mission by paying the salary of Bro. Weinland and by an interest in the Infirmary. We are glad that this mission appeals so strongly to our young people, commend them for their activity and the mission to their continued prayers and liberality.

3. NICARAGUA. "The sole aim of our Society is 'the furtherance of the knowledge of Jesus Christ among the heathen,' with a first care for the aborigines of our own hemisphere." Alaska and California lie within the boundaries of our own country and Nicaragua within the confines of "our own hemisphere." Here we find whole nations, or tribes of aborigines, Indians, Miskitos, Sumus and others, still lying in heathen darkness. We hear of "mass movements," as they are called, among heathen nations of other continents. In Nicaragua, our missionaries are experiencing similar results. Our opportunities are limited only by the men and money at our command. Four missionaries with their families, the Brethren Grossmann, Schramm, Bishop and Heath, have been compelled to come out on furlough. Miss Margaret Heidenreich has gone out to teach in the Junior High School in Bluefields,

where her parents are working as missionaries, but we have not been able to send any missionary reinforcements to this important field.

At a special meeting on the evening of Friday, October 10, your Board was fortunate and glad to have with them by appointment both Brother Guido Grossmann, the Superintendent of the Nicaragua Mission, and Brother J. Kenneth Pfohl, representing the Mission Board and the Missionary Society of the Southern Province. Brother Grossmann was present in order to throw the light of his experience upon the whole field and to point out the most urgent needs of the present situation. Bro. Pfohl was called in order that he might assist and advise and might carry back with him both the first-hand knowledge thus acquired and also the gratitude for the assistance rendered so cheerfully and liberally by the Southern Province, as well as the inspiration which comes from mutual understanding and real co-operative effort.

Among a number of things discussed and decided, three outstanding needs thrust themselves upon the attention of your Board. They mean so much for the present and especially for the future with its apparently limitless opportunities that we lay them before you for your most earnest and prayerful consideration.

The first great need is the erection of a central station at Musawas, back toward the interior, where our missionaries have had those marvelous results of which you have read in the reports in the church papers. Here the Indians, you recall, had erected their own chapel and then sent out to have a missionary come to them to tell them the good news of salvation through Jesus Christ. Here it was that Bro. Schramm, last March, baptized 262 souls into the death of Jesus. It is the center of a great district where the Spirit of God seems to be working mightily for the elimination of heathen darkness. At present it can be reached only after long and tedious journeys, and the surrounding territory can scarcely be touched. The most serious difficulties would be overcome, a wide circle of untouched territory could be reached and great in-gatherings are assured. To accomplish this means an adventure in faith, the enlistment of men and the expenditure of money. Bro. Shimer, the Warden, has been instructed to obtain an estimate of the cost of a central station at Musawas, in order that definite plans may be formulated and laid before our people. We await his reply and bespeak your prayerful interest.

A second great need, if anything equal to that of the first, is that of a fully trained medical missionary and a properly equipped hospital at a wisely selected base. Missionaries and their families, as well as the natives, are exposed to accident and disease without being able to secure trained surgical or medical aid. Frequently a great deal of money would be saved that now is neces-

sarily spent in expensive journeys to and furloughs in the States. Fortunately some of our missionaries have had some training, and nearly, if not quite, all have had some experience in the treatment both of accident and disease. Our missionaries, both men and women, have faced the most serious situations with a heroism that has been perfectly marvelous. At the same time it must ever be borne in mind that the quickest and surest way of breaking through the dense covering of ignorance and superstition which so often hinders the sowing of spiritual seed is through the practice of the healing arts. It was the example set by our Saviour, the Great Physician, healing body, mind and spirit. Humanly speaking, the difficulties in the way of carrying out any plan of this kind seem insurmountable. We have faith enough to believe that the means of support could be secured, if a satisfactory candidate could be found. Complete training requires years of preparation. The fact that our American Moravian Church has had to face so large and so serious missionary responsibility only since the war may account in large measure for our apparent neglect in the training of medical missionaries. But we are now brought face to face with a grave necessity which your Board is unable to meet without your earnest, serious, prayerful co-operation.

The third great need in this field is a training school for native teachers and evangelists. Like all the other questions, this touches both the present conditions and the future development of the work. It touches the very foundation of modern missionary ideas. The goal set for all missionary activity should not be that of simply holding a field indefinitely as a dependency upon the home base for its workers and its support, but should be the development of a native teaching and ministerial force and native support. In fact there is not one of our fields in which native helpers, teachers and evangelists are not employed. Progress would be slow and difficult without this aid. It is self-evident that these must be taught and trained. From this very field, at times, bright and promising young men have been sent to the States for education. But this is not always possible; it is not always successful; and it is always expensive. The number required and the expense involved are effectual barriers to the pursuit of a definite and permanent policy of this kind. Furthermore the great change in both climate and environment bring about, at times the most serious complications. Health and even life are placed in jeopardy. It sometimes happens, too, that ideas are undermined, and candidates may not be willing to return to their native country, or may be made dissatisfied and unhappy in all their future life and work. There have been and are notable exceptions to these statements, but experience has shown that these dangers exist. In the consultation which your Board has had with the Superintendent of this field, the importance of a training school,

situated probably at Bilwas Karma, has been recognized and the plan endorsed, with the proviso, however, that we must await the means for its prosecution.

As members and friends of this Society and of the Moravian Church in America and its missionary enterprises, you are justified in looking to this Board to shape the policy and direct this great work. We have accepted this responsibility at your behest. It is our policy to take you at all times completely into our confidence. While there are minor details too numerous to set forth adequately in this report, we have tried to set before you as clearly as possible the great problems of administration of this trust which bring with them great and grave responsibility over against you, the workers in the various fields, who are your and our representatives bearing the heat and burden of the day, and over against our Lord and Master, Jesus Christ and His Great Commission.

We are confident that you realize that while we plan and direct, we cannot "make bricks without straw." We are confident, too, that you equally realize the fact that we must look to you who hear, as well as the larger number who may peruse this report when it is circulated in print, for the materials with which we must build, and the only means with which progress can be made, —men and money.

"The wisest thing, I suppose,
Which a man can do for his land,
Is the work that lies under his nose,
With the tools that lie under his hand."

But the ultimate success of the work depends upon the number and quality of the tools.

We have earnestly and conscientiously endeavored to carry out this policy, and we praise God for the favor with which He has blessed the work in all the fields for which He has made us responsible. May you, too, rejoice with us and give to God the glory. We have sought His guidance in the past, and look to Him for light upon the future. Our faith must measure up to our responsibility. We should rejoice in the consciousness that God has found us worthy of so great a task, and our activity in its prosecution should be the measure of our love and devotion to our crucified Saviour.

May the Spirit of God continue to move mightily in the minds and hearts of the heathen and in the minds and hearts of the members of the body of Jesus Christ, His Church at home.

With this prayer, your Board of Directors submits this report to you at this, the one hundred and thirty-seventh anniversary, and the one hundred and fifty-first general meeting of our Society.

The Board of Directors of the Society for
Propagating the Gospel,
CHAS. D. KREIDER, *Secretary.*

IV

ABSTRACT OF THE ACCOUNTS

OF THE SOCIETY OF THE UNITED BRETHREN FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN, FOR THE YEAR SEPTEMBER 1, 1923, TO AUGUST 31, 1924.

ASSETS.

Stocks of Corporations	$ 10,201 00	
Bonds of Corporations	50,431 00	
United States Liberty Bonds	2,833 25	
Bonds and Mortgages of Individuals (101)	302,465 00	
Debtors in Account Current	652 75	
Alaska Boat	6,400 00	
Ground Rent	1,800 00	
John Jordan, Jr., Cottage	2,000 00	
Cash	6,739 24	
		$383,522 24

LIABILITIES

Stock Account of the S. P. G.	$176,621 00	
Sundry Legacies	56,965 00	
The Moravian College and Theological Seminary	20,000 00	
The John Jordan Fund	10,000 00	
The Wm. Man Ephrata House Found	5,000 00	
The Ephrata Missionary Home	3,500 00	
The Wm. Man Abandoned Graveyard Fund	2,000 00	
The Bishop New Springplace Graveyard Fund	600 00	
All other Trust Funds	84,003 99	
Annuity Funds	8,900 00	
Capital Creditors	13,512 03	
Sundry Creditors in Account Current	399 01	
The Contingent Fund	2,000 00	
Profit and Loss	21 21	
		$383,522 24

RECEIPTS.

Unappropriated last year	$ 6,802 97	
Interest and Dividends, net	15,933 42	
Dues of Members	575 40	
Larger Life Foundation	1,000 00	
		$ 24,311 79

DISBURSEMENTS.

Administration Expenses	$ 1,222 86	
Missionary Literature Distributed	1,168 52	
Nicaragua	13,000 00	
Ephrata Missionary Home	671 53	
South Africa—East (2 years)	4,000 00	
Alaska Boat	2,254 58	
California	1,342 14	
Missionary Candidate	630 95	
Transferred to Profit and Loss	21 21	
		$ 24,311 79

PAUL DE SCHWEINITZ, *Treasurer.*

Bethlehem, Pa., September 1, 1924.

V

ANNUAL FINANCIAL STATEMENT

OF THE ALASKA AND CALIFORNIA MISSIONS, FROM SEPTEMBER 1, 1923, TO AUGUST 31, 1924.

ALASKA MISSION.

EASTERN DISTRICT:

PENNSYLVANIA:

Bethlehem, North Side	$2129 65
Bethlehem, South Side	20 00
Canadensis	10 79
Roemerville	1 76
Coopersburg	26 43
Easton	107 21
Emmaus	179 65
Lancaster	263 30
Lebanon	50 00
Lititz	314 15
Nazareth	761 70
Newfoundland	25 31
German Valley	9 85
Philadelphia, I.	266 52
Philadelphia, III.	32 00
Philadelphia, V.	60 35
Reading	6 00
Schoeneck	178 40
York, I.	255 00
York, Bethany	16 50

NEW YORK:

Brooklyn	71 90
New Dorp	185 00
Castleton Corners	239 68
Great Kills	91 20
Midland Beach	10 00
New Dorp, Italian	Nothing
New York City, I.	207 69
New York City, II.	60 00
New York City, III.	13 51
New York City, IV.	5 00
Stapleton	20 00
Utica, I.	155 00
Utica, Trinity	57 00

NEW JERSEY:

Egg Harbor City	40 47
Elizabeth	15 00
Palmyra	25 00
Riverside	50 00

MARYLAND:

Graceham	16 00

OHIO:

Dover	879 22
Fry's Valley	63 06
Gnadenhuetten	279 78
Port Washington	14 00
Sharon	130 13
Uhrichsville	141 00

INDIANA:

Hope	90 00
Enon	Nothing
Indianapolis	65 00
Total	$7639 21

CANADIAN DISTRICT.

ALBERTA:

Bruederfeld	Nothing
Bruederheim	Nothing
Calgary	$ 21 90
Heimthal	33 00
New Sarepta	14 50
Strathcona	14 50

SASKATCHEWAN:

Esk	Nothing
Pleasant Point	Nothing
Total	$ 83 90

WESTERN DISTRICT.

WISCONSIN:

De Forest	$ 55 00
Ebenezer	41 39
Ephraim	50 11
Sister Bay	28 80
Freedom	115 99
Green Bay, East	25 00
Green Bay, West	25 00
Lake Mills	151 85
London	7 67
Mamre	38 39
Sturgeon Bay	105 00
Shiloh	20 00
Veedum	3 83
Watertown	401 90
Piperville	16 42
Wisconsin Rapids, I.	26 85
Kellner	2 00
Wisconsin Rapids, Trin.	22 15
Rudolph	Nothing

MICHIGAN:

Daggett and Bagley	17 62
Unionville	150 73

ILLINOIS:

West Salem	78 65

IOWA:		Zoar	30 06
Gracehill	28 12	Waconia	37 62
MINNESOTA:		NORTH DAKOTA:	
Berea	30 00	Aurelia	
Bethany	56 40	Bethel	50 00
Bethesda	24 59	Canaan	45 66
Chaska	59 35	Embden	10 00
Elim	10 00	Alice	20 00
Hebron	42 55	Goshen	81 84
Altura	10 00	Casselton	46 89
Laketown	45 86		
Northfield	43 35	Total	$2056 64

RECAPITULATION

Eastern District	$ 7,639 21
Western District	2,056 64
Canadian District	83 90
Unclassified Contributors	156 00
Total Northern Province	$ 9,935 75
Southern Province	1,659 29
Alaska	40 00
California	13 50
Non-Moravians	326 00
Morton Trustees	172 84
Interest	104 00
	$12,251 38

A. THE ALASKA MISSION.

1. The contributions for all phases of the Alaska Mission were $1,682.22 more than last year. This increased liberality is greatly appreciated by the S. P. G. Directors and was especially timely because of the necessity of building a new boat. The receipts of the Alaska Mission as such were expended and allocated as follows:

Designated by the donors for the Kuskokwim Orphanage School	$ 539 15
Allocated to Quinhagak by the Morton Trustees	172 84
Credited to the Nanivagnagtlek Chapel from Nazareth	310 00
Credited to the Tuluksak Chapel from Bethlehem	100 00
Credited to Quigillingok	6 23
Nine Native Helpers	925 00
Nine Missionaries (Men and Women)	6,027 50
Allocated to the new Alaska Boat	4,021 30
Travelling expenses of sundry missionaries in the States	113 46
Telegrams, Circulars, Typing, &c.	35 90
	$12,251 38

2. This is the largest amount ever contributed to the Alaska Mission and it is extremely gratifying that all the above expenses have been met in this way.

3. The Quinhagak store under Bro. A. Stecker's efficient management, has again met all the expenses of that station and District and has been able in addition to cover the deficits of the Bethel District, $2,570.13, and of the Quigillingok District, $512.60.

4. The expenses of the new boat, "The Moravian No. II," as far as reported, have thus far amounted to $12,675 85

There were specially contributed for the new boat	$ 220 86	
Allocated from the general collection	3800 44	
Appropriated by the S. P. G.	2254 58	
		6,275 88
Carried over into the new fiscal year		$ 6,400 00

5. The spiritual results of the work as reported from time to time in "The Moravian" amply justify all these expenditures, and the S. P. G. Directors rejoice in the happy financial results and are filled with gratitude toward all those who have so generously supported this work.

B. THE CALIFORNIA MISSION.

1. Here too the support, especially of the Christian Endeavorers, has been most praiseworthy and encouraging as the following statement shows:

Balance on hand September 1, 1923		$ 32 05
Contributions from the Eastern Christian Endeavor Union	$1771 50	
Bethlehem, Pa.	160 00	
Nazareth, Pa.	5 00	
Philadelphia, Third Church	16 00	
Palmyra, N. J.	5 00	
Brooklyn, N. Y.	15 00	
Laketown, Minn.	10 00	
Mission Stamps	100 00	
Philadelphia, Pa.	2 00	
Total from the Northern Province	$2084 50	
Southern Province	200 00	
		2,284 50
Interest on the Rincon Fund		60 00
Appropriated by the S. P. G.		1,342 14
		$ 3,718 69

Expended as follows:

Four Missionaries' Salaries	$ 2,500 00
E. H. Oerter, Bethlehem, Pa., to Martinez, California	521 42
"Ford" for Martinez	500 00
Taxes, Repairs, Insurance, etc.	121 77
Potrero Infirmary	75 50
	$ 3,718 69

2. The invested Potrero Infirmary Fund has been reduced from $2,150.00 to $1,950.00 because of some necessary permanent improvements and additions.

C. OTHER FIELDS.

As the S. P. G. was not called upon to make any appropriation to the Alaska Current Account is was possible to make a special donation of $2,000.00 to South Africa East, and to meet the demands of the Nicaragua Mission, which this year called upon the S. P. G. for an appropriation of $13,000.00 over and above all contributions.

PAUL DE SCHWEINITZ, *Treasurer.*

Bethlehem, Pa., September 2, 1924.

VI

A LIST OF MEMBERS OF THE SOCIETY

NOVEMBER 2, 1924.

Honorary or professional titles are noted with the usual abbreviations. Bishops are indicated, Ep., Presbyters, P., and Deacons, D.

	Abel, Allen, (P.)	Shillington, Pa.,	1890
	Albrecht, Charles A., (P.)	Davenport, N. D.,	1904
	Albright, Samuel C., (P.)	York, Pa.,	1894
	Andrews, Geo. P.,	Philadelphia, Pa.,	1918
5	Andrews, Mark J., (P.)	Ephraim, Wis.,	1912
	Anthony, John,	Bethlehem, Pa.,	1914
	Ashenfelter, Ralph B.,	Philadelphia, Pa.,	1916
	Backenstoe, M. J., (M.D.)	Emaus, Pa.,	1923
	Bahnsen, George F., (P.)	Nazareth, Pa.,	1881
10	Bailey, Herbert C.,	Scranton, Pa.,	1888
	Barletta, Ettore, (P.)	New Dorp, N. Y.,	1919
	Bassett, Walter H.,	Philadelphia, Pa.,	1918
	Beck, Hon. James M., (LL.D.)	Washington, D. C.,	1887
	Beck, William M.,	Bethlehem, Pa.,	1887
15	Beckel, Clarence,	Bethlehem, Pa.,	1918
	Beckel, Fred T.,	Bethlehem, Pa.,	1919
	Beckel, Howard,	Atlantic City, N. J.,	1896
	Beckel, Ralph,	Bethlehem, Pa.,	1919
	Beitel, Richard O.,	Nazareth, Pa.,	1877
20	Bender, Elmer D., (D.)	Gracehill, Iowa,	1923
	Benner, Hartford,	Coopersburg, Pa.,	1924
	Bergstresser, George D.,	Bethlehem, Pa.,	1923
	Bergstresser, Milton,	Emaus, Pa.,	1920
	Betge, P. Frank,	Bethlehem, Pa.,	1917
25	Betge, Adolph P.,	Bethlehem, Pa.,	1882
	Betge, Alfred C.,	Bethlehem, Pa.,	1911
	Bishop, Edwin P.,	Bethlehem, Pa.,	1878
	Bishop, Emil J.,	Bethlehem, Pa.,	1884
	Bishop, Morris G.,	Bethlehem, Pa.,	1896
30	Bishop, Rufus F., (P.)	Nicaragua,	1921
	Boehm, Clarence H.,	Bethlehem, Pa.,	1917
	Borhek, Henry,	Bethlehem, Pa.,	1923
	Bornman, C. J., (P.) *Hon. Mem.*	Sevierville, Tenn.,	1910
	Bowers, Wm. H.,	Philadelphia, Pa.,	1916
35	Bregenzer, Karl, (D.)	Nicaragua,	1922
	Brennecke, Robert H.,	Watertown, Wis.,	1892
	Brennecke, Robert H., Jr., (P.)	Bethlehem, Pa.,	1903
	Brickenstein, Lawrence,	Winston-Salem, N. C.,	1887
	Brinker, Adam,	Bethlehem, Pa.,	1896
40	Brodhead, Albert,	Bethlehem, Pa.,	1888
	Bruner, J. George, (P.)	Winston-Salem, N. C.,	1915
	Brunner, Edm. deS., (P.,Ph.D.)	Mountain Lakes, N. J.,	1911
	Burkhardt, Herman A., (M.D.)	Bethlehem, Pa.,	1887
	Butzin, Arthur F., (P.)	Bethel, Alaska,	1910
45	Charman, George,	Bethlehem, Pa.,	1896
	Chiles, S. W.,	Bethlehem, Pa.,	1924
	Clewell, Charles W.,	Bethlehem, Pa.,	1896
	Clewell, Clarence E., (E.E.)	Philadelphia, Pa.,	1921
	Clewell, Edward B.,	Emaus, Pa.,	1923

50	Clewell, Robert E., (P.)	Richmond, Va.,	1892
	Cope, Wilson A., (P.)	R. F. D. 2, Allentown, Pa.,	1873
	Couillard, Vernon W., (D.)	Indianapolis, Ind.,	1924
	Crawford, Walter,	Nazareth, Pa.,	1916
	Crosland, Edward S., (P.)	Lititz, Pa.,	1916
55	Danneberger, A. Otto, (P.)	Nicaragua,	1921
	Deer, Irving E., (P.)	Dayton, O.,	1912
	Desh, Harrison C.,	Bethlehem, Pa.,	1873
	Desh, Orlando B.,	Bethlehem, Pa.,	1871
	Detterer, Ernst F.,	Chicago, Ill.,	1919
60	Dike, Samuel J.,	New York, N. Y.,	1904
	Doster, Herman A.,	Bethlehem, Pa.,	1866
	Drebert, Ernst, (P.)	Altura, Minn.,	1912
	Drebert, Ferdinand, (P.)	Quinhagak, Alaska,	1912
	Eberman, Wm. G.,	Bethlehem, Pa.,	1923
65	Engelke, Herbert J., (D.)	Dundurn, Sask., Canada,	1923
	Eschbach, Horace L.,	Lititz, Pa.,	1924
	Eysenbach, Louis, Jr.,	Philadelphia, Pa.,	1888
	Fehnel, Milton H.,	Blackfoot, Idaho,	1906
	Fliegel, C. J., (P.)	Strathcona, Alta., Canada,	1923
70	Flinn, V. G., (P.)	New York, N. Y.,	1900
	Fluck, William H., (P.)	Great Kills, N. Y.,	1903
	Fox, Charles S.,	Bethlehem, Pa.,	1919
	Frack, Frank,	Nazareth, Pa.,	1921
	Francke, Arthur E., (P.)	Riverside, N. J.,	1906
75	Frantz, Clinton,	Nazareth, Pa.,	1921
	Frederick, Thomas,	Bethlehem, Pa.,	1896
	Fry, James S.,	Nazareth, Pa.,	1916
	Frueauff, Herman T.,	Allentown, Pa.,	1864
	Fulmer, Fred. G., (P.)	Port Washington, Ohio,	1920
80	Gallei, August,	Bethlehem, Pa.,	1888
	Galloway, Elmer,	Grant City, N. Y.,	1921
	Gapp, Cornelius J.,	Bethlehem, Pa.,	1887
	Gapp, Frank,	Bethlehem, Pa.,	1898
	Gapp, J. E.,	Philadelphia, Pa.,	1918
85	Gapp, Samuel H., (P.,D.D.)	Bethlehem, Pa.,	1897
	Geisinger, Clayton,	Coopersburg, Pa.,	1887
	Gerdsen, Herman A., (P.D.D.)	Utica, N. Y.,	1878
	Gerlach, E. Jacob,	Bethlehem, Pa.,	1897
	Goerner, J. H., *Hon. Mem.*	Tripoli, Iowa,	1918
90	Goll, W. C. F.,	Philadelphia, Pa.,	1921
	Grabow, Rudolph, (P.)	Appleton, Wis.,	1902
	Greenfield, John, (P.)	Winona Lake, Ind.,	1885
	Grider, George J.,	Bethlehem, Pa.,	1906
	Groenfeldt, Samuel, (P.)	De Pere, Wis.,	1888
95	Groman, Henry A.,	Bethlehem, Pa.,	1887
	Groman, Oliver E.,	Bethlehem, Pa.,	1907
	Grosh, Francis E.,	Lititz, Pa.,	1924
	Grosh, H. E.,	Lititz, Pa.,	1916
	Grosh, C. Wm.,	Lititz, Pa.,	1916
100	Grosh, L. K.,	Lancaster, Pa.,	1921
	Grosh, Robert S.,	Trenton, N. J.,	1921
	Grossmann, Guido, (P.)	Nicaragua,	1921
	Grunert, Francis E., (P.)	Brooklyn, N. Y.,	1882
	Grunert, James E.,	Punxsutawney, Pa.,	1917
105	Gutensohn, Charles,	Gnadenhuetten, O.,	1918
	Gutensohn, Charles A., (P.)	Bruederheim, Alta., Can.,	1912
	Gutensohn, Philip, (P.)	Gnadenhuetten, O.,	1896

	Haas, E. M., *Hon. Mem.,*	Bethlehem, Pa.,	1896
	Hagen, Ernest S., (P.)	New Dorp, N. Y.,	1889
110	Haglund, David, (D.)	Nicaragua,	1921
	Hamilton, A. B., (M.D.)	Bethlehem, Pa.,	1920
	Hamilton, J. Taylor, (Ep.,D.D.)	Bethlehem, Pa.,	1880
	Hamilton, Kenneth G., (P.)	Nicaragua,	1914
	Hamilton, William, *Hon. Mem.,*	Washington, D. C.,	1882
115	Hammann, Ellis C.,	Philadelphia, Pa.,	1890
	Hammann, Frank E.,	Plainfield, N. J.,	1887
	Hark, J. Max, (P., D.D.)	Nazareth, Pa.,	1871
	Harke, Albert J., (P.)	Newfoundland, Pa.,	1912
	Hartmann, Fred B.,	Bethlehem, Pa.,	1896
120	Hartmann, H.J., (P.) *Hon. Mem.,*	Cedar Rapids, Ia.,	1890
	Hartmann, William F.,	Bethlehem, Pa.,	1889
	Haupert, Albert, (P.)	West Salem, Ill.,	1889
	Haupert, Raymond S., (D.)	Easton, Pa.,	1924
	Heath, George R., (P.)	Nicaragua,	1921
125	Heidenreich, G. A., (P.)	Nicaragua,	1902
	Heise, Henry R.,	Aurelia, N. D.,	1913
	Heise, Otto E., (P.)	Madison, Wis.,	1896
	Helmich, Carl J., (D.)	Winston-Salem, N. C.,	1921
	Helmich, D. C., (P.)	Chaska, Minn.,	1901
130	Helmich, Edward F., (P.)	Sturgeon Bay, Wis.,	1892
	Henkelmann, Gottfried, (P.)	Edmonton, Alberta, Canada,	1903
	Henkelmann, Reinhold,	Hope, Ind.,	1918
	Henry, William E.,	Nazareth, Pa.,	1923
	Hermsted, Conrad E., (P.)	Elizabeth, N. J.,	1900
135	Hess, Martin S.,	Lititz, Pa.,	1924
	Hinz, J., (D.)	Quigillingok, Alaska,	1902
	Hoesman, John R., (D.)	Wisconsin Rapids, Wis.,	1923
	Hoffman, John D.,	Bethlehem, Pa.,	1897
	Holtmeier, Herman E., (P.)	Watertown, Wis.,	1919
140	Howard, Jacob, (P.)	Cold Spring, N. Y.,	1905
	Hoyler, Clement, (Ep.)	Edmonton, Canada,	1892
	Hoyler, E. G.,	Perkasie, Pa.,	1916
	Huebener, Louis,	Lititz, Pa.,	1924
	Huebener, Robert, (P.)	Utica, N. Y.,	1904
145	Huth, Francis H., *Hon Mem.,*	Bethlehem, Pa.,	1887
	Iobst, Clarence,	Emaus, Pa.,	1923
	Iobst, Floyd,	Emaus, Pa.,	1923
	Jarrett, Edgar F.,	Bethlehem, Pa.,	1924
	Johnson, Herbert B., (P.)	Winston-Salem, N. C.,	1907
150	Johnson, Sydney,	Bethlehem, Pa.,	1914
	Johnston, Archibald,	Bethlehem, Pa.,	1898
	Kampmann, Theodore,	Bethlehem, Pa.,	1887
	Kant, Herbert, (D.)	Waconia, Minn.,	1915
	Kant, Theobald, (P.)	Watertown, Wis.,	1884
155	Keck, Winfield S.,	Bethlehem, Pa.,	1906
	Keller, J. Frederick,	Bethlehem, Pa.,	1890
	Kempe, Conrad,	Philadelphia. Pa.,	1918
	Kemper, Manuel E., (P.)	Bethlehem, Pa.,	1887
	Kemper, Hugh E., (P.)	Canadensis, Pa.,	1921
160	Kern, Andrew G.,	Nazareth, Pa.,	1924
	Kessler, Harvey W.,	Bethlehem, Pa.,	1887
	Kirschman, George,	Emaus, Pa.,	1923
	Kleckner, Frank V.,	Bethlehem, Pa.,	1897
	Klinker, Frank I.,	Bethlehem, Pa.,	1893
165	Kortz, Wm. H.,	Nazareth, Pa.,	1923

	Kostenbader, L. F.,	Nazareth, Pa.,	1916
	Krause, Albert E.,	Bethlehem, Pa.,	1906
	Krause, Henry A.,	Bethlehem, Pa.,	1887
	Krause, James E.,	Bethlehem, Pa.,	1882
170	Krause, G. Fred,	Bethlehem, Pa.,	1917
	Krause, M. A.,	Bethlehem, Pa.,	1869
	Krause, Robert P.,	Bethlehem, Pa.,	1909
	Kreider, Charles D., (P.)	Nazareth, Pa.,	1898
	Kreitlow, Robert J., (P.)	Leonard, North Dakota,	1908
175	Kuehl, Henry A., (P.)	Bethlehem, Pa.,	1918
	Laubach, James F.,	Bethlehem, Pa.,	1910
	Lear, C. O.,	Bethlehem, Pa.,	1913
	Lehman, J. George,	Bethlehem, Pa.,	1896
	Leibert, William J.,	Southern Pines, N. C.,	1908
180	Leibfried, John E.,	Bethlehem, Pa.,	1913
	Lennox, F. E., (D.)	Bethlehem, Pa.,	1911
	Levers, Harry O.,	Bethlehem, Pa.,	1890
	Lilly, Robert H.,	Bethlehem, Pa.,	1897
	Lind, Monroe P.,	Philadelphia, Pa.,	1917
185	Loos, Nevin J.,	Bethlehem, Pa.,	1915
	Long, James S.,	Coopersburg, Pa.,	1924
	Lopp, George H., (P.)	Coopersburg, Pa.,	1923
	Loux, Edward,	Nazareth, Pa.,	1921
	Luckenbach, Horace A.,	Bethlehem, Pa.,	1887
190	Luckenbach, Leon G., (P.)	Winston-Salem, N. C.,	1918
	Luckenbach, Paul,	Bethlehem, Pa.,	1908
	Luckenbach, Samuel D.,	Bethlehem, Pa.,	1895
	Lueders, Thomas H.,	Philadelphia, Pa.,	1908
	Madsen, Christian, (P.)	Wisconsin Rapids, Wis.,	1873
195	Marlin, Clarence A.,	Philadelphia, Pa.,	1921
	Martin, Charles, (P. D.D.)	New York, N. Y.,	1911
	Martin, Frank H.,	Nazareth, Pa.,	1910
	Martin, Theophilus, (P.)	Macungie, Pa.,	1908
	Marx, Herman B., (P.)	Excelsior, Minn.,	1921
200	Maurer, Andrew,	Bethlehem, Pa.,	1897
	McCuiston, J. F., (P.)	Winston-Salem, N. C.,	1920
	Meek, Wm. S., (P.)	Nazareth, Pa.,	1922
	Meilicke, C. Arthur, (P.)	Wisconsin Rapids, Wis.,	1898
	Meinert, D. Cornelius, (P.)	Bethlehem, Pa.,	1892
205	Meinert, Herman, (P.)	Lake Mills, Wis.,	1874
	Meinert, C. Richard, (P.)	Lancaster, Pa.,	1904
	Meinert, Paul S., (P.)	Nazareth, Pa.,	1898
	Mewaldt, I. Richard, (P.)	Green Bay, Wis.,	1911
	Mewaldt, Nathaniel H.,	Dickinson, N. D.,	1918
210	Meyers, Harry J.,	Bethlehem, Pa.,	1887
	Michel, E. L., (P.)	St. Charles, Minn.,	1915
	Miksch, Levin A., Jr.,	Bethlehem, Pa.,	1896
	Miller, B. L.,	Lititz, Pa.,	1924
	Moench, Charles L., (Ep.,D.D.)	Bethlehem, Pa.,	1878
215	Moore, Charles, (D.)	Bethel, Alaska,	1923
	Moore, O. Eugene, (P.)	Easton, Pa.,	1903
	Morgan, J. Harry,	Bethlehem, Pa.,	1887
	Morris, Harry T.,	Bethlehem, Pa.,	1919
	Moses, W. Vivian, (P. Ph.D.)	Bethlehem, Pa.,	1908
220	Mueller, Karl A., (Ep., D.D.)	Watertown, Wis.,	1890
	Murray, George,	Bethlehem, Pa.,	1893
	Nagel, Charles, (P.)	Lancaster, Pa.,	1868
	Nedwill, J. Courtney, (M.D.)	Philadelphia, Pa.,	1914

	Neumeyer, Robert E.,	Bethlehem, Pa.,	1897
225	Nitzschke, Frederick R., (P.)	Gnadenhuetten O.,	1894
	Odenwelder, Samuel R.,	Nazareth, Pa.,	1907
	Oerter, Edmund L.,	Philadelphia, Pa.,	1900
	Oerter, Eugene H., (D.)	Thermal, Calif.,	1923
	Oerter, Maurice F., (P.)	Tuscarawas, O.,	1886
230	Ottow, Reinhold E., (P.)	R. R. 1, Davenport, N. D.,	1892
	Petterson, Andrew, (P.)	Northfield, Minn.,	1884
	Pfohl, Herbert A.,	Winston-Salem, N. C.,	1911
	Prince, Abraham C.,	Bethlehem, Pa.,	1889
	Rand, Charles L.,	Brooklyn, N. Y.,	1906
235	Rau, Albert G., (M.S., Ph.D.)	Bethlehem, Pa.,	1894
	Rau, Eugene A.,	Bethlehem, Pa.,	1870
	Raub, F. Elwood, (P.)	Philadelphia, Pa.,	1892
	Rauch, John F.,	Bethlehem, Pa.,	1877
	Rebstock, David,	Bethlehem, Pa.,	1923
240	Reidenbach, Otis E., (P.)	Lake Mills, Wis.,	1886
	Reif, Marcus,	Bethlehem, Pa.,	1899
	Reinke, Theodore, (P.)	New Philadelphia, O.,	1914
	Richter, Henry, (P.)	Lake Mills, Wis.,	1892
	Riegel, Howard A.,	Bethlehem, Pa.,	1923
245	Riegel, Charles H.,	Bethlehem, Pa.,	1900
	Riegel, George,	Bethlehem, Pa.,	1909
	Riegel, G. William,	Bethlehem, Pa.,	1887
	Riemer, Reinhold, (P.)	Bethlehem, Pa.,	1912
	Ritter, Henry,	Coopersburg, Pa.,	1924
250	Roest, Edward C.,	Bethlehem, Pa.,	1887
	Romig, Clarence E., (P.)	Stapleton, N. Y.,	1892
	Romig, J. Herman, (D., M.D.)	Fairbanks, Alaska,	1896
	Romig, John S., (P., D.D.)	Philadelphia, Pa.,	1890
	Romig, Joseph, (D.)	Independence, Kan.,	1861
255	Rominger, Charles H., (Ph.D.)	Bethlehem, Pa.,	1919
	Sawyer, O. J.,	Bethlehem, Pa.,	1912
	Schaffner, Henry F.,	Winston-Salem, N. C.,	1911
	Schall, Warren, *Hon. Mem.*,	Bethlehem, Pa.,	1913
	Schalert, P. O., (M.D.)	Winston-Salem, N. C.,	1921
260	Schattschneider, Wm. C., (P.)	Casselton, N. D.,	1900
	Scheel, Wm. T., (D.)	New Sarepta, Alta., Can.,	1914
	Schlegel, Henry,	Nazareth, Pa.,	1921
	Schmich, Augustus,	Bethlehem, Pa.,	1887
	Schmich, Frank,	Bethlehem, Pa.,	1900
265	Schmid, James R.,	Bethlehem, Pa.,	1923
	Schmoyer, Guy,	Emaus, Pa.,	1923
	Schoechert, John H., (P.)	De Forest, Wis.,	1889
	Schramm, F. E., (P.)	Nicaragua,	1921
	Schropp, Abraham S.,	Nazareth, Pa.,	1867
270	Schubert, Henry, (P.)	Nicaragua,	1921
	Schultz, Arthur R., (P.)	Bird Island, Minn.,	1906
	Schulze, Herman T., (P.)	Strathcona, Alta., Canada,	1910
	Schwalbe, Fred. T., (D.)	Bethel, Alaska,	1917
	Schwarze, Arthur E., (P.)	Watertown, Wis.,	1902
275	Schwarze, Edmund, (P., Ph.D.)	Winston-Salem, N. C.,	1908
	Schwarze, Theodore,	Hastings, N. Y.	1904
	Schwarze, Wm. N., (P., Ph.D.)	Bethlehem, Pa.,	1903
	Schweinitz, P. Bernard de,	Bethlehem, Pa.,	1893
	Schweinitz, Karl de,	Germantown, Pa.,	1908
280	Schweinitz, Louis de,	Los Angeles, Cal.,	1882
	Schweinitz, Paul de, (P., D.D.)	Bethlehem, Pa.,	1882

	Schweinitz, Roert E. de,	Bethlehem, Pa.,	1887
	Seifert, C. Vincent, (P.)	Madison, Wis.,	1876
	Seldomridge, H. C.,	Lititz, Pa.,	1924
285	Seyfried, W. D., *Hon Mem.*,	Bethlehem, Pa.,	1921
	Shields, Edgar,	Bethlehem, Pa.,	1900
	Shields, Theophilus,	Bethlehem, Pa.,	1900
	Shimer, Conrad C., (D.)	Bluefields, Nic.,	1917
	Shimer, Henry A.,	Bethlehem, Pa.,	1923
290	Showers, Norman,	Lititz, Pa.,	1924
	Shultz, George M., (P.)	York, Pa.,	1894
	Shultz, Paul T., (P.)	Emaus, Pa.,	1916
	Sieger, Ralph,	Nazareth, Pa.,	1916
	Simmers, C. E.,	New Philadelphia, O.,	1920
295	Smith, Joseph E.,	Staten Island, N. Y.,	1908
	Smoyer, Samuel, *Hon. Mem.*,	Bethlehem, Pa.,	1907
	Smull, Judson,	Bethlehem, Pa.,	1924
	Snyder, Harold B., (Ph.D.)	Bethlehem, Pa.,	1921
	Spatzier, William,	Bethlehem, Pa.,	1887
300	Spaugh, W. Herbert, (D.)	Charlotte, N. C.,	1924
	Spaugh, Rufus,	Winston-Salem, N. C.,	1924
	Sperling, Charles N., (P.)	Palmyra, N. J.,	1894
	Spiegler, Caesar,	Bethlehem, Pa.,	1899
	Splies, Frank H., (P.)	Pittsville, Wis.,	1920
305	Spring, F. S.,	Gnadenhuetten, O.,	1918
	Stansfield, Robert K., (P.)	Green Bay, West, Wis.,	1912
	Staveley, R. M., (P.)	Long Beach, Cal.,	1901
	Stecker, A., (P.)	Quinhagak, Alaska,	1901
	Steinfort, Charles, (P.)	Mondovi, Wis.,	1872
310	Steinmueller, Charles,	Bethlehem, Pa.,	1898
	Steinmueller, William A.,	Bethlehem, Pa.,	1896
	Stem, Samuel G.,	Philadelphia, Pa.,	1908
	Stempel, E. C., (P.)	Philadelphia, Pa.,	1913
	Stengel, F. William, (P., D.D.)	Lititz, Pa.,	1898
315	Stephens, A. W.,	Chicago, Ill.,	1920
	Stocker, Frederick P., (D.)	New York, N. Y.,	1923
	Stocker, Harry E., (P., Ph.D.)	New York, N. Y.,	1903
	Stocker, John,	Port Washington, O.,	1924
	Stolz, Andrew David, (D.)	Reading, Pa.,	1919
320	Stortz, Robert,	Emaus Pa.,	1922
	Strohmeier, William, (P.)	Coopersburg, Pa.,	1882
	Stubblebine, Winifred,	Allentown, Pa.,	1898
	Sturgeon, Wm. O., *Hon. Mem.*,	Olathe, Kansas,	1912
	Sturgis, Albert O.,	Nazareth, Pa.,	1916
325	Suemper, Emil, (P.)	Altura, Minn.,	1902
	Swavely, Edward H., (P.)	London, Wis.,	1915
	Swavely, George,	Emaus, Pa.,	1923
	Taylor, Robert S., *Hon. Mem.*,	Bethlehem, Pa.,	1911
	Teter, C. C.,	Bethlehem, Pa.,	1915
330	Thaeler, Arthur D., (P., D.D.)	Nazareth, Pa.,	1892
	Thomas, Gerhard W., (P.)	Daggett, Mich.;	1921
	Trafford, Fred T., (P.)	Bethlehem, Pa.,	1918
	Trein, Stephen A.,	Nazareth, Pa.,	1921
	Van Vleck, Charles M.,	Uhrichsville, O.,	1924
335	Vogler, William H., (P.)	Nazareth, Pa.,	1872
	Vogler, A. deG., (P.) *Hon.Mem.*,	U. S. Navy,	1911
	Vreeland, Wm. D.,	Philadelphia, Pa.,	1916
	Wantzel, F. William, (P.)	Egg Harbor City, N. J.,	1890
	Warner, Paul T.,	Philadelphia, Pa.,	1916

340	Waters, James,	Bethlehem, Pa.,	1906
	Weber, Christian A., (P.)	Castleton Corners, N. Y.,	1890
	Weber, Christian Otto, (D.)	Indianapolis, Ind.,	1919
	Weber, Francis E., (D.)	Embden, N. D.,	1923
	Wedman, Samuel, (P.)	Uhrichsville, O.,	1921
345	Weingarth, Theodore, (P.)	Unionville, Mich.	1896
	Weinland, F. E.,	Bethlehem, Pa.,	1918
	Weinland, Geo. F., (P.)	Lebanon, Pa.,	1924
	Weinland, Joseph E., (P.)	Dover, O.,	1892
	Weinland, William H., (P.)	Banning, Cal.,	1882
350	Weinlick, Joseph, (P.)	Calgary, Alta., Canada,	1898
	Wesenberg, Walter J., (P.)	R. R. 5, Watertown, Wis.,	1914
	Wessels, Frank L.,	Brooklyn, N. Y.,	1923
	Whitesell, F. E., *Hon. Mem.*,	Bethlehem, Pa.,	1905
	Wilhelm, Fred,	Bethlehem, Pa.,	1916
355	Wilson, Winter L.,	Bethlehem, Pa.,	1900
	Wimmer, G. J.,	Nazareth, Pa.,	1916
	Witte, Wm. H.,	Camden, N. J.,	1921
	Wohlwend, Albert,	Gnadenhuetten, O.,	1924
	Wolle, Clarence A., *Hon Mem.*,	Bethlehem, Pa.,	1878
360	Wolle, Edward S., (P.)	New York, N. Y.,	1877
	Wolle, J. Frederick, (Mus. D.)	Bethlehem, Pa.,	1887
	Wolle, J. Samuel,	Bethlehem, Pa.,	1882
	Woosley, David J., (P.)	Escondido, Cal.,	1896
	Wunderly, Frank,	Nazareth, Pa.,	1887
365	Yeakel, James,	Bethlehem, Pa.,	1896
	Zahm, Joseph D.,	Lititz, Pa.,	1924
	Zeller, Franz, (P.)	Bloomfield, N. J.,	1902
	Zimmerman, Peter,	Gnadenhuetten, O.,	1918
	Zimmerman, Allen P., (D.)	Gnadenhuetten, O.,	1921
370	Zucher, Paul, (P.)	Gnadenfrei, Germany,	1901

IN MEMORIAM

MEMBERS OF THE SOCIETY WHO DEPARTED THIS LIFE SINCE NOVEMBER 1, 1923

Name of Member	Joined the Society	Date of Death
Otto Hesse, Bethlehem, Pa.	1897	December 21, 1923
William H. Fenner, Allentown, Pa.	1887	April 10, 1924
John Leibert, Bethlehem, Pa.	1909	June 10, 1924
Franic Miller, Bethlehem, Pa.	1896	July 26, 1924
James F. Maynes, Bethlehem, Pa.	1904	September 24, 1924
D. Hayes Keech, Allentown, Pa.	1896	October 11, 1924

REPORTS FROM THE FIELDS

Under the Direct Supervision of the

Society for the Propagation of the Gospel among the Heathen

And Conducted with the Co-operation of the

Foreign Missionary Society, Moravian Church, South

Own Missionaries and Catechists

Supported by Patrons

Alaska California Nicaragua

VII

"OWN MISSIONARIES" AND "NATIVE CATECHISTS" SUPPORTED BY PATRONS IN THE NORTHERN PROVINCE OF THE MORAVIAN CHURCH IN AMERICA

Missionary or Evangelist	Field	Actual Salary	Amount paid 1923-1924	Patron
1. **C. Conrad Shimer**	Nicaragua	$1350 00	$1350 00	Men's Missionary Society, Bethlehem, Pa.
2. **Otto Danneberger**	Nicaragua	1550 00	809 00	Alberta Congregations.
3. **Rufus F. Bishop**	Nicaragua	1536 25	1455 23	Lititz, Pa.
4. **Leroy Hodgson**	Nicaragua	936 00	300 00	Wisconsin Christian Endeavor Union.
5. **Joseph Jiminez**	Nicaragua	300 00	255 00	Sturgeon Bay, Wis., Sunday-school, Zoar, Minn., and Canaan, N. D., C. E.
6. **S. E. Ramsay**	Nicaragua	300 00	150 00	West Side Missionary Society, Bethlehem, Pa.
7. **Peter Watson**	Nicaragua	300 00	200 00	Charles Spring, Eaton, Ohio, and Mr. and Mrs. J. R. Stear, Chambersburg, Pa., Vaidna Spring, Gnadenhuetten, Ohio.
8. **Demetrio**	Nicaragua	300 00	300 00	Staten Island Missionary Society.
9. **Herbert L. Morais**	Nicaragua	96 00	50 00	Nazareth, Pa., A Family.
10. **Theophilus Jotham**	Nicaragua	300 00	210 00	Emaus, Pa., Sunday-school, & Philadelphia, I. D. Z. M. S.
11. **C. Bailey**	Nicaragua	96 00	96 00	Nienow Family, Berea, Minn., and Riverside, N. J., Sunday-school.
12. **John Palmer**	Nicaragua	1200 00	427 22	20 Minute Soc., Nazareth, Pa., and Friedberg, N. C.
13. **Timothy Pablo**	Nicaragua	96 00	75 00	Hebron, Minn.
14. **Antonio Bendlis**	Nicaragua	180 00	180 00	Anonymous.
15. **Arnold Stone**	Nicaragua	96 00	96 00	Bethany, Minn., Sunday-school and C. E.
16. **Ignatius Maibit**	Nicaragua	300 00	300 00	Gnadenhuetten, Ohio, The King's Daughters.
17. **F. Sprang**	Surinam	792 00	100 00	Palmyra, N. J.
18. **Samuel Hellstone***	Surinam	755 00	160 61	Chaska, Minn., Sunday-school.
19. **Gangapersad**	Surinam	305 00	125 00	Nazareth, Pa., Sunday-school.
20. **Alfred Wachter**	Surinam	436 00	100 00	West Salem, Ill., Y. P. S. C. E.
21. **Frederick Gesel**	Surinam	500 00	41 00	Preparatory School Missionary Society, Bethlehem, Pa.
22. **Frederik Gaander**	Surinam	518 00	50 00	Berea, Minn., Y. P. S. C. E.

Missionary or Evangelist	Field	Actual Salary	Amount paid 1923-1924	Patron
23. **J. Bergwijn***	Surinam	459 00	86 05	Great Kills, N. Y.
24. **Wm. Mazwi**	South Africa	400 00	48 00	Leonhard Buehler Trust.
25. **Frederick Baalie**	South Africa	350 00	75 00	Bethel, N. D., Y. P. S. C. E.
26. **"Chompel"**	Himalaya	50 00	50 00	Miss Jessie Isaacs, San Diego, Cal.
27. Bed in Leh Hospita	Himalaya	30 00	30 00	David Zeisberger Missionary Society, Philadelphia I.
28. Bed in Leh Hospita	Himalaya	30 00	30 00	E. M. B., Philadelphia I.
29. Bed in Leh Hospita	Himalaya	30 00	25 00	West Salem, Ill., Junior C. E.
30. Bed in Home for Lepers	Jerusalem	75 00	75 00	Women's Missionary Society, Bethlehem, Pa.
31. Bed in Home for Lepers	Jerusalem	75 00	75 00	Nazareth, Pa.
32. Bed in Home for Lepers	Jerusalem	75 00	75 00	The King's Daughters, Bethlehem, Pa.
33. **"Little Sunbeam"**	Dauba, Bohemia	52 00	52 00	Wayside Gatherers, Nazareth, Pa.
34. **Margaret Poiner**	Dauba, Bohemia	52 00	52 00	Primary Class, Central Sunday-school, Bethlehem, Pa.
35. **W. H. Weinland**	California	1500 00	1500 00	First Christian Endeavor Union of the Eastern District of the Moravian Church in America.
36. Superintendent's Work	California		100 00	Bethlehem, Pa., Indian Association.
37. **Ivan Angat**	Alaska	60 00	60 00	Castleton Corners, N. Y., Sunday-school.
38. **"Wascilie"**	Alaska	60 00	60 00	Hope, Ind., Women's Missionary Society.
39. **"Makar"**	Alaska	60 00	60 00	Freedom, Wis.
40. **Robert Egsack**	Alaska	200 00	200 00	W. O. Sturgeon, Olathe, Kansas.
41. **"Neck"**	Alaska	200 00	200 00	Dover, Ohio, Sunday-school.
42. **Ivan Petluska**	Alaska	160 00	100 00	J. E. Volkmann, Watertown, Wis., and New York, II, Sunday-school.
43. **James Kinigak**	Alaska	150 00	150 00	Watertown, Wis., Sunday-school.
44. **"Oscar & Charles"**	Alaska	50 00	50 00	York, Pa., I, Alaska Mission Band.
45. **Fred. Takoak**	Alaska	50 00	50 00	West Green Bay, Wis., Sunday-school.
46. **Sam. Knetsialra**	Alaska	50 00	50 00	West Green Bay, Wis., Women's Miss. Soc.
47. **Wm. Gunuin**	Alaska	50 00	50 00	West Green Bay, Wis., R. K. Stansfield.

*Died

VIII

ALASKA

THE BETHEL DISTRICT

SEMI-ANNUAL REPORT, JUNE TO DECEMBER, 1923.

The season of river and ocean navigation opened with a rush. The missionaries were rejoicing in the thought that they would be able to finish the work in their gardens before the busy season of receiving the annual supplies would begin. But while in the midst of agricultural enjoyment, the wireless operator startled them with a flash from the Bay bearing the information that two vessels were awaiting the pilot. The same night the "Moravian" left her dock to find Ivan Petluska and put him aboard one of the incoming ships. He was found already on board and on duty, and to the "Moravian" was assigned the duty of running ahead to sound the shallow crossings. On the ninth of June, the second ship, the "Santa Anna," with Bro. and Sr. Drebert and their son on board, came to anchor at Bethel.

We were glad to welcome them back again to the field, and happy indeed to greet the new recruits, Bro. and Sr. Moore and their son. Even the weather was in a cordial mood, affording us every opportunity to land our passengers and lighter our freight without risk or mishap.

Bro. Stecker gave us a pleasant surprise by coming from Quinhagak in an open Columbia River boat. He had been naturally anxious and was now happy to meet his own returning from their furlough in the States, and he brought with him furs and out-going mail. Time for visits and for brief conferences had to be snatched from the fast fleeting minutes of those few days, but in spite of all the work, we had many happy hours together.

Among other things discussed was the ever recurring topic of the serious need of a boat to replace the scow, the "Joseph Traeger," and the "Moravian." The "Moravian" is still seaworthy, but is only a power boat. It was built to tow the scow. A new up-river boat was built here, at Bethel, during the winter of 1922-23. It was admired and favorably commented upon by all who saw it. The boat had been well constructed and upon its trial proved to be all that was promised. This fact naturally increased our interest in the subject, but the building of a boat for the use of the mission seemed to be too big an undertaking for a hasty decision. However, after the first trip to Quinhagak with freight, the conviction that a new freighting boat was needed was strengthened. After all attempts to make her seaworthy, again the scow leaked badly. Can you imagine the feelings of Bro. Stecker when, after

THE MORAVIAN I. WITH THE SCOW—THE JOSEPH TRAEGER IN TOW.

"The last trip of The Moravian and the Scow was a very rough and dangerous one. The great menace with the tow is that the towline may part and leave the Scow and its crew to the mercy of the storm." (See Report of the Bethel District, June to December, 1923.)

THE LAUNCHING OF THE MORAVIAN II.

"Saturday, the thirty-first of May, 1924, witnessed the launching. . . . When she was about half-way out, the rope was cut and amid the cheers of a hundred or more onlookers, away she went, swiftly and gracefully, down the ways into the water." (See Report of the Bethel District, January to June, 1924.)

a long ocean voyage, his goods are loaded on the scow in good condition and as dry as tinder, he finds them damaged and dripping when they are landed at Quinhagak.

Finally, therefore, Mr. Nicolett, the builder of the new up-river boat, was approached, and found to be perfectly willing to help us in every way. Bro. Schwalbe took up the matter with him, and they estimated that the cost of a boat, such as would meet our requirements, would amount to about $15,000.00. That was staggering. It seemed impossible. On the other hand, if our work at the coast stations were to be kept up, something had to be done. Even if there were no stores at the stations, supplies and wood for the missionaries must be landed.

A conference was held at Quinhagak, at which all the brethren except the Brn. Hinz and Moore were present. After carefully and prayerfully discussing the situation, it was decided to go ahead in faith. The home board was informed of the situation and asked to telegraph its decision. After reviewing the arguments of the conference, the Board decided with us for the new boat.

Work was begun immediately. A temporary shed was erected, and as this report is being written, the ribs for the boat have been bent, and much of the lumber has already passed through the dry kiln.

On the whole, this last summer was a very fair one, and we were repaid bountifully for every effort at gardening. There were, however, several storms of unusual violence. During one of these a fisherman of Bethel was lost. His boat, with full sail set, drifted ashore near another fishing camp, but the boat was empty.

The last trip made by the "Moravian" and the scow was also a very rough and dangerous one. The great menace with the tow is that the towline may part and leave the scow and its crew to the mercy of the storm. On this trip, Quinhagak river had to be entered at night. The entrance is over the flats which can be crossed only at or near full tide. With the fury of the storm increasing every moment with the incoming tide, Bro. Schwalbe with his crew waited, midst the driving spray, for the water to rise high enough to permit a safe passage over the flats. Finally one of the anchor lines gave way. They dared not trust the single line. From out the boiling sea, they hove in the remaining anchor and made for the harbor. The crossing of the flats was a tense hour for all. It was successfully accomplished to the great relief not only of those on the boat, but also those on the land who had been anxiously watching the tossing light on the waves. "Watch over those who travel by land or sea!"

We have lost two of our helpers through death. David, of Bethel, died in June, and Jerry, of Tuluksak, in November. Helper Neck was seriously ill all during the fall, but according to the latest reports he is on the road to recovery.

Several younger men are showing up well as possible leaders for the future. Ivan Petluska and Jim Kinigak are energetic, loyal and earnest. They love the Master, and they long to see their people saved for a useful and blessed life.

We were glad to be able to spend a few days with most of our helpers. A translation of 1 Timothy 3 was made and used as a basis for discussing the character and method of a helper's work. The helper in relation to the native dance, plays and other customs and amusements were discussed. They were benefited not only by the discussions in conference, but also by the opportunity to exchange notes with each other outside of conference. It gave Helper Neck a chance to encourage the younger men and to give them many helpful hints.

Soon after the conference, the lumber for a cabin at Kinak was taken to its destination and erected by the people of Eek as their contribution toward the evangelization of their people. That same village is supporting the young man who has been appointed as helper there.

Last year the congregation at Nazareth, Pa., undertook the payment for the lumber of the chapel at Nanvagnagtlek. Does not some other congregation, or Sunday-school, or society wish to invest in this chapel at Kinak? The labor has been given by the Eek people. Unless arranged for otherwise, the lumber must be paid for out of the general mission treasury. Who will co-operate with the Eek congregation?

And while we are asking for things! We would be particularly glad for the picture rolls of the graded lesson course for the four quarters of the second year, Beginners Grade; and for the eight quarters of the second and third years, Primary Grade. Other picture rolls will also be weclome, but we have special need for these which we have mentioned.

This last summer has brought a special blessing to this community. We have been granted the privilege of a Territorial School. There has been a school for native children, but now there is also a school for white children . The course of study is excellent, and we are delighted to be able to keep our children near us, and still be able to have them get their elementary training under efficient direction. Bro. Moore was appointed the first teacher in this new school. Through some misunderstanding, the native school was left without a teacher, Bro. Butzin, therefore, acted as emergency teacher for three months.

The work has both its bright and its dark phases. Sometimes we are encouraged, and sometimes we are discouraged. At Bethel, a woman who had never lived happily with her husband committed suicide. It impressed the people with the truth: "The way of the transgressor is hard!" In speaking with the people, we notice

how they still harbor ancient superstitions. For instance, at Akiatshoak, a child died; someone in the family dreamt of one of the men in the village; immediately the question was asked whether that man had not by some occult power destroyed the life of the child. The light advances, but darkness still hangs on. We ask, therefore, for your continued interest and prayers in behalf of our work among the Eskimos.

Sincerely yours,

THE BETHEL MISSIONARIES.

SEMI-ANNUAL REPORT, JANUARY TO JUNE, 1924.

As the last quarter of 1923 was occupied with duties outside of our regular routine, much of our regular work had to be shifted to the beginning of the new year. It may not be as difficult to make out the annual requisitions as it is to meet the outlay which they occasion. Nevertheless, it is quite a task and demands careful forethought. If something important is forgotten, we will feel it when the need arises. We may be able to buy the forgotten article here, but at a very much greater outlay. A very careful preparation of the requisitions, too, was all the more important by reason of the building of the new boat.

The requisitions out of the way, we could turn our thoughts to the regular work at hand, of which there was an abundance. Bro. Schwalbe gave his attention to the new boat; Bro. Butzin, his time to the natives throughout the district.

The Holy Communion was celebrated at all of the villages. At most of them the ordinary conditions prevail. Sometimes we have occasion to rejoice at evident progress; at other times our hearts are grieved because of apparent loss of interest and endeavor.

At Tuluksak, we were pleased to see an awakening congregation. Their chapel is too small—has been for a number of years. But we had never succeeded in arousing them sufficiently to make an effort to build a new one. This winter they have become eager to go ahead. The logs have been cut, and when we have "open water" they will be brought to Bethel to be sawed. Then they can be delivered to them as lumber by the new boat. They will erect the building themselves, but will not be able to furnish windows, doors, roofing paint and other items. The congregation at Nazareth, Pa., paid for the chapel at Nanivagnagtlek, which, very likely, is being erected even as these lines are being written. The outlay for the chapel at Tuluksak will not be over three hundred dollars. Would not some individual, society or congregation be glad for the chance to invest that sum in our Alaska Mission at Tuluksak?

Helper Jerry, of Tuluksak, died last fall and a new helper was elected at the time of our visit. There were two candidates of

about equal ability, and each of them had about an equal following. The older man, Makar, had a majority of just one vote. The situation was slightly tense, but the younger and defeated candidate showed such a fine Christian spirit that the tenseness was soon relieved, and all rallied enthusiastically to the building of the new chapel.

The congregations at Eek, Apokak and Quinhagak support Helper Joseph, a pupil of Helper Neck. This young man has been stationed at Kinak, an indifferent and difficult village. This village was also visited. The missionary can feel the difference between these people and those who have come to a knowledge of and belief in God. With the former it is hard to find points of contact. But it was a pleasure to note that a few of the young folks were interested in the hymns and were studying the writings of Neck. It may mean here, as it has meant at other villages, the beginning of new stirrings through the knowledge of the eternal Word of Life.

Our people on the tundra are still in the transition period. We were glad to find the Word working its way into their hearts and lives. They themselves are questioning the value and importance of the ancient beliefs, customs and taboos. Jesus Christ is the Light of the world. The "medicine man," spoken of in former reports, was permitted to take Communion with us. He is studying the Word in Neck's handwriting. He is being tested repeatedly, but to those who would question him, he shows his copy of the Word and tells them that he is occupied with that, and that it is no longer fitting for him to practice the arts of the devil. Just lately he was put to a very severe trial. His cousin was stricken with paralysis, and he was entreated earnestly to "'make medicine." He firmly declined. Instead, he helped care for the invalid as an humble follower of the Master. We are happy to report that the stricken man is recovering.

Helper Neck, who has been sick all winter, is somewhat better. At present he is at Bethel, where the missionaries are trying to build up his strength with properly prepared food. But no matter how ill or how weak he may be, Neck is busy with the Word, in season and out of season. The helper here at Bethel was amused to find how his books were packed around him when they brought him here from the tundra.

Besides the "medicine man" mentioned above, there have been ten accessions to communicant membership. Most of these have come from the Greek Catholic Church. At one of our villages, we had the privilege of baptizing an adult woman and her two daughters, who had been instructed by the helper at the village. It was somewhat amusing to have her protest to the number of questions asked her at the baptismal service. She meant to be a Christian,

that was why she had applied for baptism. "Why so many different questions?"

The native word for baptism describes immersion rather than pouring or sprinkling. At Kinak, one of the women was asked whether she had been baptized. She answered, "I am still afloat."

Next to our regular missionary work, the new boat has been the center of interest. It has been a great undertaking, and you may readily realize that it has taken time and thought, to build a fifteen thousand dollar boat. Bro. Schwalbe has given all of his time to this work. Bro. Drebert was also asked to come from Quinhagak to assist. He and his family have been with us since the beginning of April and will remain until the the boat has been completed. The designer, Mr. Nicolet, could not give the enterprise his constant personal attention as we had hoped that he might, as he was obliged to add to his own fleet of "up-river" boats. But he was kind enough to give us all the direction and assistance needed at the important and crucial time.

May we emphasize the fact that the new boat is not a pleasure yacht. She is not a luxury, but a necessity. In all her lines and materials and equipment there is written the suggestion of strenuous duty. She is designed to face the rough voyages of the Kuskokwim Bay, and to provide security and comfort for the captain and his crew, and to deliver her cargo in good condition. When we speak of the new boat we are led, quite naturally, to think of our work at Quinhagak and Quigillingok. The new boat is a challenge to the Church to continue the work at these places with persistent enthusiasm.

Saturday, the thirty-first of May, witnessed the launching. Ways had been prepared from under the boat into the Bethel slough. These were greased with tallow and lubricating oil, and skids were laid upon them to receive the weight of the boat. As her weight was released from the jacks on to the skids, she shot forward, taking up the slack in the ropes of the block-and-tackle with which she was held back. This rope was now played out so that she slid quietly and easily out of the shed. When she was about halfway out, the rope was cut and amid the cheers of a hundred or more onlookers, away she went, swiftly and gracefully, down the ways into the water. It was a glad sight to see her shoot straight across the slough, until a dragging anchor checked the momentum and swung her bow up-stream in a half circle, where she came to a halt, and serenely rode before us at anchor.

We rejoiced greatly that all had gone so well with this new venture, that not only demands so large an outlay but also promises great returns in valuable service in His cause on behalf of the Eskimo of the Kuskokwim Bay region.

As, on account of the condition of their health, Bro. and Sr.

Hinz must retire from the Quigillingok, or West Coast, district, we have decided, in faith, to make a new departure from past traditions. Thus far all of our districts have been in charge of a white man. Next winter, Bro. Ivan Petluska will be the resident missionary there. He has proven himself an earnest and sincere worker for the Master among his own people at Eek. They are sorry to lose him, and petitioned us not to take him from them. However, we feel that the larger work needs him more, and we will have to refuse their request. May your prayers and God's blessing go with him into that difficult field.

We close our report with thankful hearts. There have been disappointments, discouragements—enough and to spare! But there have been signs of growth, appreciation for and apprehension of the Word among the people. Our children have been able to attend a well conducted school, though not a part of the mission work, taught by Bro. Moore, one of our number. The Sunday-school continues to be a source of blessing to us and to the children, and we go on in hope!

Sincerely, Your Co-workers,

THE BETHEL MISSIONARIES.

NATIVE HELPERS IN THE BETHEL-AKIAK DISTRICT.

Neck, at Nanvagnagtlek, Patron, Dover, Ohio, Sunday-school.

Robert Egsack, at Akiak, Patron, W. O. Sturgeon.

Jim Kinigak, at Bethel, Patron, Watertown, Wis., Sunday-school.

Wascilie Angoyagpak, at Akiatshoak, Patron, Women's Missionary Society, Hope, Ind.

Ivan Angatshangoluk, at Painghak, Patron, Castleton Corners, Staten Island, N. Y., Sunday-school.

Tshungauyak, at Akiatshoak, supported by the congregation.

Fred Takoak, at Napagiaghak, Patron, Green Bay, Wis., West Side, Sunday-school.

Makar, at Tuluksak, Patron, Freedom, Wis., congregation.

THE QUINHAGAK DISTRICT.

SEMI-ANNUAL REPORT, JUNE TO DECEMBER, 1923.

It seems almost impossible that six months have passed since we wrote our last report. The time seems short, yet we have seen and experienced many things.

First of all we have to mention the Lord's love and care in protecting and blessing us! Through His love we have been kept in health and strength; we live in peace; we have daily bread in abundance; and when we compare our happy condition with that of the many thousands who are hungry and oppressed, we have every reason to praise the Lord!

In our last report we referred to a great deal of sickness among the children. The doctor, when on a visit here during the summer, pronounced the malady to be intestinal influenza. By the month of August it seemed to have disappeared. For this we were most thankful, for it reduced those who were afflicted almost to skin and bone, as the attacks lasted about three months. This caused a heavy strain on the parents, and more or less on all. The epidemic was not over, however. The children who had escaped it in the summer, were taken with it in the fall. There were fourteen ill at one time. Happily the attacks were not as severe as those in the early summer, but they lasted just as long. When the time came for the opening of the school, it prevented many from attending. Now at the close of the year, we can, thank God! say that it is all over and that everybody is well again.

The ships arrived very early. On the third and fourth of June we saw two ships go past. To our great joy, Bro. and Sr. Drebert, with Willie, were on the "Santa Anna." They arrived in our midst on June 18. To speak the truth, we would have wished them more rest and recreation while on furlough. As conditions are here, the missionary has to give out of his store of mental and spiritual treasure all the time. There is no opportunity to take in. Meeting many friends and receiving the assurance of interest and love is the source of great joy and encouragement, it is true, but the constant giving of one's energy leaves little opportunity for strengthening. We are glad to have them with us in the work again, and wish them every blessing.

With them, also, came Sr. Henkelmann from Bethel to look after the sick. We are very thankful to have some one with us who understands how to care for the sick and to administer medicine. We had some medical books and did our best, but were not able to diagnose the cases exactly. As the result of Sr. Henkelmann's efforts, also, the doctor from Akiak came for a short visit to see the sick and to give us advice. There has been more sickness than in any other year. Two children and three adults died. Among the latter were two young men whom we would gladly have kept in our midst, but the Lord knows best.

The weather during the summer has been unusually fine and warm. In fact, during June, July and August, it was sometimes uncomfortably hot for work. September was again very wet, and the river was higher than in the Spring. The warm summer made the gardens produce bountifully, while on the other hand it reduced the supply of fish. The water was too low and too clear during the fishing season. A good many families, therefore, moved to different places up the river in order to get more fish during the fall months.

Our freight arrived by boat in good condition. No doubt, the

plans for a new boat for the mission are already known. This is to be a power boat big enough to carry all the freight, making it possible to do away with the towing of the scow. We had a chance to see how dangerous this towing is on the last trip which the boats made from Bethel to Quinhagak. The boats came in at 4 A. M., September 21. A heavy gale was blowing on-shore, causing a tremendous swell. If the boats had gotten aground on the flats, they undoubtedly would have been pounded to pieces by the waves. But, thank God! they came in before the tide was full, when the worst of the storm broke loose. It was a fearful storm, and there was no chance for any boat to have weathered it outside. Two days later the boats started on their return journey. Although the wind had moderated, the bay was so rough that the tow-line broke twice. Again, it was a miracle that no person was lost, and that the boats escaped damage. Any one who has been on our boats under such conditions will understand how greatly a new boat is needed.

We have had several other severe storms since then. The last one, on December 30, tore a patch of shingles from the church roof and we are thankful that nothing worse happened.

After such a very warm summer, many predicted an early and severe winter. This seemed to come true when, during the first days of October, we had snow and heavy frost. On the fourth of October, the children were skating on the lakes, and it seemed as if we would have an early winter. But this was not to be. The river did not freeze at all, and the ice remained on the lakes for only three days. It was not until later in November that the cold came to stay. The river closed on the 24th, and it has remained cold ever since.

Thanksgiving Day was a day of real joy for us as we remembered the many reason for gratitude. That real gratitude moved the hearts of the people was shown in the offering gathered here, which amounted to $83.85. At Eek and Apokak, too, in addition to gifts of fish and other things to the needy, the offerings in cash amounted to $28.75 and $8.75 respectively; a total of $121.35 for the Quinhagak District.

On Christmas, as usual, our church was so crowded that we wish that we could enlarge it. Many things helped to make it a joyful celebration; nearly all of the sick had recovered; the weather was moderate, so that those from a distance could come; the children had learned beautiful songs and recitations, and had rendered them very well; and above all we heard again the old, but ever new, story that Christ, our Saviour, is born. How much we wish that its echo might soon be heard throughout the world, "Peace on earth, good will to men!"

While we cannot report any unusual spiritual awakening, the spiritual life among the people is encouraging. All are willing

to learn more of the Truth, and the services are well attended. Several are endeavoring to free themselves from old inherited customs, which, while in themselves not bad, have, or had been overdone. Their desire is that, if possible, everything, even their social gatherings, shall be conducted as before God. The men who come together on certain evenings of the week for translating and copying translations are very anxious for these evenings.

One missionary trip has been made to Good News Bay, and one to Apokak, Eek and Akulerak. A helper is very much needed at Good News Bay, and we have hopes of getting one from Eek. At Apokak and Eek, Joseph, Ivan and William, and two others, are doing faithful work. It had been planned that Joseph of Apokak should move to Kinak last fall, but he could not on account of the bad weather. He is on his way now. It is a sign of sound spiritual life that the people are helping him to move, and are also taking a collection for his support.

Now that Joseph has gone from Apokak, Ivan and William will take turns with the services at Eek and Apokak.

School began on the first of October, but on account of sickness, there were not many pupils at first. Now the school is filled, and our prayer is that the children may be trained to become useful and truthful citizens and children of God.

For the general welfare of our people, it was fortunate that last spring considerable driftwood came to our side of the bay. It has helped to build and rebuild houses and has furnished fuel for the winter. This has not happened for many years. Foxes, too, have been more plentiful than they have been for a long time. There are two more reasons for gratitude.

Alaska itself is making progress in a number of ways. The Government Railroad is in operation, and although it is far from our District, nevertheless, we have faster mail service when traveling is safe. Two years ago the trail from Bethel to Quinhagak was staked. On this stretch many a traveler formerly had to sleep out in the open and was lost in a storm. This winter the trail from here to Good News Bay has also been staked, and two very good cabins have been built on the road. There is now no reason, except a very bad storm, why travelers should not get to shelter every night. All this helps to better conditions in the land.

In the hope that all of our friends will continue to pray for us and for our people, and thanking all who through their prayers and gifts have helped us all so much, we are,

Fraternally,

A. STECKER & F. DREBERT.

SEMI-ANNUAL REPORT, JANUARY TO JUNE, 1924.

It is cause for gratitude to God when in health and with joy we can look back upon another half year. The Lord has been and is good to us. We have seen it! In cold and storm He has protected us, supplied our needs, helped our sick and heard our prayers.

Compared with other winters, this has been an unusual half year. In actual degrees we have had it much colder, but a strong north wind blew almost day and night. It was often dangerous to face the wind, and many were the frost-bites on the faces of those who had to go out of doors. As there is absolutely no protection here, we felt it all the more. Then there were several weeks of mild weather. The men could go out to sea and make a good beginning at seal hunting, and we were led to hope for an early spring. But April dispelled our hopes. April was as cold as winter, with storms and much snow. For the men it was often dangerous. Sometimes there would be a mild morning and they would venture out to sea in their kayaks. In a short time a strong wind would arise and they could not return. Several times they had to stay out from four to six days in cold and storm. Hardly any seals were caught, fish supplies were exhausted and food became scarce.

With the coming of May everything changed. Almost every day, the sun shone bright and warm. The snow disappeared except where the drifts had been piled up. The river opened, and only the ice on the flats remained. All nature rejoiced. The migratory birds returned and brought life into the stillness. The children could be out-doors and enjoy the warm air. Many ran bare-footed over the patches of snow and ice, and it seemed to do them no harm. The men could go out to sea to gather the gifts of God. The wood question, a serious one here, no longer troubles us for the season is warm. The food supply is at hand: seal, game birds, eggs and fresh greens, with the added hope that the fish will soon be here. There is almost no sickness, and everybody is happy!

Since the last one of the children suffering from "intestinal flu" recovered, about New Year, there have been no other cases of sickness. Some of the older chronic sufferers have surprisingly improved. One man, unable to work for years, is coming to church, working whenever he can, and hopes he will be able to fish. A woman, sick for years, whose life was despaired of this winter, is recovering remarkably. Medicine has been used in these cases, of course, but not without prayers, and we rejoice to see how our prayers have been heard and answered.

Church services are well attended, nearly every one present at every service. And some of the signs of a deepening spiritual life are these: whenever possible the men return from the sea for Sunday, although this often means the loss of two days for them;

at the Sunday evening service, when some of them take part, they invariably point out how the Word of God proclaimed in the morning fits them and how they will apply it to their daily lives; thus giving evidence both of their interest and understanding.

Easter was so late on the calendar that we had to celebrate it at an earlier date. Here it is inconvenient to celebrate it at the regular time if it is later than the end of March. All the reading and other services were held as usual and were blessed. Fourteen young people were confirmed before Easter.

Right after Easter, the Dreberts left for Bethel, where Bro. Drebert will help in the completion of the new boat. But we were not left quite alone. Sr. Henkelmann remained with us. School closed at the beginning of April and the other teachers left for Bethel. Deer herders, who have been here through the winter, and people who were going to catch squirrels, moved to their heards or hunting grounds.

Bro. Drebert again visited Good News Bay, the villages on the coast and Togiak. These are good fields for mission work, but only an occasional visit does not do much good. The people need someone who can be with them for a longer time. They are at the mercy of many evil influences, with no one to whom to go for help and advice. The distance is great and, particularly this winter, the weather often unfavorable. We were thankful when Bro. Drebert returned safely.

Eek also has been visited. There Ivan Petluska has been very efficient, and with several assistants, who work in harmony with him, has also visited Apokak to hold meetings.

While no extraordinary conversions or revivals can be reported, we know that the majority of our people try to lead a Christian life, try to follow Christ in their simple way, and we are glad.

Some white men who spent all or part of the winter here proved to be friends and regular attendants at the English meetings.

Mail has come regularly

Among several travelers who visited us was the Surveyor-General of Alaska, who inspected the newly staked road from here to Good News Bay, and gave instructions for road-staking from Good News Bay to Nushagak and beyond.

As we receive both The Moravian and Der Brueder Botschafter, we see how many friends have our mission at heart and remember us, and we are thankful.

We trust that all of our friends will continue to pray for us, and that God's Kingdom may come more and more in all its fullness to us and to our people.

We remain sincerely yours,

A. STECKER.

Helper, Ivan Petluska, Eek.

NATIVE HELPERS IN THE QUINHAGAK DISTRICT.

Ivan Petluska, at Eek, supported by J. E. Volkmann, Watertown, Wis., and the Sunday-school of the Tremont Terrace Church, New York City.

William Gunuin, supported by R. K. Stansfield, has kept services at Eek whenever Ivan was absent, has also kept services at Akulerak quite frequently; will be appointed a regular helper now, and will be sent, if possible to Good News Bay.

Joseph Brown, at Apokak, has started for Kinak, in the Quigillingok District, and is to be supported by the people at Apokak and Eek.

THE QUIGILLINGOK DISTRICT.

SEMI-ANNUAL REPORT, JUNE TO DECEMBER, 1923.

We are at the close of the year, and the "Watchword" for December 31, in our Text Book, reminds us to give thanks unto God. "O that men would praise Jehovah for His lovingkindness, and for His wonderful works to the children of men."

Looking back over the past half-year, we realize anew that we have great reason to praise the Lord for His lovingkindness. He has helped us hitherto and has given us health and strength for our daily duties and has protected us at home and on our journeys.

Splendid weather prevailed during the summer. Outside work and traveling could be done unhindered. Our cold frames produced excellent vegetables under glass. Besides lettuce, cabbage and other greens, there were about 50 heads of fine cauliflower. The high places on the tundra were thickly covered with salmon berries and cranberries.

Our coast natives came too late to their fishing camps, and as the run of salmon was not rich, they got only a small supply for the winter. Some families were afraid that they would be short of food. When they returned from their fishing camps, several families remained here, hoping that they would get tom cod, which can be caught in the creek here every fall. When the time came there was an abundance of fish. They also caught 41 belugas. One day they killed 38 in this river. Another cause to praise the Lord!

From the first of October until the fifteenth of December, we had no word from the home lands, nor from our other stations. Our mail which arrived at Bethel in October did not reach us until December 29. We seemed completely isolated. After having been cold in the beginning of October, it became mild again, but the men were afraid to go very far in their kayaks at that time of the year, else we would have sent a kayak to Bethel for the mail.

The cold weather in the beginning of October also prevented a white trader on the Kuskokwim from moving to Quigillingok. He had been here from 1912 to 1920. Then he sold his place to the Company at Bethel, and they maintained an agent here during the last three winters. This is the first winter for many years, therefore, during which there has been no trader at Quigillingok. At such a lonesome place it is a comfort to know that there is a white man to whom one can go for help, for the natives themselves are very helpless. We are now alone here with no chance to go or call for help, but we have the comforting promise of our Lord, "Lo, I am with you always, even unto the end of the world." To Him we can go at all times with all our troubles and anxieties. Praise and thanks to Him!

During the night of October 13 to 14, we had very high water. Only the old people remember when it once was as high. The mission house, standing so close to the river, was surrounded by the water and the boardwalks were afloat. In the warehouse, the water was ten inches deep. It also entered the Kashim and some native houses. Everybody was glad and thankful when the water began to fall.

Our hope that the government would establish a school at Quigillingok this last summer has not been realized. The government has built a school at Tununek, on Nelson Island, and one at Nunivak Island. Perhaps the next one will be built at Quigillingok. We hope and pray that then a Moravian teacher will come to this place.

In our spiritual work, too, we have reason for thankfulness. At this time last year, we did not have a native assistant at this station. Now the Lord has given us a helper. His name is Samuel Knetsialra.

In previous reports, he has been mentioned as a bright and earnest young man, who sometimes held services at the fishing camps and villages. The missionaries hoped that he would become a faithful helper, but through his marriage in 1919, he came into a family whose members, though baptized, still cling to the old customs and traditions. Samuel, young and not well grounded and steadfast in his faith, listened to them and got on the wrong path. He became indifferent, and did not care to serve the Lord. "I went backward," he says. Last summer his second child became sick at the fishing camp, and his wife's parents called a shaman (medicine-man) to practice shaminism with the child, and Samuel did not say anything against it. The child died, and the father became sick and was afraid to die. A great fear came upon him. He realized that he was on the way that leadeth to destruction. He says, "The devil would have taken me, but God had mercy on me." God opened his eyes and he saw how wrong his life had been. He determined, therefore, to return to Christ to

live under and serve Him. First, he told his wife's parents that from now on he did not want to have anything to do with the old customs, the works of the devil, but he wanted to do the will of God. Then he went to his sisters and other relatives and told them his experiences, and what God had done for him. Soon after he had returned to the station, the missionary asked him to keep a service in the church, and he gladly did so. There he confessed before all that he had done wrong in forsaking the right way on which he had tried to walk before. He told the people that it was very dangerous to go backward after having received the Gospel, and he promised to live in the future unto the Lord. He keeps services now once a week, and exhorts the people to give up their old manner of life, to yield themselves unto Christ, and to live lives obedient unto Him. He is not ashamed to testify for Christ. As he has learned to read and to write in his own language, the printed and written translations are a great help to him in conducting services, and he has a good gift of speech.

We rejoice greatly over Samuel, and are thankful for him, for now he is a helper indeed, and works against the heathen customs and superstitions. In one service he said to the young people, so that the old could hear him, too, "Our parents have tied us to the old customs and traditions. They have tied us up with chains like dogs, and when one gets loose, they want to tie him up again, but we want to be free and to follow the Word of God." The Lord help him, that he may remain faithful and steadfast, and grow in the grace and the knowledge of our Lord and Saviour, Jesus Christ.

It is also encouraging that the older boys and young men are eager to learn. Four times a week, during the fall, the writer conducted an evening school for them. Besides reading and writing, they practiced singing hymns. We hope that after some years, some of these boys will do missionary work among their own people.

There are other encouraging features in our work, and many causes for thankfulness, yet let us close this report. With gratitude to our friends for their intercessions on our behalf and for our work, we are very sincerely yours,

JOHN & MARY HINZ.

SEMI-ANNUAL REPORT, JANUARY TO JUNE, 1924.

Five months have elapsed since we wrote our last report. We can look back with gratitude and praise to God, Who has permitted us to continue in His service and has helped us thus far.

We have been able to conduct all the services on Sundays and twice during each week. The attendance and the attention at the services has been good, and we hope that the preaching and teach-

ing have not been in vain, and that the spiritual life of the congregation has been deepened and strengthened. In private conversation, our people have told us that they are thankful for the Word which they have heard, and that they trust in God and pray to Him.

The Holy Communion was celebrated on Sunday, March 30. Prior to the celebration each communicant had a personal conversation with the missionary. On that occasion they were reminded of the sufferings and death of the Lord and Saviour, Who died for us and for our sins; and they were admonished to surrender their lives unto Him.

During the Passion Week, they listened attentively to the readings of the last acts and discourses of the Saviour, and on Easter Day heard again the glad tidings of His glorious resurrection. All the services were well attended. On Easter Sunday, in the afternoon, we held a Love-feast at which 130 people were present.

Two widows, about 44 and 34 years of age, who were living at the station this winter, applied for baptism. The younger one has two daughters, the one 15 and the other 3 years old. These two widows, together with the 15 year old daughter were received into communicant membership by the rite of adult baptism, March 30, when the younger child was also baptized. The missionary received the impression that these widows had a real and sincere desire to become Christians. While receiving instruction they were very attentive, and it was a joy to teach them and to show them the way of salvation. They did not learn much by heart, but the older daughter had learned some hymns and her mother was happy when she heard how her daughter could recite them.

Several heathen families have been living here during the winter and have attended services. They all say that they wish to become Christians, but they did not take pains to attend instructions. Two young men, also, expressed a desire to be baptized, but they were so busy hunting and trapping that it was impossible to prepare them for baptism.

We regret very much that it was impossible to visit the people at the villages where there are a number of children of Christian parents. In February, our helper, Samuel Knetsialra, made a trip to the villages. It was our intention then to visit them in March or April, when the days would be longer and the weather milder. In cold weather, one has to run much of the way in order to keep warm, and under favorable circumstances it takes from nine to ten hours to reach the next larger villages from here. In former years, the writer did not mind the cold or the distance, but his physical condition this last year has compelled him to be careful. When the time came, the weather was cold and stormy and the road was bad. The snow storms often were so severe that the people

here on the coast could not travel. Then the dogs got sick, and only four of nine remained alive. The best ones, including the leader, died. The natives, too, lost many of their dogs.

Then the influenza, or grippe, appeared in a mild form, and did not leave us for some weeks. Quite a number of our people, too, were sick, but, thanks be to God, not very seriously.

Several families did not have enough food and came to the missionary begging for fish. In most of the cases it was their own fault. In the fall, when the river was full of fish, they did not catch enough. They always hope that there will be an early spring and plenty of seal. Those families that had filled from 80 to 100 grass sacks with fish had enough. Those who through their own carelessness had not put up enough fish were given some from the mission, but they had to pay for them with seal skins. In May they caught seal, and then they had an abundance of food.

Some geese and cranes arrived in the beginning of May, a sign that the summer is near. But at that time there was no snowless land, and they had to return. Not until two weeks later were they able to find a resting place on this coast. Now we can rejoice with them that the long winter is over.

We close this report with much gratitude to our Lord for His help and blessing, and with heart-felt thanks to all our friends for their intercessions in our behalf.

Very sincerely yours,

J. & M. HINZ.

NATIVE HELPERS IN THE QUIGILLINGOK DISTRICT.

Samuel Knetsialra, at Quigillingok, West Green Bay, Women's Missionary Society.

Charles Kegnegtsaun and Oscar Agnyak, at Tshalin, supported by the Sunday-school of the York, Pa., congregation.

"THE MORAVIAN NO. II" OF BETHEL, ALASKA.

The successful building of the new boat "The Moravian No. II," of Bethel, Alaska, is a tremendous triumph of the mechanical skill and genius of Bro. Fred T. Schwalbe and his co-laborers in an unexpected emergency. It is a great satisfaction to be able to publish the subjoined official certificate:—

DEPARTMENT OF COMMERCE.
Steamboat Inspection Service.
Office of Local Inspectors,
St. Michael, Alaska,
July 9, 1924.

To Whom It May Concern:—

This is to certify that at the annual inspection of the Motor

THE MORAVIAN II. PREPARING TO LAND AT QUINHAGAK

"Here she is loaded with only 30 tons. She actually carried 75 tons on one of her trips to Quigillingok." Mast and railings had not yet been put into place, She is 64 feet, eight inches long, and has 17 feet beam. Her hold is six feet deep, and she draws two feet, eight inches empty. On a four foot draft she carries 75 tons.

THE MORAVIAN II. AT THE LANDING-PLACE AT QUINHAGAK, WITH THE BUILDINGS OF THE MISSION STATION IN THE BACKGROUND

"The new boat is not a pleasure yacht. She is not a luxury, but a necessity. In all her lines and materials and equipment there is written the suggestion of strenuous duty. She is designed to face the rough voyages of the Kuskokwim Bay and to provide security and comfort for the captain and his crew, and to deliver her cargo in good condition." (See Report of the Bethel District, January to June, 1924.)

Vessel MORAVIAN, owned by the Moravian Mission at Bethel, Alaska, inspected on June 16, 1924, this vessel was found to be a staunch craft, built of good material and displaying good workmanship in construction. Her engine is of a high grade type and in good and efficient running condition. The vessel throughout as designed and constructed is especially suited for the purpose for which she was built and the waters to be navigated. The vessel was found to be well equipped and all equipment in a first class condition.

(Signed) CHARLES H. WHITE,
S. L. CRAFT,
U. S. Local Inspectors,
St. Michael Board.

Surely the Church has reason to be proud of such a testimonial to the skill of its missionaries.

Now that the boat has been built our missionaries are turning their attention to the long discussed Kuskokwim Orphanage and School. They hope to begin building next season. No special pleading has been done for this project, as its beginning was so uncertain. But as soon as the new boat has been fully paid for, there will have to be an earnest effort to complete the Orphanage and School Fund.

ADDITIONAL NOTES.

In 1913, Bro. Adolph Stecker was making preparations to retire, after an honorable service of twenty-nine years in Labrador and Alaska. He then volunteered for an emergency service for one year in Alaska, and he has remained there at his post ever since. A letter from him under date of June 23, 1924, contains this brief and simple statement, "Under the circumstances here, we have decided to stay another year, but do hope that help may be found for next year." With such an example of self-sacrificing missionary service before us, who can say that the days of Moravian Missionary Heroes lie in the past? In every one of our fields, our missionaries are maintaining the best traditions of the past. At home they should command our prayers and praise with every means of encouragement and support.

* * *

Bro. and Sr. John Hinz, on furlough from Quigillingok, Alaska, for medical attention in the States arrived in Watertown, Wis., Monday afternon, September 15. They will spend the winter there and Watertown will be their postoffice address until further notice. In the meanwhile, Ivan Petluska, a native helper, who has been serving at Eek, in the Quinhagak District, under Bro. Adolph Stecker, will be the resident Missionary at Quigillingok.

There will be those who will recall the distress and anxiety felt by the Church for many months after the first report of the probable loss of Brother Ernest L. Weber, his wife and child, were published in The Moravian of August 10, 1898. For months various rumors were current—that the body of Bro. Weber had been found, —that the vessel, the "Jessie," had been wrecked on Nunivak Island, and that all on board, including Bro. Weber and family, who had escaped to land, had been murdered by hostile natives. Finally, all that was really known was that there had been a terrible storm which drove the "Jessie" out to sea, never to be heard of again.

In January, 1924, a copy of The Alaska Weekly, published in Seattle, Washington, of December 7, 1923, was sent to Bro. Christian A. Weber Castleton Corners, Staten Island. It contained the story of the loss of the "Jessie" under the title "Northland Sea Tragedy." Bro. Weber wrote to the publishers of The Alaska Weekly and in reply to his letter they reprinted the story in the issue of February 1, 1924. A copy of this latter issue was furnished to The Moravian by Bro. Weber, and published in the issue of February 27, 1924.

STATISTICS OF THE MISSION IN ALASKA

January 1, 1924

DISTRICTS	Baptized Membership Jan. 1, 1923	Decrease	Increase	Baptized Membership Jan. 1, 1924	Classes in the Congregations				Candidates for Baptism and "Adherents"	Total: Baptized Members and Others	Missionaries and Missionary Wives	Native Helpers	Sunday-schools		
					Communicants	Baptized Adults	Under Discipline	Baptized Children					Pupils	Teachers	Total
I 1. BETHEL, 7 Outstations	444	5	20	459	171		15	273		459	6	6	104	7	111
2. AKIAK, 4 Outstations	417	4	9	422	224		6	192		422			105	2	117
II QUINHAGAK, 8 Outstations	836	23	26	839	463	27	2	347	6	845	3	2	* 115	* 1	* 116
III QUIGILLINGOK, 7 Outstations	407	59	73	421	193	12	1	215	14	435	2	3	55	1	56
Total	2104	91	128	2141	1051	39	24	1027	20	2161	11	11	379	11	400

*The figures for the Quinhagak Sunday-school are those of January 1, 1923, as the figures for January 1, 1924, were not reported.

IX

CALIFORNIA

MISSION TO THE NORTH AMERICAN INDIANS.

"THE RAMONA MISSION."

REPORT FOR THE YEAR 1923.

POTRERO-MORONGO RESERVATION.

A perusal of the diary of this Mission for the past year reveals features both encouraging and discouraging, some successes and some failures, but upon the whole we have cause to thank God for many mercies and blessings.

Excepting for a few days at the close of the year, the work of this Mission was carried on in connection with that at Martinez, 60 miles from here. As in the preceding year, I alternated between the two Missions, Sister Weinland accompanying me, furnishing the music at the services when necessary and conducting a ladies' sewing circle at each station. In my absence from Potrero, Mrs. Pasquala Armijo conducted the study of the Sunday-school lesson, for which she is particularly well fitted. Miss Hester Linton was and still is our faithful teacher of the primary grade, while Mrs. Annie Laws usually presides at the organ.

That health conditions amongst our Indians have greatly improved is shown by the fact that while in the early days we lost a good many members by death, not once during last year were we called upon to mourn the loss of a member, the funerals held during the year being those of adherents and strangers only. That the better care of the sick made possible by our Infirmary has much to do with these improved conditions is clearly seen though the better, more sanitary homes in general must also come in for their share of credit in appraising the reasons for the better health of the Indians.

In some respects such a congregation is much like a class in school. Those attending regularly and learning the lessons of life show encouraging progress, while those irregular in attendance and negligent in application lag behind. We have both classes. Over the one class we rejoice, while over the other class we must sometimes weep. Were it not that the civilization of the white man, after many generations of tutelage still falls far short of the ideal, we might often be tempted to give up in despair.

One proof of progress amongst our people is the readiness with which they have shouldered some of the local expenses of the Mission. On December 10th this section was visited by the most destructive wind storm in many years. Trees were uprooted,

out buildings and several dwellings were demolished, and the west side of our church roof was damaged so that it had to be reshingled. The day after the storm our Indians started subscribing towards the cost of new shingles, while the young men of the congregation did the work. They plan to reshingle the other half next year, while the ladies' aid, under Sister Weinland's leadership, are raising the money to pay for repairs and improvements inside the church and Sunday-school room. Nor is this an easy task for our Indians at this time. Last summer market conditions were such that they were able to sell but a small tonnage of their apricots. The quantity that rotted varied from one to sixty tons per orchard. Nor was it the Indians only who sustained such losses. In fact the Indians secured better prices and better sales than did their white neighbors. The causes for this failure lie too deep for discussion here. All we can do is to blame it on the war, and let it go at that.

One item in the church diary gave no little concern. Though the services were held without a break, largely through Mrs. Armijo's kind assistance, the Pastor's bronchial trouble, of long standing, again made its appearance, and such items as "throat bad," "voice almost gone," mar the record of the early months. Finally, in June came the climax, bronchial pneumonia, and a forced vacation, spent with our daughters at Ventura. At our earnest solicitation the Provincial Elders' Conference relieved the tension by sending Bro. and Sr. E. H. Oerter to take charge of the Mission at Martinez.

Thankful for this extension of time we hope to minister to these dear people a while longer, and ask your earnest prayers on our efforts to bring many more of our brown Brethren to a knowledge of salvation through Christ Jesus.

Sincerely yours,

WM. H. WEINLAND,,
CAROLINE Y. WEINLAND.

MARTINEZ, TORRES RESERVATION.

In order to give Martinez its proper share of attention, Sister Weinland and I made our headquarters at this Mission during the early part of the year, going to Potrero on alternate Sundays to hold services there. On the Sundays on which we were absent from Martinez, Brother Martin Lopez held Sunday-school for his fellow tribesmen, and in this way the greatest regularity in the Sunday services possible was maintained.

Our church and parsonage are both in good condition, but the fences were down and the out buildings needed repair. By hiring an Indian to help me these defects have been remedied, in part at

least. If the Missionary had time, strength and the means, the Mission property could be utilized as a Mission farm, which would not only contribute towards the support of the Mission, but it would also serve as an example of thrift to the Indians, a lesson which they are learning, but, oh, so slowly.

During the year outside whites, who do not understand the Indian nor his actual needs, kept up a constant propaganda against the government and government officials which had a bad effect upon the Indians in general. Consequently the best we could do in our Mission work was to hold our own,—advance was impossible. But that even this was worth while is shown by the fact that our Moravian Indians have the reputation as a class of being the most industrious and the most progressive Indians of the reservation.

Hearty thanks are due our friends of the First Moravian Church in New York City who supplied Sister Weinland's sewing circle with materials, also to our friends at Salem, N. C., who sold the dolls made by the Indian women, making it possible to buy more materials from which comforts and clothing were made and distributed to needy Indians. Nor would we forget to thank our Christian Endeavor friends who again remembered both the Indians and us personally with generous gifts at Christmas.

Realizing that one man could not do justice to two Indian Missions sixty miles apart, Provincial Elders' Conference called Bro. and Sr. E. H. Oerter to the work at Martinez, of which they took charge on December 16th. Most earnestly would we commend these new workers to the prayerful interest of all friends of Indian Missions.

WM. H. WEINLAND,
CAROLINE Y. WEINLAND.

REPORT OF A VISIT TO THE MORAVIAN INDIAN MISSION IN SOUTHERN CALIFORNIA, OCTOBER 25 TO NOVEMBER 4, 1924.

BY THE RT. REV. KARL A. MUELLER, D.D.

As the time for the annual reports of our Missionaries is close at hand, and as these reports will give the usual statistical data of the Mission, the writer will confine this report, of the first official visit in sixteen years to our Southern California Mission among the Indians, to personal impressions and observations.

In the San Gorgonia Pass, between Mt. San Jacinto (altitude nearly 10,000 feet) and the San Bernardino Range, there nestles among the trees at the Potrero, at the foot of the mighty Grayback (altitude nearly 12,000 feet) our oldest Mission station among the Indians of Southern California. It has become known as the station at the Potrero, which means the opening of a canyon in the

MEMBERS OF THE CONVENTION OF THE FIRST CHRISTIAN ENDEAVOR UNION OF THE EASTERN DISTRICT, NAZARETH, PA., AUGUST 6, 7, 8, 1924.

These young people have, for a number of years, been supporting the "Ramona Mission" to the North American Indians in California by paying the salary of the Superintendent of the Mission and contributing to the maintenance of the Dispensary.

mountains. Shortly after leaving the neat and, to all appearances, prosperous town of Banning, with its apricot and almond orchards, the road to the station turns from the splendidly paved state highway on to that of the Morango Reservation. There is a marked difference in the smoothness of the road, as soon as the state highway is left behind, but a newcomer, interested in the people and the work of the Mission gladly overlooks this. Brother Weinland, who had kindly received the visitor at the station and made him comfortable in his automobile, acts as a well informed cicerone and points out the Mission ranch, at the foot of the mountains, somewhat over three miles away, as the objective of the trip. While the roads on the reservation naturally are not of the same quality as the state highway, and the larger portion of the 40,000 acres of reservation land is uncultivated or mountainous, there are beauty spots along the road, such as the fruit ranches of the Armijos, the Miguels, and others. Soon the automobile enters the Mission compound and the visitor is greeted by the genial and motherly Sister Weinland, and a daughter of the missionary family, home on a visit, and is immediately made to feel at home in the mission house. It is Saturday evening (October 25) and after arrangements for the services of the following day are made, the evening is spent in getting acquainted.

The following day is Sunday. The little bell of the mission church invites the worshippers to Sunday-school and service. John Morango and his family, the Armijos, the Lintons, Miguels, Laws, and others gather for the services. Some come in automobiles, others afoot; some dress strictly like American men and women, others with a touch of the old days of tribal life; but all of them are neat and clean. Mr. Johnson, the Government farmer, with his family, excellent Christian people, join with our brown brethren and sisters in the service. Sister Annie Laws (a daughter of old Captain Morango of blessed memory) takes her place at the organ and plays the familiar Moravian tunes with such excellent taste and understanding that it quite captivates the visitor. The order of the service is not changed for this day, so as to give the visitor an opportunity to observe how the explanation of the Sunday-school lesson is merged with the preaching service and forms a compact whole, very well adapted to the needs of the people and calculated to bring the teaching function of the church into pleasing harmony with the devotional side of the service. Sister Hester Linton teaches the children in an adjoining room, while Brother Weinland explains the Sunday-school lesson to the adults in the church auditorium, and the visitor preaches the sermon and leads in prayer. For the reason that one of the native fiestas, usually lasting a week, had just been concluded the previous night, the attendance was not very large, but very attentive and appreciative.

Ordinarily no evening services are held, but on this special

occasion such a service was announced and the audience was considerably larger than in the morning. The visitor again preached a sermon and led in prayer and then the congregation was asked to remain and the matter of the regular organization of a congregation, on the basis of the Brotherly Agreement was presented to those present. Brother Weinland had prepared the way on the previous Sunday by reading and explaining the Brotherly Agreement to the people and now (after Brother Mueller had made a short address advocating this step), the question was formally presented, how many were ready to identify themselves with the congregation by adopting this Brotherly Agreement? Some of the younger element and some of the aged evidently felt somewhat diffident, but a majority of those present signified their assent by their vote and the new congregation was commended to the care and keeping of our Lord and Saviour Jesus Christ, the Chief Shepherd of His flock. Two Elders and two Trustees, whose names were suggested by Brother Weinland, were elected, and the benediction brought this impressive service to a close.

Of the two hundred and fifty Indians on the reservation, the Moravian Church may look upon somewhat more than a quarter of these as her wards. A scant quarter belong to a tribal remnant with a somewhat roving disposition. These have their homes on the reservation and acknowledge themselves as affiliated with the Protestant cause by asking burial in the Moravian cemetery for their departed, but they have not definitely joined the mission through public confession of faith in Christ. They offer an opportunity for us. The remainder of the Indian population is to be looked upon as belonging to the Roman Catholic Church. These hold aloof from Protestant mission work and get the care of their church, such as it is on these Southern California reservations. Some of these people are friendly to our missionaries; others are anything but friends.

Among our own Indians are a number of most estimable people of truly Christian character and what may be lacking in numbers in made up in quality. The visitor has learned to know and to regard very highly quite a number of them. They are faithful and true hearted in their Christian lives and progressive and prosperous (as far as that is possible under existing conditions) in their worldly pursuits: the fruit of the devoted and self-sacrificing labor of Brother and Sister Weinland, for which they and the Church have all reason to be thankful.

For some years a Women's Sewing Society has existed and held its regular meetings under the leadership of Sister Weinland. Recently the men, not to be outdone by the activity of the women, organized a men's society, elected a president and treasurer, and as their first effort undertook to build a kitchen in the rear of the church. They taxed themselves fifty cents per month,

procured lumber, donated their labor, and had brought the building under roof at the time of this visit. One side of the church roof was newly shingled last year, the work having been done by the members themselves, and the other side is to be cared for as soon as this new building project is finished.

In organizing the congregation, it was impressed upon the members not only that it was a forward step and a token of confidence on the part of the Church, but also that it meant a new responsibility on the part of the membership, and that an annual contribution for the local needs of the work (aside from what is to be given for outside benevolent causes) is expected. The exact amount of the contribution was to be determined later. It was also made clear to them, that the newly elected officers were to take an active share in the work under the guidance of the missionary and that the trustees are to feel that they are especially responsible for the up-keep of the buildings and the property in general.

At the present time the buildings are in a fair condition. One side of the church roof is in need of new shingles, and both church and parsonage would be improved by a coat of paint.

The Infirmary, which the congregations of the Province have made possible by special contributions, is in very good condition; clean and neat on the inside and in a very good state of repair and well painted on the outside. At the time of my visit it was not occupied, but it has rendered most acceptable service in quite a number of instances, especially in maternity cases. The Infirmary is an asset in the prosecution of our work and will gain the good will and confidence of the people much more quickly than a government institution. They have learned to know the missionary and his family as their true friends and with all their distrust of the white man's medicine, will entrust themselves to the care of the missionary, when hospital-care is absolutely needed, more readily than to that of any other white person.

The mission farm is being cared for by Brother Weinland so far as this can be done under present conditions. The excessively dry summers of recent years have thus far made any attempt at replanting a certain part of the orchard fruitless, but this is to be undertaken when the season promises to be more favorable for this kind of work. The cotton wood shade trees, as well as some of the eucalyptus trees, have furnished some fuel in recent years and are being replaced by new plantings.

What the visitor saw and learned at the Potrero impressed him deeply with the foresight and energy of our Brother Weinland, as well as with his and Sister Weinland's devotion and faithfulness. The blessing of God has rested upon their labors.

The second Sunday (November 2) was spent at our desert station, Martinez, with Brother and Sister Eugene Oerter. The dis-

tance from station to station is nearly 60 miles, and with the exception of about three miles of reservation road at either end, the entire journey can be made over a splendidly paved State highway. This does away with not a little of the difficulty of traveling between the two stations, and yet it is not an easy matter during the hot months of the year, when the thermometer quite frequently registers 112 degrees in the shade; for the trip cannot be made in the shade but in the glaring sunlight, when the sand hills on either side of the road, or the waterless stretches of desert, heat the breeze so that it feels like the air coming from a hot oven. The automobile is a great blessing under these circumstances. At the time of this visit, however, the air was of a delightful temperature and in the morning when Brother Oerter took the visitor to San Bernardino (90 miles distant), the breeze reminded the travelers of far distant Wisconsin, when the leaves of the maples begin to show their red and yellow tints.

After a journey of about two and a half hours from the Potrero, the visitor was made welcome and comfortable in the hospitable home of Brother and Sister Oerter on the Martinez Reserve.

The mission house, unlike the one at the Potrero, which shows several building periods, was built within recent years. Besides a large and very home like living room, it has two good sized bed rooms and a bath room between them, with a small kitchen in the rear of the living room.

The church is built of cement blocks and, like the frame church at the Potrero, has a smaller room for Sunday-school and social purposes behind the fair sized auditorium.

Sunday morning dawned clear and fine. In fact, during the last two years the desert (and the reservation is usually included under this appellation, although strictly speaking not desert, i. e. not sand) has had only one rain sufficiently strong to lay the dust, and that was last April, so that the dust is often several inches deep. The little church bell, in due time, sent its invitation through the clear morning air of the desert and the worshippers began to arrive soon thereafter. As at the Potrero, they came afoot, in autos, and in horse drawn, or rather mule drawn, vehicles. Some white friends from Coachella (a town nine miles distant), Mr. and Mrs. Humbarger, the reservation "farmer" (fine Christian people and a great help to the mission family of Martinez), the engineer of the government pumping plant, Mr. Panos (a Christian Filipino) and our Indian brethren and sisters with their families filled the little mission church. One of our Indian members, Brother Lomas, presided very ably at the piano. The order of service was the usual order, similar to that at the Potrero station: Brother Oerter taught the Sunday-school lesson to the adults, Sister Lomas taught the children, and, after the Sunday-school service, the vis-

itor preached the sermon to a very attentive audience, and was thankful to be privileged to do so. Instead of an evening service, Brother Oerter had arranged for a love-feast. And how our Indian members did enjoy this part of the program! It did the visitor's heart good to see it and have a share in it. During the love-feast, the matter of the organization into a regular congregation was presented to our Christian Indians. Brother Oerter also had prepared the way for this on the previous Sunday and a majority of those present were ready for the step. Two Elders and two Trustees were elected (the names here too, were suggested by the missionary in charge) and their duties were explained to them. The visiting Bishop then commended the newly elected officers and the congregation, in whose midst they are to be leaders, to the care and keeping of the Lord in prayer. The benediction closed the service. An extra "treat" had been planned: the recently organized band was to play after the service, but the musicians were still rather diffident and began the "concert" only after most of the congregation had dispersed. Then, however, they played several pieces very creditably. The leader is one of our Indians.

The visitor, in company with the missionary, called on a number of our Indian families at Martinez and at the Potrero, to see them in their home surroundings, and was much pleased with what he saw of the relationship between parents and children, between the younger and the older generation (the word of the old people still counts for not a little among the Indians), and with the quiet and peaceful play of the children. Old Brother Nombre, the only one of the original members of our Martinez mission now living, seemed much pleased to see the visitor even though the barrier of different languages had to be surmounted by an interpreter. The visitor enjoyed listening to the mellow tones of the Indian tongue and was interested in the reminiscences of the venerable old man, who, in spite of his more than eighty years, labors almost daily on the ranches of the white settlers of the Coachella Valley. Here also we have a number of very fine people (the Lomas brothers, Brother Lopez, the Nombre brothers and others) among our flock, which comprises nearly three-quarters of the population of the reservation.

The work of our faithful brethren and sisters, who have labored in the desert has not been in vain. The blessing of God has rested upon it, and the new missionaries, Brother and Sister Oerter, are happy in their work and zealous in its prosecution.

Through the kindness of the Brethren Oerter and Weinland, the visitor also had an opportunity to visit our two other stations (Pechanga and Rincon), and see at least some of the missionary brethren and sisters living in retirement in this vicinity. Brother Oerter placed himself and his Ford at the disposal of the visitor and Brother Weinland acted as cicerone, familiar with the country

and its inhabitants, brown and white, and well versed in the history of bygone days. Under their protection and guidance the visitor travelled to Redlands, Riverside, where he met the Government Indian Agent, in charge of this district, and gained an insight into some of the problems, which confront the Indian and the government, desirous of helping him and leading him forward to self-support and independent citizenship. A few miles outside of Riverside is Sherman Institute, a government school for the Indians of the southwest. The Institute comprises more than sixty buildings, many of them erected by the Indian boys themselves. Eight hundred and fifty Indian children of both sexes, from eight to about twenty years of age, have not only a splendid home here, but also get an excellent training in the practical pursuits of life as well as in the different branches of the Grammar and even High School. To see these eight hundred and fifty Indian youths march into their dining room, take their places at tables in an orderly and remarkably quiet manner, and at the sound of the gong reverently bow their heads and give thanks in unison to God for daily care and daily food, is one of the finest things the visitor has ever seen and a sight to make one's heart glad.

From Riverside the journey led the visitor and his two brethren via Temecula, where the Americans made an important treaty with the Indians in 1848, to the Pechanga Reservation with its very attractive mission chapel and the one Protestant family (Brother Cestin's) living nearby. Pechanga is real desert and no mountains, and can hardly afford a living to even frugal Indians; it is one of the tragedies of Southern California Indian history, and has been a very difficult field for the labors of our devoted and self-sacrificing workers, Brother and Sister Woosley. The services on this reserve were conducted in the Spanish language, which is the "lingua franca" for all the Southern California Indians, who are not familiar with the English language and who are unable to converse with each other by means of the many and varied Indian dialects.

The Pechanga and Rincon Reserves are separated by the Pala Grade, which affords very interesting exercise for the driver of an automobile and must have been difficult even in the days when horse and buggy were used. The village of Pala contains one of the old mission churches, a true Indian adobe church and campanile. Through the manipulations of the Catholic authorities the Indians among whom Brother Weinland worked at Warner's Ranch were gathered around this ancient Catholic mission church and brought entirely under the domination of the friars. Brother Weinland, however, was still remembered kindly by some of the inhabitants of Pala.

Rincon Reserve, where Brother and Sister Woosley lived for seven years, and whence the various preaching stations were

served, also has a neat Moravian mission chapel, behind which, however, stands the Catholic chapel as on every other reservation. The Moravian chapel, although not used for services at present, is still in a good state of repair. It is a marvel that Brother Woosley has been able to erect two chapels such as those at Pechanga and Rincon with the exceedingly small amount of money at his disposal. The field has been a most difficult one for various reasons; the few members that had been won, have either moved away or have, at least in one instance, come under Catholic domination. While we have five acres of mission land at the Potrero, and ten acres at Martinez, we have only small parcels of ground at Pechanga and Rincon. Since the removal of Brother Woosley and his family to Escondido, no regular work has been carried on by the Moravian Church at either Pechanga or Rincon. At the latter place, Mr. Spencer, a Quaker, has held services for some time, but has now also withdrawn. There are, however, some interested people on both these reserves and occasional services by our workers would be heartily welcomed, but with only two workers in the field, this is hardly possible.

A visit to Brother Woosley at Escondido was a great pleasure to the visitor, and we trust of some little comfort to our Brother, who, after years of earnest and energetic work and the hardships of service in a mountainous and barren country, has been ill for the last three years, and is awaiting the call of the Lord to enter that rest which is prepared for the children of God. Brother and Sister Woosley, with their family, live on what is called a "dairy ranch" in Southern California, a few miles distant from the neat and thriving town of Escondido.

In this connection it may also be mentioned that the visitor was glad to be able to call on Sister Rock and Sister Mary Huber, who have their home at Banning. At the time of his visit they enjoyed fair health and were engaged, as is their wont, in labors of love for those who need motherly care or Christian succor and service.

We also visited San Jacinto, where our first missionary to the Southern California Indians first made his home, and the Soboba Reserve, where he held his first services.

A few general remarks may conclude this report of a visit which has been a most enjoyable one to the visitor. The government is at present pursuing the policy of allotting the land of the various reserves in severalty and to grant full citizenship to its Indian wards. This policy, which seems to the visitor to be a step in the right direction and wholly commendable, is by no means acceptable to all of the tenants of the reservation. It is not possible to enter into details, but the policy has its influence on our mission work. The relationship of our missionaries to the agents

of the government is that of mutual helpfulness in this work and sincere Christian fellowship.

As to the state of health of our missionaries and certain proposals looking to the future of the work, the visitor may be permitted to report verbally at the meeting of the Board of Directors of the Society for Propagating the Gospel.

In conclusion we may express a few wishes.

For the station at the Potrero, a single sister as companion to the missionary's wife while the misionary is absent from home, and as helper in the work among women and children would be a most helpful addition to the missionary force.

At Martinez, where the lack of water has prevented a continuation of the cultivation of the Mission Ranch so successfully begun by Brother Woosley, an electric pump would be of very great service. It would enable the mission family not only to raise vegetables and fruit for its own needs, but gradually bring that part of the ranch under cultivation, which is adapted to the growing of such fruits (dates, figs, etc.) as are the specialty of this district with its depression of one hundred and thirty-five feet *below* sea level. The mission house needs the addition of a sleeping porch, for the rooms are terribly hot even before the real summer heat sets in, preventing that recuperation of strength, which is needed for successful work. Through the gifts of private friends of the mission family, the mission house has lately been provided with electric light.

Finally, the visitor desires to express his sincere regards and admiration for the Moravian workers, active and retired, with whom he has come into contact. Faithful in that which has been entrusted to them, devoted to the Lord, and solicitous of the welfare of their people, spiritual and otherwise, they carry forward the best traditions of Moravian mission work another generation. God bless them and keep them and continue to set them for a blessing to many of our brown brethren and sisters.

CALIFORNIA INDIAN MISSION

CONGREGATIONS	Communicants	Non-Communicants	Children	Total	Missionaries
The Ramona Mission					
Martinez	54	6	44	104	Eugene H. Oerter
Potrero	43	9	22	74	W. H. Weinland
Rincon, La Jolla and Pechanga	2		2	4	Superintendent in charge
Total	99	15	68	182	

X

THE MISSION IN NICARAGUA

Abstract from the Report of the Superintendent, the Rev. Guido Grossmann, for the Year 1923,

BY BISHOP J. TAYLOR HAMILTON

Summed up in statistical figures, the work of our missionaries in this field during the year under review presents much cause for encouragement and for our gratitude to God. Two hundred and forty-six persons were confirmed and one hundred and forty-seven converts from heathenism baptized. The total increase of members was 633, or of Communicants, 155. The total membership is now 10,107. The enrollment of the day-schools, 1212; the Sunday-school enrollment 4843, net increase 266.

The following changes took place in the ranks of the missionaries. The Brethren Wedman and Michel and their wives returned to the United States for reasons of health. In February, Brother Conrad Shimer returned to the field and undertook the duties of the Warden of the Province. In September, Bro. Kenneth Hamilton returned from his medical studies in London, and with his bride took up work in Bluefields until the arrival of Brother and Sister Heidenreich, at the end of December, who since then have had charge of the Bluefields congregation.

In October, Brother and Sister George R. Heath left for Winston-Salem to seek medical treatment for Sister Heath, and in May the assistant missionary went to Washington with his wife for a similar reason.

The President of the republic of Nicaragua, Diego Manuel Chamorro, died on the 12th of October. Our congregation in Bluefields held a memorial service which was attended by all the officials of the town. The Vice-President, Bartoleme Martinez, succeeded at the helm of state.

Two fruit companies now ply between Bluefields and the United States, the new organization being the "Orr Company," which occupies part of our former Casa Comercial buildings. Steamers sail regularly between Bluefields and New Orleans and New York. But at Pearl Lagoon the banana plantations have again been a failure, the plants having been destroyed by a blight. This has a very unfortunate effect upon the economic conditon of our people in that region, and several families moved away in search of a livelihood. But a new enterprise has been started at Bilwi, near Twappi, "The Bilwi Timber and Banana Company." To judge from what is under construction—the wharf extending far out into the sea, the saw-mill, and the railroad surveyed and partly

graded to the Wawa district—this undertaking has come to stay, and may work great changes along our middle coast region. Not only are Creoles and Indians being employed, but also white people. This project will affect Yulu and Twappi, and we have taken steps to secure a place in Bilwi for the erection of a chapel. We need a special man to travel and keep in touch with our young men who have gone away in search of work. For instance in the Cape district quite a number of persons have temporarily removed to Honduras in search of employment.

So far as the outward growth of our mission is concerned, the outstanding feature is the organization of Musawas as an outstation of Sangsangta, and the sending thither as a lay assistant Brother Demetrio with his wife. Almost the whole tribe of the Sumus on the Waspuk is seeking after light and more than two hundred persons have applied for baptism. My own observation among them during my visit in May led to the conclusion, that the Spirit of God is mightily working among them and has already brought about a great change, which shows itself in the appearance of the people and their town. So, too, from Asang, our most Western post on the Wangks River, we have extended further West, and have reached heathen living at the Falls. It is very encouraging to note, how in every village a nucleus of Christians is formed, and how they in their turn act as lights for their environment. Our evangelists have reached as far as Raiti, and from there the next, and last step on the river will be Bocay. Up to October Asang had been the furthest point where we had a place of worship. But on October 7 a meeting-house was dedicated at Keplapini. Adrian had previously made several trips thither and had held services in the house of a heathen. But by the quickening power of the Spirit the people became dissatisfied with having to worship in a heathen home. We now have 16 communicants and 32 baptized children there. And from them the influence of the Gospel is penetrating westwards and not a few in the district have applied for membership.

Along the lower Wangks River we also have cause for rejoicing. There used to be a terrible gap in the work between Wasla and the Cape, a list of utterly indifferent heathen villages. But in Nitario, a kinsman of Awastara, we found a man who with his wife was willing to move from home and for the sake of the Gospel go to live in Anris. This is something specially noteworthy. For a Miskito to leave his much more pleasant and far better region of the coast savanna and go to a mud-hole, swarming with mosquitos, an utterly heathenish region too, like Anris, that means much. In November we had the privilege of dedicating the house in which he lives as evangelist. It will also serve as a meeting-house for the present. And Nitario believes in the ultimate victory.

Irlaya, also, near Cabo Gracias, became a more definite centre by the placing of Timothy there as a helper. A meeting-house is under construction.

In the Wawa district with the last baptism at Tuberus we have brought almost the last heathen into the fold.

In the region that has Wasakin as a base, there is only one heathen family left in Tunky and nineteen heathen at Igh. The other sections are wholly under the influence of the Gospel.

When we seek to judge of the inner life of our congregations, we can judge only by appearances—and we may be misled by these. In our older congregations we have to lament much lethargy and even coldness. Agencies of the evil one have been at work to undermine our authority and influence by belittling our work; and not a few give attention to the slanders that are spread. We are coming more and more into contact with the outside world. How we wish that with the influx of foreigners such might come, who would stand up for Christ, and by their principles support the cause of religion! But apart from this, lawlessness is terrible and crimes often go unpunished. In addition, the lax discipline of some other churches proves a hindrance and false doctrines seek to gain adherents among our people.

Yet we have also much to encourage us. Almost all the congregation reports speak of fair church attendance and of faithful and large participation in the Holy Communion. The people are thankful for the Word of God. Many maintain their child-like trust in their Saviour and rejoice in the privilege of prayer. One old member said to his missionary: "Well, my parson, it is many years since you taught me the way of the Lord. Oh! how I thank you! The Word becomes daily more precious to me. I am getting old and sickly. Maybe, when you return, you will not see me. My sleep will have come. But I praise the Lord, that we will meet in the house of God above."

We are glad to report that we have had a record number of marriages this year; for this means, that in the case of many a decisive victory has been gained in favor of a wholly Christian life.

Whilst in some congregations superstitious regard for the "Spirit Uplika"—(so to say, Christianized medicine men and mediums)—still exists, we have not a few people who oppose these frauds on Biblical grounds.

Gradually our people, Creoles and Indians alike, are coming to realize more their own responsibility for the financial support of the Gospel in their own midst. One missionary reports: "Financially we have raised about $200 more than last year in spite of the growing difficulty of obtaining ready cash." The total receipts of our Bluefields congregation were $5,861.76.

STATISTICS OF THE MORAVIAN MISSION IN NICARAGUA FOR THE YEAR ENDING DECEMBER 31, 1923.

Condensed from the Annual Statistical Report of the Superintendent, the Rev. Guido Grossmann.

CONGREGATIONS	Communicants and Baptized Adults	Baptized Children	Members under Discipline	Total	Sunday-school Enrolment	Enrolment Day-school
Bluefields, with 2 Filials and 3 preaching places	877	1048	25	1950	1003	268
Pearl Lagoon, with 1 Filial and 5 preaching places	420	739	27	1186	476	229
Karawala, with 2 Filials and 1 preaching place	173	305	13	491	262	50
Quamwatla, with 3 Filials and 1 preaching place	426	607	36	1069	319	122
Haulover, with 2 Filials and 1 preaching place	274	271	9	554	270	
Yulu, with 4 Filials	469	698	49	1216	577	48
Twappi, with 2 preaching places	178	264	13	455	70	
Sandy Bay, with 1 Filial and 4 preaching places	494	675	24	1193	404	97
Cape Gracias, with 2 Filials and 1 preaching place	173	181	11	365	189	62
Wasla, with 1 Filial and 1 preaching place	292	490	7	789	667	198
Sangsangta, with 3 Filials and 12 reaching places	313	496	30	839	606	138
Totals	4089	5774	244	10107	4843	1212
Totals, 1922	3890	5386	198	9474	4577	1244
Increase	189	388	46	633	266	
Decrease						32

NOTES ON THE STATISTICS

The Nicaragua Mission now under the control and direction of the Society for Propagating the Gospel Among the Heathen, again shows a marked increase in communicant membership. This is true also of the enrolment in the Sunday-schools, and is unmistakable evidence of the Lord's blessing on the faithful and arduous labors of our Missionaries and their native Evangelists and Helpers.

The following ordained brethren have charge of the work: Guido Grossmann, Superintendent; Kenneth G. Hamilton, Bluefields; David Haglund, Pearl Lagoon; Karl Bregenzer, Karawala; Newton Wilson (native), Quamwatla; John Fisher (native), Haulover; John Palmer (native), Yulu; Henry Schubert, Sandy Bay; Rufus F. Bishop, Cabo Gracias a Dios; A. Otto Danneberger, Wasla; F. E. Schramm, Sangsangta. Bro. C. Conrad Shimer, residing in Bluefields, is Warden of all the Mission properties.

The work at the Filials, Outstations and Preaching Places is carried on by eleven native Evangelists and six native Helpers, under the supervision of the ordained brethren. These native Evangelists and Helpers are sup-

MAP SHOWING THE LOCATION OF OUR MISSION STATIONS IN NICARAGUA.

This map was prepared by Missionary George R. Heath, who has also completed the translation of the New Testament into the language of the Miskito Indians. This translation will be published by the American Bible Society.

Top of map, North; bottom, South; scale, about 60 miles to the inch.

ported, for the most part, as "Own Missionaries," either by individuals, or Sunday-schools and Societies in the Home Churches of the American Provinces, North and South. Mr. Hedley Wilson, native missionary assistant, is in charge of the Junior High School in Bluefields. A number of teachers is also engaged in school work on the coast.

Though Bro. and Sr. G. R. Heath, veterans of this Mission, are at present on furlough in Winston-Salem, N. C., for reasons of health, the force has been strengthened by the arrival in Bluefields of Bro. and Sr. G. A. Heidenreich from the American Province, North. The statictics as well as the above notes are for the year ending December 31, 1923.

F. E. LENNOX

A Statistical Comparison of the Present Statistics, 1923, with the Statistics of the Four Preceding Years

I. STATION STATISTICS

	1919	1920	1921	1922	1923
Confirmed	245	171	302	184	246
Heathen Baptized	118	88	165	127	147
Couples Married	115	90	154	120	164
Increase of Communicants	170	106	351	131	155
Total Increase	418	380	652	446	633
TOTAL STATISTICS					
Communicants	2373	2479	2830	2961	3116
Baptized Adults	1077	1027	1037	929	973
Under Discipline	180	137	164	198	244
Children	4303	4300	4997	5386	5774
Total	7933	7943	9028	9474	10107
II. SCHOOL STATISTICS					
(a) Day-schools					
Attendance	1121	1073	792	1197	1212
(b) Sunday-schools					
Attendance	3251	3603	3846	4442	4843

These are but dead figures, and yet they speak of life and power from on high, and of assurance that God is faithful and blesses those who sow in faith so that they bear fruit with patience.

GUIDO GROSSMANN

Bluefields, February, 1924.

SEVENTY-FIVE YEARS OF MISSIONARY WORK IN NICARAGUA.

BY THE REV. GUIDO GROSSMANN,

Superintendent of the Moravian Mission in Nicaragua.

(At Bluefields, Nicaragua, a special liturgical service was held on the day of the 75th anniversary, Friday, March 14, 1924; which was folowed, Sunday, March 16, 1924, with a series of special services).

On March 14, 1849, strangers landed in Bluefields, Nicaragua. They had left their home-land, kindred and friends not to explore the mineral wealth and other resources of the region, but as ser-

vants of the King of kings, in faithful obedience to His command to preach the Gospel. Unattended by outward pomp, they came poor and humble, but bringing with them the unsearchable riches of Christ. For they came to preach Christ and Him crucified. Their names were Henry G. Pfeiffer, Eugene Lundberg and Ernest George Kandler. Their diary tells what sort of a place they found Bluefields to be.

"Bluefields," it says, "is a small place of about six hundred people, who may be classified in various groups—the real natives of Bluefields, the people from the West Indian Islands, some Indians, some Europeans and Americans. Most of the people are living in very primitive houses. Some are built on posts and have a wooden floor; others are built on the ground with no floor except the bare soil. The houses are built in irregular groups at intervals along the edge of the lagoon. The town is divided into three different parts, Cotton Tree, Walker's Hill and Old Bank."

"The one street is rough and uneven. The middle of the street is used for walking. There is no danger in doing this, as there are no carriages with prancing horses. Everybody goes on foot, and only occasionally a man is seen on horseback. Just behind the houses there is a dense forest, the harboring-place of all kinds of wild animals, jaguars, snakes, and others."

The description goes on to deal with the moral and spiritual condition of the people, and pictures it as very poor. There was no church, nor regular school. Only here and there a private person taught a few children reading and writing. There was scarcely any proper family life. Captains of vessels which happened to put into the harbor were requested to baptize the children.

The report of the first Christmas spent by our Brethren in Bluefields reads:—"In the Christmas season we indeed experienced that we were in a heathen country. The dancing and rolling of the drums went on day and night. The drunkenness was simply awful and the whole town was in a condition beyond description. We hardly thought it possible that people could degrade themselves so deeply. We almost lost courage; but we remembered that the Lord had sent us. Therefore we looked up to Him and were strengthened."

On the 16th of April Kandler felled the first tree for the new mission-house, and whilst he was busy with its erection Lundberg opened a school, with seven children in attendance. But the people showed some reluctance to send their children to school. Pfeiffer, the leader of the Mission, commenced real missionary work by visiting from house to house, overlooking not even the meanest hut. Everywhere he spoke with the people about Jesus. Public services were held in the large room of the house of Mary Hodgson and were fairly well attended, and meetings were held in various other houses of the people. Sunday-school was also

ANNA LEE STAFFORD

Kernersville, N. C., Volunteer for Service in the Junior High School, Bluefields, Nicaragua.

The portrait of Miss Margaret Heidenreich, who has gone to teach in the Junior High School, Bluefields, appeared in the group of Brother Heidenreich's family in the 1923 volume of Proceedings.

GROUP AT THE MISSION CONFERENCE, BLUEFIELDS, NICARAGUA, 1924.

Left to right. Rear. Rev. Heidenreich, Bishop, Grossmann, Fisher, Schramm and Schubert. Middle. Rev. Danneberger, Bregenzer, Hamilton, Mrs. Grossmann, Mrs. Schramm, Mrs. Haglund, Rev. Haglund. Front. Mrs. Hamilton, Danneberger, Heidenreich, Bregenzer, Bishop, Schubert, Remke.

opened with an attendance of from sixty to eighty, the first teacher being the Miskito Princess Agnes.

After a few months of hard work, Pfeiffer could write in the diary:—"The Lord has opened the heart of one soul." Soon other converts followed. The mother and sister of Emma Hodgson put down their names as applicants for church membership and the first man also came forward—George Patterson by name.

It was about this time that the external circumstances of life improved somewhat for the Brethren. At the beginning of the rainy season Dr. Green left for Greytown and permitted the missionaries to occupy his house. Hitherto they had been living in an unused native hut. Very much difficulty was, however, experienced by Kandler during this season, for all the lumber he required had to be felled by hand and squared and trimmed by hand in the forest to the rear of the town.

But eight months after their arrival, that is, on October 28, the missionaries could baptize the first converts into the death of Jesus, and a very solemn service it proved to be. At the end of the year 1849 the little congregation of Bluefields consisted of six members with twelve candidates for baptism. The day school had an enrollment of 18 and the Sunday-school 100.

In April, 1850, about a year after their arrival, they moved into the newly built mission-house. It stood in the southern part of the town, known as Cotton Tree, where the Miskito government had given the Mission a tract of one hundred acres. But the spot was not suited to the purpose of the work, being too far from the center of population, and especially from homes in Old Bank.

For a time the court-house had been placed at their disposal for services. But it was so exposed to the wind that it was difficult to keep the lamps alight in the evening. So the decision to build a church was welcomed by many, who promised aid in money and free labor. A site for the proposed building was found near Walker's Hill, in the center of the town. Its dedication took place on June 10, 1852, three years after its first corner-post had been planted. With this dedication of the first Christian church in the entire region, a new era for the Atlantic Coast of Nicaragua commenced. In connection with this service the first-fruits of the Miskito Indians themselves could be gathered in through the baptism of Princess Matilda. The building was sixty feet by twenty-seven, and at its dedication practically all Bluefields was present.

Besides its use for worship it served for school purposes morning and afternoon each day and public services were held three evenings of the week in addition to the prayer-meeting on the first Monday each month.

Somewhat later it was as a distinct answer to prayer that a Mr. G. Thomas, who owned land near the new church, was found

willing to exchange his land for property of the Mission in Cotton Tree, and the houses of the missionaries could be removed to the new and far more suitable site.

The first Mission Conference of the field was held in 1854, and the missionaries pledged themselves anew to preach the pure Gospel in plain language.

Very important for the future development of the work was an official visit paid by the Rev. Henry Rudolph Wullschlaegel, a member of the Mission Board, or Unity's Elders' Conference, as it was then denominated. He was in Bluefields indeed for only eleven days, from May 7 to 17, inclusive. But his own missionary experience in Surinam enabled him to give wise counsel, and on his reaching Europe he aroused deep interest in the work and secured re-enforcements, that a forward move might be made. For, next year, a new missionary, Paulson Jurgenson, arrived and it was resolved to commence operations at Pearl Lagoon, where the Brethren had already paid several visits and had received a good impression of the willingness of the people to listen to the Gospel message. By the end of 1855 the Bluefields membership had risen to 53.

In 1856 Gustavus Feurig arrived and became the Superintendent of the Mission. The Brethren were now continually trying to widen the sphere of their influence. They visited Punta Gorda and Rama Key in order to come into closer relations with the Rama Indians. But they also went to the North, as far as Tasbapauni and Auya, or Little Sandy Bay, as it is now called, near Rio Grande.

They not only preached the Gospel but also taught the people how to till the soil and get better results from their plantations. In this Pfeiffer was especially efficient through his previous experience in Jamaica. The Minutes of this year contain this interesting entry: "Today an influential man in Bluefields said to me, 'You Moravian missionaries have come into our midst with the Bible in one hand and in the other an axe. You have taught us to pray and also to work; neither of which we knew before.' "

In this same year a store was opened in Bluefields for the sale of dry goods and hardware. One reason for this was the desire of the home Board to make the mission self-supporting—at least in part. Previously, too, the missionaries had to travel to Greytown for supplies. This traveling was a loss of time over-against real missionary work and consumed precious energies and strength in addition. In the Minutes of May 15 we meet with the first remark about this business undertaking. The following principles were then laid down. The store should in no wise hinder the true work of the Mission. It should assist in defraying the expenses of the work and should also afford the people an opportunity to buy good and reliable articles for a fair price. It should

be kept within proper limits and should be looked on as only secondary to the spiritual work. Unfortunately this feature of the Mission later on gave enemies an opportunity for slander and for charging that the missionaries made use of Christian activity for ulterior purposes—had come in reality to try to enrich themselves. In the years that followed branch stores were opened at various points on the coast. But one after another these filials were closed and finally in 1922 Casa Comercial, as the parent house was known, was liquidated. It has been questioned, whether in the long run, any surplus profits were really made, for at certain times there were heavy losses. The closing out of the trade has at any rate been welcomed by the missionaries.

The first death among the missionary workers was recorded on August 25, 1856, that of Sister Lundberg, who left behind two small children to mourn her loss with their father.

In 1857 Edward Grunewald arrived as a new worker. He was a linguist and at once set about a systematic study of the Miskito language. There seems to have been much travel to and fro on the part of the Indians. The diary reads: "Today ten canoes of Indians came to Bluefields on their way South to strike turtle. They stopped in the king's boat-house, and I went there to have a long talk with them."

In this same year a terrible storm swept over the town. Lightning struck the church, completely destroying the northern gable. Seventy window-panes were broken and boards and benches were thrown about three hundred feet away. In the same year the kitchen on the Mission premises was destroyed by fire. But all this caused far less annoyance than the determined opposition of those whose evil life was rebuked by the Gospel, led by the saloon-keepers, whose business was beginning to be affected, and by certain men from the West Indies, whom the missionaries would not admit to church membership because of their living in concubinage. Several times these enemies actually tried to break up the public worship of the congregation when assembled in the church. But on the other hand the discipline of the members was splendid. An observer said:—"When one walks through the town one can easily detect where the Moravians live by their neat houses and by the cleanliness of the surroundings. One can tell them by their way of dressing and by their mannerly behavior. This is true of young and old. And in the evening one can hear where they live by their singing at their evening-prayers." This was indeed customary. Morning and evening family devotions were the rule. It is said that when a certain sea-captain wished to rent a large room in a certain house in order to give a ball for his friends, the man, who was a Moravian, refused his offer, declining even the sum of $50. "But," said the captain, "dancing is no sin, Christ danced too." "Show me the place in the Bible, where that is

written," was the reply of the man, who stood firm. Without another word the captain left the house.

In 1858 Jurgensen removed to Rama Key to begin a mission among the Rama Indians. In 1860, Jacob Jonathan Hoch, who had lately arrived, went to Corn Island, off the coast of Pearl Lagoon, to establish a congregation there. But the response of the people here was poor and since the Baptist Church also had a representative on the island, our efforts were transferred elsewhere in 1871.

With the arrival of Augustus Martin in 1860, Feurig and Grunewald were set free for a trip of exploration to the North. They went to Prinzapulka, Quamwatla and Haulover, and found the condition of the people that of darkest heathenism. Polygamy, drunkenness, child-murder, superstition and all manner of cruelties connected with the practice of Sukiaism abounded. It is the Gospel which has abolished in particular the third of these.

The year 1860 was of importance in various respects. Now political unrest is first noted by the Mission. What was the status of the Miskito Coast at this time? In accordance with the Papal Bull of 1524, Spain had claimed the Miskito Coast with the rest of Central America. But this claim was not made good. Early in the seventeenth century the Miskito Indians allied themselves with the buccaneers. One of the most notorious of these, Blauveldt, has perpetuated his name in the chief seaport of the coast. In his "Gate of the Pacific," Lieutenant Pim says that in 1670 the Miskito Indians placed themselves under the protectorate of Great Britain and their king was acknowledged during the reign of James the Second, under the great seal of Jamaica by the Duke of Albemarle. In 1720 a formal treaty was made with the Governor of Jamaica. In 1730 English settlements were established at Black River, Cape Gracias and Bluefields. In 1850 the Clayton-Bulwer Treaty between the United States and Great Britain with respect to a projected ship-canal through Nicaragua, carried with it a pledge that both parties would refrain from dominion, protectorates or control in Central America. But now, in order to maintain the autonomy of the Indian kingdom, Britain entered into negotiations with Nicaragua, and a treaty was drawn up and signed at Managua on January 28, 1860, relative to the Miskito Indians.

In this year, 1860, the misery of the heathen, disclosed by the tour of exploration referred to above, led to direct work among the Indians to the North, Miskitos and also Sumus. The first station to be established was Haulover, where Lundberg was stationed. In close connection with this extension of the work stood the question of transportation. The Brethren felt it necessary to have their own vessel with which to keep in touch with and by means of which to send supplies to stations along the coast. They had already a large canoe for travel between Rama Key, Bluefields and Pearl Lagoon. It had been named the "Harmony." But it was not safe to

MORAVIAN DAY SCHOOL, BLUEFIELDS, NICARAGUA, FEBRUARY 9, 1923.
The Principal, Hedley Wilson, standing, upper row, on the right.

go on the high sea in a canoe. Kandler, who was a very clever carpenter, offered to build a schooner. This boat was finished in 1858, the costs being met by the Moravian auxiliary missionary society at Zeist in Holland. It was at first named "The Messenger of Peace;" but this was later changed to "Meta." It served for sixteen years, and was wrecked on the bar at Greytown in 1874. In 1869 the Mission was presented with another and somewhat larger ship, the gift of members and friends, and especially of Moravian Sunday-schools, in the United States. It bore the name of "Messenger of Peace." Its captain was a member of the Church, by name Charles O'Connor. He loved his ship, and stood by her in a time of great danger so heroically, that the British and Foreign Bible Society in recognition presented him with a specially bound Bible. But unfortunately the vessel had been built with iron nails and had not been coppered. It therefore became unfit for service. On May 4, 1874, the Diary has the following entry: "We are sorry to see the Messenger of Peace a wreck at our wharf." The Meta, as mentioned above, was wrecked in the same year. But next year friends in England had another ship built. It crossed the Atlantic under its own sail, though marine insurance was refused for this voyage on account of its small size. But its captain, Sharp, said: "It is a vessel for the Lord's work; He will protect it." The voyage out was one of only nine weeks. But it was built without a knowledge of the peculiar nature of the Miskito Coast and of its expected work. It drew too much water and consequently had to stay too far off the shore, with a result that freight and passengers were difficult to secure. It found a watery grave near Halfway Key in 1885. Two years later yet another vessel was put into service, Meta No. 2. She was a quick sailer. The Indians called her "Plaplapra." But in 1892 in a terrible storm she capsized and drifted down to Pigeon Key, there to be stranded. But no lives were lost. In the meantime conditions of transportation had improved on the Coast, and so the Brethren did not think it necessary to any longer own their own ship.

When the station was founded at Haulover in 1860 a work was also commenced at Cabo Gracias, whither Kandler was sent. But this undertaking came to a sudden end with the Treaty of Managua; for Nicaragua did not at this time permit the Brethren to work within the limits of the Republic proper. Kandler was therefore removed to Haulover to assist Lundberg.

Meanwhile Grunewald had opened a Normal School at Bluefields, which was, however, transferred to Pearl Lagoon with his removal thither. With the English speaking pupils success was achieved rather than with the Indians. David Thomas was the first native to be trained as a school-teacher, and he was appointed to Rama Key, his own home, where he served with such success, that to the present day there is hardly an older person on that

island, who is unable to read and write. Grunewald's school was a boarding-school, and the Indian boys did not like the restrictions this involved. Nor did their parents back up the missionary teacher. The school was therefore closed. It was later revived with a somewhat different aim in the Advanced School in Bluefields.

In 1864 the staff of the Mission was increased by the arrival of Peter Blair and Ferdinand E. Renkewitz. Blair, a native of Jamaica, showed great linguistic ability, and he and Grunewald translated portions of the New Testament and various hymns into Miskito. The first part of the New Testament was printed in 1889, and the entire New Testament in 1905. This was made possible through the aid of the British and Foreign Bible Society. It is now being revised by George R. Heath. The Old Testament has been translated in part. One hundred Bible stories and many translations of Psalms, the work of Bishop Berckenhagen, have also been printed. The Hymn-book, with 281 hymns, is in its fourth edition. There have also been issued a Miskito Dictionary, a Phrase Book in English-Miskito-Spanish, and other books. The Sumu grammar and vocabulary exist in manuscript, compiled by George R. Heath. A new edition of the Miskito-Spanish Primer is at present with the printers.

The Miskito work, with its center at Haulover, was now gradually extending further and further northwards. In 1870 the membership of the Mission reached its first thousand. Blair had made a missionary trip to Twappi, Dakura, Sandy Bay and as far as Wasla on the Wangks River.

On the other hand, opposition made itself felt more and more keenly. The "Spkias"—sorcerers—realized that their uncanny influence was being affected. Sellers of intoxicants—and their number increased everywhere as the land was opened up—felt that the Mission thwarted them. Unfortunately, too, the Chief of the Miskitos became more and more a slave of liquor. Drink became more and more a menace in Bluefields.

In 1875 a great hurricane passed over the southern part of the Coast, its center being over Rama Key, Bluefields and Pearl Lagoon. Bluefields suffered very heavy losses. Church, schoolhouse and dwellings of the missionaries were demolished or badly damaged. In Pearl Lagoon practically all the houses were wrecked. Raita Pura was completely washed away. People recognized the voice of God in the terrible calamity. Since then other hurricanes have visited the Coast, the last being in 1906. The Sunday nearest the 19th of October was set apart annually as a day of prayer, humiliation and thanksgiving in memory of the experience of 1875. This is the origin of the harvest festival still celebrated.

In 1871, a Mr. and Mrs. Hall, devoted Chrstians, came from

England to commence missionary work among the Indians on their own account, and settled at Quamwatal But after a year of devoted labors, Mr. Hall died and his widow returned to England in 1875, after having endeavored to work on Corn Island, where the climate proved too severe for her. With her husband in very close fellowship with our missionaries so long as they were at Quamwatla, she donated one thousand pounds, that we might take up his unfinished task. This is the origin of our station there.

Meanwhile Jurgensen's work at Punta Gorda had been bearing fruit among the Rama Indians. Several had been baptized and a small meeting-house erected. One night some white men, coming from the South, along the beach, pitched their tent near the huts of the natives. They were in no small state of anxiety, and expected any moment to have to hear war-songs or to witness some pagan orgy. But to their surprise a Christian hymn sounded forth, and as they came closer, they saw that when the hymn ceased the inmates fell on their knees in prayer to God. The scene made a deep impression on the strangers, and they felt constrained to tell about it when they reached Bluefields. "We thought these Indians were heathen," they said. "It is *we* that are the heathen. They are the Christians." These Ramas finally left Punta Gorda and came to Rama Key.

In 1878 the first Sumus were baptized in Haulover. A desire to hear the Gospel began to spread. It was a comfort to the missionaries, therefore, that between the years 1880 and 1888 the staff could be increased by the arrival of William Sieboerger, H. Ziock, W. Peper, H. Berckenhagen, Ernst Kushnig, Augustus Erdman, F. Williger, A. Arbeiter, F. E. Lennox and E. Gebhard.

It was just at this time that the great revival was experienced by the congregations on the Miskito Coast. It was a time when the people received a deep conviction and consciousness of sin. Many of our members who had accepted Jesus as their Saviour had not fully realized the exceeding sinfulness of sin. It seems as if both the members and the missionaries had realized this before the revival came, the members vaguely and the missionaries sorrowfully. We read in Periodical Accounts, of June, 1887, that one native said to the missionary who was somewhat despairing: "Do not despair, God's work at present may go on slowly here, but it shall prosper and extend." These words were prophetic. So the same missionary wrote in the diary: "In spite of all our difficulties and dangers, in spite of the opposition of the Evil One, in spite of our own great deficiency, God's word shall not return unto Him void." And God heard their prayers and answered their faith. Like a mighty stream it came down from the sanctuary above. They had all desired it, they had prayed for it, but it came to them as a surprise, in the midst of their conflict and prayer. The revival is one

of the most striking incidents in our long history of the Moravian Mission.

The first symptoms of a spiritual awakening showed themselves in Pearl Lagoon. It was a little cloud, like the hand of a man, but it was to cover the sky speedily, and to water the parched and dry ground with refreshing showers. The missionaries scarcely had time to take notice of what was happening, when the Spirit breathed upon all the inhabitants of the coast, convincing them of their sin, and pressing from many hearts the cry of the publican: "God be merciful to me a sinner." Men wrestled with their sin for one, two or three days. Distress was followed by peace, and darkness by light. Persons of all ages shared in this time of blessing.

In Pearl Lagoon an old woman who had been kicking against the pricks all her life asked to be baptized. Little children fell on their knees in united prayer, and for several evenings children marched through the streets singing hymns. No stronghold of Satan was able to withstand God's working. The most wretched slave of drink cast himself at the feet of the Good Shepherd. More than a dozen sukias, sorcerers, who had personified the fiercest opposition of heathenism, came to the home of the missionaries and asked for admission into church fellowship. One hundred people, Creoles and Indians, asked for baptism or confirmation. One missionary writes: "A day of grace has dawned for the Miskito Coast. I never heard such fervent prayers, never have witnessed such hunger for the Word of God. We never realized that the Word of God was such a power unto salvation."

The Evil One was busy too, sowing tares among the wheat. The missionaries trembled. They found a twofold and very difficult responsibility devolving upon them, the duty of not hindering the Spirit, and at the same time the necessity of resisting the wiles of the devil. But God gave them the needed grace, because in all sincerity and in all humility they cast themselves upon His power. They ascended the pulpit with trembling. They performed their duty under painful and avowed conviction of their own frailty and incapacity. They brought help to others by seeking help themselves. They declined to baptize any convert who had not passed through a sufficient preliminary course of instruction. They called the excited ones to Christian simplicity and sobriety, and they impressed upon all that only by repentance toward God and faith in our Lord Jesus Christ could the Kingdom of Heaven be entered. Another wonder of grace is that the Lord gave them strength to respond to all the numberless appeals which reached them from every side. In these years fifteen hundred souls were added to our church.

The stations at Yulu, Twappi and Kukallaya were established during these years. Brother Garth, the first native of our province

THE REV. FRANZ E. SCHRAMM AND FAMILY

Missionary at Sangsangta, and among the Waspuk Sumu Indians, Nicaragua. On furlough at the Ephrata Missionary Home, Nazareth, Pa. Rev. Schramm, Ollhuff, Mrs. (Louisa Bahr) Schramm, Francis and Ottomar. "Among the Waspuk Sumu Indians, on Thursday, March 6, 1924, he was able to baptize 262 souls into the death of Jesus: 39 men, 78 women and 145 children. The next day he married 34 couples and the Holy Communion was celebrated for the first time with the Waspuk Sumu Indans and 116 partook. Laus Deo!"—The Moravian, Official Announcements, June 25, 1924.

to offer himself for service in the field, came forward. *The great difficulty in these days* was to go after those souls who were living in the Nicaraguan territory, as we were not permitted to follow them. But the Lord prepared the way for the brethren. Under the protection of the English and American Consuls, Charles Frederick was called to be king of the Miskito Reserve after Chief Henry and Clarence had died quite suddenly. At that occasion also there were present high officials of Nicaragua, among them being General Varrias. The Superintendent of the Mission and the Warden, the Brethren Martin and Berckenhagen, embraced the opportunity to ask for an audience, which was granted to them. The outcome of this interview was that the Mission received permission to enter into Nicaragua proper. With thankful hearts they returned and the watchword was, now to go forward to the North. Soon after the high officials had returned the Superintendent received a letter signed by General Urtecho, saying, "You may commence your most important and civilizing mission, giving notice of its commencement yourself to the Inspector of the Cape."

The work received reinforcements at this time in the Brethren Colditz, Kern, Weinstein, Reichel and Schubert.

In 1890 Bishop Romig of the Mission Board visited the Coast.

The stations at Dakura and Sandy Bay were established by the Brethren Gebhard and Colditz respectively, and from here the work extended to the Wangks River. Brother Fisher had already been stationed in Dakura as schoolmaster. Brother Smith, who arrived on this coast in 1870 from Jamaica, made several trips from Yulu to the Wangks and baptized almost one hundred people, among whom was Chief Andrew.

Several deaths had occurred in the Mission family, among them being that of the Superintendent, Brother Erdman.

In 1894 this coast was embodied in the Republic of Nicaragua. Mindful of the real character of our mission, our missionaries have rigidly refrained from exercising a political influence. Doubtless the Christian influence of our missionaries has been all the more powerful for good to the coast. In the entire period of political unrest and final annexation of this coast, the Moravians have shown the power of their Christian and moral spirit. That the whole affair was settled without violence and useless resistance on the part of the natives was doubtless due in large measure to the fact that so many were members of the Moravian Church. And no doubt also the revival through which our members had recently passed had prepared them for this step, so that they were able to commit their cause to Him Who judgeth righteously.

Our work had been greatly blessed by the Lord, including the school work among our Indians, for the majority of the people could read and write. And here in Bluefields, particularly, the advanced school had made very encouraging progress.

The most prominent teachers in our Day Schools have been the Brethren Lewis, who arrived in 1873 and who later entered into Mission service proper and founded the first Sumu station in Karawala, John Dingwall, who came in 1890, and who is now Superintendent of the Moravian work in Demerara, Morris, arriving in 1898 and leaving eight years later, Newton Wilson, now ordained and missionary in Quamwatla, and Fisher, ordained missionary in Twappi. All worked faithfully. In our older congregations along the coast there were but few who could not read and write. The work was brought to a sudden end by Government decree in 1900, when all our schools were closed.

In Bluefields the Government school was opened, as well as the Colegio, but along the coast not one school was put in the place of our schools and the result was evident. Our Mission tried its utmost to comply with the law, and even at great expense called from Madrid a teacher, Mr. Vega, who was a graduate of the University in Madrid, but we were not able to re-establish the school work until 1910, when *liberdad de ensenanza* was declared.

Just before the closing of the schools by the Government, the Superintendent of the Mission, Brother William Sieboerger, left the country and Leonard Reichel took his place. The closing of the schools was soon felt in the behavior of the rising generation throughout the whole province.

In 1900 the station at Cabo Gracias was founded by Brother Gebhard and from here we went into the territory beyond the Wangks River to Kruta and Honduras. According to the minutes of April 27th, 1887, the brethren contemplated making an investigation of the condition of the Indians in Honduras and eventually to begin work there. But the great expense which would have been involved in that enterprise prevented the brethren from doing anything definite.

1903 witnessed the establishment of the first full station among the Sumus. Brother Lewis had been trying to get the Sumus, who were living scattered along the edge of the Rio Grande, to settle down on the savannah. His efforts were successful and the village of Karawala was formed. Most of these Sumus can now read and write and have shown that they can be trained to become true followers of the Lord.

Gradually a new time came for this coast. Our people, who had been living and moving more or less by themselves, according to the fashion of their fathers, came more and more into contact with the outside world. The coast was opened and this brought a change among the people. We had been living among them and endeavoring through the teaching of Christian principles and through schooling to lift them to a higher level. The opening came, and this is in itself a great blessing. But just such a state of

transition requires as much care and training and wisdom and patience on the part of their spiritual leaders, for these same people have been accustomed to a most primitive life, and a life shut off from contact with the outside world. One cannot but express sorrow that from a physiological point of view so very few have taken any real interest in the Indians, studying them without bias. Very many do not realize when they come from other countries where hard work and hustling for daily bread has become almost second nature to them, that centuries were required before civilized nations became what they are now, industrious and active. And we have to have patience with the people here, who have been living in a land where nature has been so good to them and where she provides daily food for them with very little effort on their part. We have to show them that work and an honest gain is something for which to strive But how few really take an unselfish interest in the people of the coast!

In the meantime the Brethren Beck, Carlson, Martin, Zollhoefer, Schramm, Grossmann, Heath, Kahlhoefer and Vega came into this field to take up work.

But other agencies also, enemies of the Cross, have been active in preparing the minds of the people for disobedience to the Word of God, unbelief, distrust, hatred, toward the Church and her principles, by insinuating the thought to the people that the Moravians have kept them in the dark purposely so as to be able to keep them in slavery and so use them for their own purpose. Superstitions, spiritism and other "isms" parading under the cover of religion have grown again and the minds of not a few have been corrupted from that simplicity which is in Christ.

But nevertheless there are also decidedly pleasing and encouraging features to strengthen the faith of the workers and the faithful. We thank the Lord for the parable of the wheat and the tares—and may He give us grace to act in accordance with the principle taught by Him in that parable. Reading new and old reports one can see plainly that the Lord is with us, and this is manifested in the band of steadfast and faithful souls who will not suffer themselves to be led astray They are still a power for good.

We have also thought of the welfare of the body of the Indian. Peter Blair was the first medical missionary on this coast, and was stationed in Tasbapauni. The Brethren Grossmann, Heath, Danneberger, Taylor and Kenneth Hamilton have received special medical training and have brought and still bring to hundreds of poor sufferers relief and comfort. Last year more than four thousand people received medical aid from our missionaries. Among the number were victims of serious accidents, who would have died if we had not been present to render aid to them.

In 1904 another cloud gathered over our Mission, which

threatened at any moment to break over us and to extinguish our whole work. A law was promulgated prohibiting members of any and every religious order and Sisters of Mercy from entering on Nicaraguan soil. Although we are a recognized church and not an order we were placed under the same law. A memorial was presented by Mission Board, which received favorable consideration after long negotiations, and the law against us was removed. Our missionaries had again free entry into this country, for which we thanked the Lord. Brother Danneberger arrived soon after this prohibition was removed.

This province received its first bishop in 1902, in Bishop Herman Berckenhagen, who was ordained Bishop in Winston-Salem. The administration of the Province, which had been entirely in the control of the Superintendent and Warden, was changed. In 1906 a Provincial Board was created, in order to direct the affairs of the province. In addition to the Provincial Board there is still the General Mission Conference, which convenes every two or three years. Every ordained minister of the Province is a member of the Conference. Since 1920 three delegates from among the missionary sisters are chosen by the Sisters to be active members of Conference.

It was decided also that all the congregations should be properly organized. Every congregation is to have a church committee, elected by the members of the Church, which is to look after the finances and the buildings of the congregation. This Church Committee is to be in addition to the regular Board of Helpers, the duty of which it is to look after the spiritual work.

After 1909 we entered into a period which was somewhat strange. On the one hand we had the resolution of the General Synod of 1909 that retrenchment was necessary. Only a certain fixed sum could be allowed to this Province for the maintenance of the work. Several missionaries had to be recalled to the home Provinces and gradually the full stations at Rama Key, Little Sandy Bay, Kukallaya, Karata, and later Dakura, were made out-stations and adhered to the nearest full station. Contrasted with this order we have the Lord opening doors for us which promised large extension. The Sumus on the Banbana and Wawa Rivers showed a deeper interest in the Word of God. Then, too, the appalling spiritual condition of the people of the upper Wangks River cried to us "Come over and help us." In spite of the retrenchment Sangsangta on the upper Wangks River was founded and has become the center of the work on that part of the Wangks River. Just before Christmas, 1907, the first church at Sangsangta could be dedicated.

The outstanding and encouraging feature of this work is the commencement of work in Musawas in 1923. An entire Sumu

THE REV. GUIDO H. GROSSMANN

Superintendent of the Mission in Nicaragua, and Family.

Mrs. (Clara Mohrmann) Grossmann with Herman; Rev. Grossman with Frieda Clara; Ernst Guido.

Robert Thompson, an old and faithful helper, a native of Jamaica, with the Rev. Guido Grossmann, Mrs. Schramm, Francis and Ottomar, on a fallen "Laka" tree. This tree stood near the Cemetery at Sangsangta until weakened by "grass-fires." When it fell with a great noise and the scattering of sparks, the natives were greatly alarmed, as they thought that the end of the world had come.

tribe is turning towards the Lord. Nearly 200 have already been baptized.

Brother Leonhard Reichel was called to Mission Board in 1910 and Brother Heath became Superintendent temporarily until Brother Theodore Reinke took his place in 1912. The latter left this Province in 1914 and Brother Guido Grossmann became the Superintendent of the work.

Retrenchment constrained us to look for more native workers. And praise the Lord, He has prepared them for us. Today we have 15 evangelists at the various outposts and 42 lay preachers to help us in dispensing the Bread of Life. Most of the lay preachers and evangelists are Miskito Indians and some are from the Sumu people. We are glad that we have these brethren on our staff of workers. They are earnest and zealous to promote the King dom of God. The helpers are the right hand of the missionary and the pillars of many out-stations. With the aid of these evangelists and helpers we have been able to bring nearly all the Miskito and Sumu Indians under the influence of the Gospel. In addition to these native workers we have 119 Sunday-school teachers, who aid us in imparting the precious truth of the Gospel to 4843 Sunday-school scholars. In our Day schools we have 22 teachers and 12 monitors to teach 1212 pupils every day. Special books have been compiled and issued, the last of which is just from the press. This is the Miskito-Spanish primer prepared by Brother Heath.

Two ordained ministers and three missionary assistants have come forth from our people, the Brethren Garth and Wilson and the Brethern Hedley Wilson, LeRoy Hodgson and Isaac Lewis.

In 1916 we were able to welcome Bishop Hamilton, who had already paid a short visit to Bluefields in 1908. This time he came to visit the coast. He was accompanied by Brother Richard. Bishop Hamilton's visit was a great inspiration to us all.

The World War brought to realization an idea which had already been contemplated by us before the outbreak of the war, that is, that this Province should be attached to our North American Provence. This became a fact in the year 1918. Since that time the S. P. G., with headquarters in Bethlehem, Pennsylvania, has assumed complete and definite responsibility for everything, and it has definite and complete authority. Re-enforcements have come from this Province and with great love and zeal they have stepped into line to promote His Kingdom. Those who came were the Brethren Michel, Wedman, Hamilton, Shimer, Bregenzer and Heidenreich. Before the American Province took over the Nicaraguan field we had several workers from that branch of the Church, the Brethren Fluck, Reinke, Bishop and Beisiegel.

Several of our young men have been sent to the States for further training for our work, and also one young woman from the

Coast is receiving training for the work of school teacher on the Coast.

In a number of our congregations special work is carried on among the young people.

In Bluefields the King's Daughters' Circle is aiding the Pastor greatly in visiting the feeble and the sick.

The increase in the 75 years by ten year periods has been as follows:

		Superintendents:	
1849—	6	Henry G. Pfeiffer,	1849-1856
1859—	300	Gustavus Feurig,	1856-1864
1869—	900	Eugene Lundberg,	1864-1881
1879—	1146	Augustus Martin,	1881-1890
1889—	3827	Augustus Erdmann,	1890-1891
1899—	4921	William Sieboerger,	1891-1899
1909—	5851	Leonhard Reichel,	1899-1909
1919—	7935	George R. Heath,	1909-1912
1923—	10107	Theodore Reinke,	1912-1914
		Guido Grossmann,	1914-

These 10,107 members are cared for on 11 full stations, 22 outstations and 31 preaching places by 12 ordained missionaries, 3 assistant missionaries, 15 evangelists and 42 lay preachers.

The Wardens of the Mission:

Augustus Martin,	1890-1898
Herman Berckenbagen,	1898-1904
Heinrich Ziock,	1904-1906
Theophilus H. Martin,	1906-1907
Isaac Vega,	1907
Fritz Jung,	1907-1918
Eugene Michel,	1918-1923
Conrad Shimer,	1923-

The following brethren and sisters have laid down their lives in the work in this vineyard:

Sisters Lundberg, Anna Ziock, Anna Berckenhagen, Martha Colditz, Louise Erdmann, Ida Kushnig, Agnes Colditz, Lydia Arbeiter, Edith Fisher, Lydia Schramm, Frida Grossmann.

Brethren Augustus Herzog, Augustus Erdmann, Ernst Kushnig, Carl Kahlhoefer, Friedrich Zollhoefer.

One of the brethren wrote not long before his death the following: "In spite of the deep conviction of my weakness I have tasted the unspeakable joy of being able to proclaim to sinful souls the free grace of God in Christ Jesus. There is no higher calling than that of a missionary. If God gives fidelity and perseverance, all is well in spite of inevitable hardship and troubles." And this is the sentiment of all the missionaries.

Step by step our faithful God has led us, pressed on every side, perplexities have been but stepping stones to greater opportunities. The work here has a noble history We are aware of our weakness and insufficiency. We know the Lord has used us, weak human beings, to further His kingdom . He has blessed us. Hundreds, yea, thousands, have been able through our preaching unto them the Word of the Cross to accept Jesus Christ by faith, and have been transferred from the Church Militant to the Church Triumphant. The Lord will continue to prepare His Bride here in Bluefields and along the coast as long as we remain faithful to our charge.

Many ask, "What have the Moravians been doing?" Some say nothing, others say they are a menace to this Coast. But God is our Judge. He knows that we have been trying with all humility and patience to fulfill the charge given to us: "Go ye into all the world and teach all nations, to observe all things whatsoever I have commanded you."

What God has wrought man cannot mar. Amen.

THE NEED OF A MEDICAL MISSIONARY FOR NICARAGUA

The need of a graduate physician for the eastern coast of Nicaragua is apalling. Get your map and locate Bluefields on the eastern coast of Nicargua. Then realize that there are no roads in all the eastern departments of Nicaragua. Then realize that the only physician for that entire country is resident in Bluefields. A number of our missionaries have had partial medical training in Livingstone College, London, England, but we have no graduate physicians on our force. We are exceedingly grateful for the training, which they have had, but it is not adequate. They are constantly called upon to perform major operations and to treat diseases, which demand all the knowledge of a specialist. Try to picture what that means to be in a country, where there is no doctor or dentist within hundreds and hundreds of miles, and where a hundred miles means days of travel.

How can a beginning be made to meet this dire need? Only by some graduate physician volunteering to serve in this country, which is crying for him, and only by a sufficient number of volunteers who pledge themselves to furnish the necessary financial support. The present budget of the Nicaraguan Mission is overloaded as it is.

The Directors of the Society for Propagating the Gospel ordered that this appeal should be laid upon the hearts of all of our people through the channel of the Church papers.

What a blessing it would be if some graduate physician would volunteer to go at his own charge!

PAUL DE SCHWEINITZ,
Secretary of Missions.

Bethlehem, Pa. October 11th, 1924.

INDUSTRIAL NEEDS IN NICARAGUA

By the Rev. George R. Heath

In the last annual volume of the Proceedings of the Society for Propagating the Gospel (1923), the Report from Nicaragua (page 5) brings before us again the evil state into which many of our Nicaragua Indians have fallen during the past few years. "One piece of clothing," we are told "is cared for like the pupil of the eye." Not long ago Brother Schramm wrote of one hundred and fifty women who were anxious to possess just the simplest kind of white dress each for their baptism. Each dress would cost not more than $2.50, and would be used for many years at the communion services and other special occasions; but the women could only raise, for the present, about 40 cents each. With their accustomed liberality our American sisters are already sewing garments to relieve some of this need. But this crisis has been foreseen for many years; and conditions will either become chronic or recur from time to time unless a definite remedy is devised. The root-evil is the absence of staple industries. The Indian has always hunted, fished, and raised crops; and many posess cattle. But there is no such thing as methodical agriculture or stock-raising. I have seen enormous quantities of food-stuffs destroyed by peccaries, tapirs and other wild animals, because the plantations were not fenced in. The owners naturally would not go to the expense of fencing when the ground would be worked out in a year or two. Of Manuring, or of rotation of crops they know nothing. Timber and boards for building houses can be obtained from the forest, and some Indians are good sawyers and carpenters. But no Indian community has a sawmill; and very few Indians can make furniture. No Indians make wheels or carts: I have not even known any who were willing to use any method of transportation involving wheels. But these arts, like the use of the plough, might be taught to them. For iron tools we are dependent on the United States; for till now no iron has been found in our forests and mountains.

But the crux of the sisuation is the clothing problem. Many Indians still make bark-cloth; but they now only use it for blankets, not for clothes or mosquito-bars. Formerly cotton

TWO "SUKIA,"—"MEDICINE WOMEN," ON THE WANGKS, NICARAGUA.

These two women, Meta and Mary, of Auawas, have become Christians.

TWO "SUMBOLOS."

The "Sumbolos" are chldren of tender age grown to extraordinary size. In "Missionaries Afoot," in THE MORAVIAN of June 4, 1924, one is described as of eight years of age, four feet, four and a half inches high, 42 inches about the chest, 47 about the waist, 28 about the mid-right thigh, 14½ about the neck, 21 about the forehead, weighing about 175 pounds. The "Sumbolos" are normal in every way at birth, but after about three weeks they begin to increase extraordinarily in size. This tendency seems to be hereditary, but the individuals are born as "sports."

was planted everywhere. It was spun into yarn by means of a tiny spindle twirled in a calabash; and dyed red with annotto, yellow with tumeric, and black with bark of the iyasu-tree or with a certain kind of black earth. Strong and durable cloth was woven on the native looms. In the Kruta district a special fabric is made into which egret-down is woven. But the processes were unpractical and tedious; and all except a very few of the oldest women have given up these arts, preferring to buy American prints and muslins. But buying requires money, and as long as cash or credit was obtainable, the Indians took no thought of the future. Meanwhile the trade in wild rubber collapsed entirely. The mahogany companies cut out all the large logs which were reasonably accessible, and now in most districts have ceased operations. We have no national timber reserves nor any forestry policy. The gold-mines have taken out as much gold as can be extracted at a profit, and have closed down. The trading canoes which brought supplies to the mines and camps are no longer needed. Only at the extreme southern end of the Indian country is there any banana planting on a commercial scale. And at the best, life in the mines and camps has mostly a bad influence on our young men, and tends to break up the homes of our people.

I plead earnestly that we attempt something to save the village life of the Indians, and to accomplish their economic rescue. In Tibet our mission has just put improved spinning-wheels into the hands of the people. In India the Salvation Army has saved the hand-weaving industry by its special patent hand-looms; and has expressed its readiness to help us in every possible way to do similar work in Nicaragua. Some time ago it was reported that people in Ireland who were prevented from marketing their produce because of the continual fighting around them, lived on their own food-stuffs and dressed in homespun. If our Indians could do the same, they would not need our charity. But for them to learn to do this, we need one consecrated industrial missionary couple. (I emphasize the word "couple," because unless, in good Moravian fashion, the wife is just as much a missionary as her husband, the attempt will fail.) Is there no Moravian Sam Higginbottom for Nicaragua? I do not think we need to wait for a costly industrial school building. Granted the salary of the workers, their travelling expenses to the field, and the cost of first tools and implements, together with a simple dwelling-house, the rest will, I think, develop itself gradually, and probably on a self-supporting basis. Moreover, in spinning and hand-weaving we need not confine ourselves to cotton. Very excellent cloth has already been spun in Western Nicaragua from the fibres of a plant of

the Bromelia family, akin to the pineapple; and there are many acres of this plant growing wild. A Salvation Army leader from India has said that the climate of Nicaragua would be excellent for silk-growing, and here again offered us the benefits of the Army's experience.

Would the Indians be willing to learn? Not all, or at first, as the experiences of Brother Kern with his cabinet-making and of Sister Wedman with her spinning-wheel would indicate. But experience teaches even Indians: and I am convinced that many would now welcome such work, especially if the training were incorporated into our schools. Fifteen years ago the people of Karata were discussing the question of hand-machines for hulling and cleaning rice; and it is not their fault that nothing came of the discussion. Sharon (also called Auya, or Little Sandy Bay) has also abundance of good rice-land, but very little other land of value. The chief men there would be very glad to use a rice-machine under the direction of their enthusiastic and whole-hearted missionary Brother Bregenzer. All over the country the Indian suspicion and negative stubborness of twenty years ago is breaking down. Now is the time, and perhaps the last possible time, for us to attempt the economic rescue of the Indians. If we fail, these sons of the forest will simply become the industrial helots of an alien civilization which is sure to pour in upon the Indian country before long. If we succeed in establishing hand-industries, particularly weaving, might not our experience be of use to other mission-fields, as for instance Tobago? Eight years ago Bishop Hamilton expressed approval of the idea of an Indian industrial school, suggested by our superintendent, Brother Grossmann, Eight years we have waited. Will not the American Moravian public help us effectively, before it is too late?

DENTAL ACTIVITY.

A great many of our missionaries have had some medical and surgical experience. Some, among them the Rev. Kenneth G. Hamilton, performing the operation in the picture, have had the training of Livingstone College, London, England. These men are called upon in all kinds of emergencies, and must meet each situation as it arises as best they can. There is a great need for a fully trained Medical Missionary, and for hospital equipment in this large and growing field.

A STOP TO FILL THE CALABASH WITH DRINKING WATER.

An incident in the experiences of Missionaries Afoot from Nicaragua into Honduras, as described in THE MORAVIAN of June 4, 1924, by the Rev. Kenneth G. Hamilton.

OTHER FIELDS

from Original Reports

from Translations Condensed by

The Rt. Rev. J. Taylor Hamilton, D. D.

and from

"Periodical Accounts"

XI

OUR MISSIONS IN THE WEST INDIA ISLANDS

EASTERN PROVINCE

Abstract from the Report of Bishop E. C. Greider,
President, Provincial Elders' Conference,
Eastern Province, for the Year 1923

This province, composed as it is of nine islands, all more or less different, may be best considered by dividing it into four parts: the American group, consisting of the Virgin Islands, St. Thomas, St. John's and St.Croix; two British groups, the Leeward Islands, Barbados, Tobago and Trinidad; and Sto. Domingo, Spanish in type and Dominican in nationality.

In economic life, general conditions have been much alike throughout the Province. Severe droughts have prevailed. Unemployment and an increase of emigration carried away the best and the most productive of the population, leaving a depressing effect upon church, business and social life. A people as temperamental as ours, although easily influenced for good are as easily led away by adverse circumstances and new conditions. This accounts, in great part, for the temporary success, or at least activity, of the numerous proselyting sects that have made these islands their camping ground. While their influence is not permanent, and their gains few, those in loose church connection are frequently influenced by them, and their methods and lack of order encourages irreverence and lessened regard for religion. In some places even Anglican rectors decend to such methods as open invitation to our people to attend Communion, and Roman Catholics hold out money rewards to those who will join them.

Quite a different story, however, can be told of our more favorably situated mission in the Dominican Republic. Economic conditions are rapidly improving, and a settled government and the betterment of the great industries of the island promise a bright future.

The Virgin Islands, St. Thomas, St. John's and St. Croix. There has been no advance in the town congregation of St. Thomas. The absence of the pastor, Bishop Greider, for two months in the States, following the illness of Mrs. Greider that compelled her hasty return home, and the illness of the pastor of the Nisky congregation, Bro. Augustus Romig, were unusual features calling forth sympathy and helpfulness. The Nisky congregregation has given its pastor great satisfaction.

Most encouraging work continues on St. John's, though the severe hardships caused by three successive years of drought have been great trials to the people. Attendance at the services held both on the Lord's Day and during the week, as well as attendance at Sunday-school, have been good.

On St. Croix, the arrival of Bro. Herman Asboe to fill the vacancy at Friedensberg seems to have awakened a new interest, and there has been a willing and cheerful response to his ministrations. This congregation was the only one to raise its quota of "congregation cash," but there have been many cheering conditions and evidences of faithfulness in the year's record of the other congregations. There is a tendency at Friedensfeld towards a drift to the town, but the congregation still maintains its standing numerically.

The Leeward Islands, Antigua and St. Kitts. One of the outstanding events in the history of the year has been the death in Antigua of the two sisters, Sr. Francis and Sr. Williams. The former was the wife of our pastor at Grace Hill, a faithful helpmate and mother of a large family, was called away unexpectedly in June. In November occurred the tragic passing of Sr. Williams, wife of our second minister at Spring Gardens. A mild form of small-pox entailed special hardships upon portions of the city of St. John by quarentine, and the village of Liberta, one of the most populous in the island, was isolated from contact with all other parts of the island for weeks, guards being placed at all points of exit, until these drastic measures were successful in stamping out the disease. Nevertheless, an uninterrupted ministry, continued for some years in all the congregations, a fine spirit of unity and cooperation evidenced in union Communions, joint choir renditions and an increased sense of fellowship, have all contributed to the bright and encouraging features of the year's work. Both numerically and spiritually there has been a forward movement during the year. There have been more baptisms, more confirmations, and an increase in both the communicant and total membership.

In St. Kitts, the vacancy of almost a year at Basseterre, both that congregation and Bethesda being served, ad interim, by Bro. Williams, the pastor of Bethesda, affected the attendance somewhat at both places. Since the appointment of Bro. Barrow to Bethesda, Bro. Williams has become pastor of Basseterre and speaks cheeringly of the work. The congregation at Bethel, under the old and faithful assistant, Bro. Bailey, shows a marked improvement along all lines, especially in the Sunday-school. All congregations have most unexpectedly, in spite of the hardships of the year, met their financial obligations.

The Windward Islands, Barbados, Tobago and Trinidad.

The new pastorate of Bro. Lloyd began under most favorable auspices, but the serious illness of Mrs. Lloyd soon after their arrival has been a great cause of anxiety. We are glad to report that there has been a great improvement in her health. The conference minutes indicate a good spirit of co-operation among the people and much unity and fellowship between the congregations. There is a quickening response to the Gospel, in spite of the great influence of worldliness. The lay assistant at Sharon, Bro. Cummins, has proved a great help to the pastor, and lay help is a great factor in this mission.

In Tobago, the two banks operating in Scarboro closed their doors in December, 1923; public works were discontinued and merchants reduced their staffs. The superintendent expresses the fear that the stress of the times, which has kept many away from church and school during the year, may lead the people ultimately away from their former faithful habits of worship and the observance of the Lord's Day.

Trinidad, like Tobago, is suffering from the present unfortunate economic conditions, and the Education Board of the two islands has curtailed the aid to the denominational schools to such an extent that the already difficult financial burdens carried by the Church have become now almost intolerable. Quite a set-back has been given to our work on the North coast of Trinidad by dissensions among members, to which has been added the unfriendly attitude of Anglicans and Roman Catholics.

Sto. Domingo. Here there is the promise of a bright future in the character of the work in the two centres to which we are now devoting ourselves, the thriving city of San Pedro de Macoris and the growing town of La Romana, the seat of the largest sugar estate and factory in the republic.

The congregation in the city of San Pedro makes great demands on the time and strength of our missionary and his wife, and renders it difficult to attend effectively to the important estates up the reaches of the Macoris River, or to the nearest towns, Soco, Porvenir and Santa Fe. Teachers are employed by the estate authorities at Soco and Porvenir, and these, as representatives of the Church, conduct services and have general oversight of the people. The large estate of Consuelo, which has a fairly strong body of faithful members, is far from the town, and, although a most promising field, gets only such attention as time and strength permit. The present site of our church at San Pedro on the wharf front, owing to the increase of shipping and the general congestion of traffic, has become a very noisy place, and is a great trial to the health and strength of our missionary.

La Romana is served by the efficient assistant, Jonathan

Richards, the sacraments being administered from San Pedro. Bro. Richards, who also conducts the station school, and has instituted social activities and Bible study, reports good attendances at services and Sunday-school.

The congregations in these two places are composed largely of Protestants from other denominations. This varied character of our membership often gives rise to differences and divisions, but the grace of God has given our ministers sufficient tact and patience to remove causes of discord and secure the co-operation of the various elements.

A round of missionary meetings at the stations and outstations during the year awakened much interest and netted considerable sums for the support of the work, which, however, is far from self-sustaining.

Conclusion. In compiling this report an effort has been made to present the salient features of the work in the various islands. While a tone of discourgaement may be there, the reports received from superintendents themselves, some more than others, breathe a fine spirit of faith and hopefulness as well as of thankfulness. And thankfulness is, and should be, our uppermost feeling in closing this review. Our work is among a people, poor in this world's goods except in large towns, composed almost entirely of the laboring classes; loyal to the Church that fathered them and their parents before them; and earnestly endeavoring to measure up to the increasing responsibilities and obligations laid upon them. They represent a most attractive type of earnest and simple minded Christians, and from their midst there has grown up a splendid class of ministers and lay-men that are a cheering evidence of the worth of almost two centuries of service on the part of the Church. Many of these have developed or are developing into leaders, and are serving with much quiet self-sacrifice and devotion. These years following the war, owing to the great loss of income experienced by the Province, entailing great hardships upon ministers and people alike, have been lived through without murmuring, and the losses to the Church in membership have been principally through such unavoidable causes as emigration and poverty. They have well maintained the faith handed down from the fathers, and this asset of faithfulness and self-sacrifice shining out prominently in last year's report, but particularly so in this, is a cause for thankfulness, and an earnest hope for the future. The Church has a future in these islands, once, by men and means, it can be helped over these lean years caused by stress of times and changing conditions. May God guide those who lead, and give an abundance of wisdom and grace to both ministers and people.

The statistics for the year 1923 show a communicant membership of 8,329, and a total membership, including baptized adults and children and adherents of 24,060; a decrease of 164 in total membership. In our day-schools, we have 4,287 children and 116 teachers; and in the Sunday-schools 9,276 scholars and 538 teachers.

In the Eastern Province of the West India Islands there are 22 Missionaries and Missionary Wives; 50 Native Ministers and Assistants; and 361 Native Helpers; a grand total of 433 in the service.

WESTERN PROVINCE — JAMAICA

From the Report of the Rev. Jonathan Reinke, D. D.,
President, Provincial Elders' Conference,
Jamaican Province, for the Year 1923

In making a success of any undertaking, whether farming, grazing, commercial manufacturing, or political enterprise, certain things are essential. Briefly stated, they are, driving power, to carry out plans duly formulated, material, operatives and capital. From whatever angle we may view mission work and Church enterprise, under slightly different terms and guises, the same essentials to success are required. We propose, therefore, to deal with the review of our work in Jamaica during the year 1923 under the above mentioned heads.

I. Driving Power. Spiritual equipment, the presence, power and wisdom of the Holy Spirit, stands pre-eminent as the one thing which will insure success in any work for Christ and the Church. Calmly reviewing the work in Jamaica today, we are convinced that this spiritual equipment is much needed among us. The outstanding need of the present time in our congregations, and in all Jamaica, is a revival of true religion. There is much preaching, some of it very effective; there is much professing; there is considerable organization; but what we need is dynamic force. This is only to be obtained by the renewed outpouring of the gift of the Holy Spirit upon pastors and people. Our last Synod recognized this truth and appointed an Evangelistic Committee, which since that time has been doing good work. But we have not reached the goal, that is the spiritual awakening of the whole Church, and the full consecration of ministers and members. Our congregational reports show some progress in this direction, but how about the statistics? They are frequently ignored, yet they tell a tale which is not encouraging.

2. Material. The number of nominal Moravians goes on increasing, but our registered and recognized membership fluctu-

ates from year to year, and even declines. Our Church has succeeded to a remarkable degree in instilling into the hearts of those who have come into contact with her a great love for the "Mother Church." At each census we find those who live in distant parts of the Colony, widely separated from our congregations, as well as in districts near at hand, hundreds and thousands claiming connection with the Church in which they have been baptized. They would not think of separating themselves from the name of the Church, but they hold back from active membership. This matter has engaged the thought of the writer for many years, and it has occupied the time of our Synods for many sessions, but it still remains unsolved. The fact remains that though the material for our great spiritual work lies at our door, we have not yet discovered how to make use of it.

3. **Operatives.** The operatives of the Church are her members. The Church has received a commission from her Master to clean up this old world. In our part of it there is yet much to be done. First, there is our home life. It is not a pleasant thing to have to confess, but there is little real home life in Jamaica. It is growing and spreading, but very slowly. The people are poor, but there are other poor countries where a genuine home life is practiced under less favorable conditions than we in Jamaica enjoy. Family life with its mutual affections, pleasures and responsibilities is not understood. There is a great deal of concubinage, and sexual immorality abounds. People appear to be not immoral, but un-moral,—without moral sense. The next need among the operatives is leadership. The ministers are the natural leaders in the Church, but they should not be the only ones. This fact is generally recognized theoretically, but in practice, especially in our own Church, and more especially in Jamaica, too much devolves upon the ministers. In Jamaica the minister has too little time which he can call his own, and far less time for study, prayer and meditation, than is his lawful due. I thoroughly appreciate the work of our many faithful Helpers, but something more is required at this stage. Thirdly, we lack unity of aim. The Church is a great co-operative society, and whatever she accomplishes that is worth while is by all working together with a definite end in view. This is a thing which is often lacking both in our congregational and our provincial work

4. **Capital.** The capital of the Church is threefold, God's promises, God's people, and Opportunity. We are rich in the first, which are all "yea and amen" in Christ Jesus. Our shame is that we do not make greater and more efficient use of it. But when it comes to the second, to us, God's people, it is

a different matter. Church and school must be maintained, ministers supported, mission work prosecuted and various philanthropic institutions encouraged, while the wealth of the Church lies only with its members. Not until all recognize that what they possess, as well as they themselves, belong to God, and acknowledge Christian Stewardship as a privilege, will our financial problems be solved. Upon opportunity we need not enlarge. It lies spread out before us. The only question which remains is, will we lay hold on it?

Having thus reviewed the situation generally, we turn to the results as tabulated in the statistics.

Membership. We regret again to have to report a decrease in the number of communicants as well as a loss in total membership. It is true that times have been hard, caused by the decreased price of our staple products, by foot and mouth disease among the cattle, by long and widely spread drought, and the devastating depredations of praedial thieves, but this cannot account for the loss of spiritual power. We can only confess that our work is not satisfactory in respect to membership.

Financial. It is with a sense of gratitude that we are able to report the continued liberality of our people. They contribute most willingly, but without system. We are convinced that if the tithes were brought in regularly, we would, with the aid extended from abroad, be able to meet the most of the demands made upon us.

The Ministry. Our ministerial ranks have been weakened by the withdrawal of Bro. G. H. Lopp, whom the doctors advised not to return to Jamaica, and who did excellnet work in our midst for thirty years. We are cheered by the news that the British Mission Board has decided to make a grant toward the training of ministers. We hope this will soon become effective. We have several promising candidates awaiting training. Old ministers are growing older, and there must be young ones to take their places.

Educational. While we find it exceedingly difficult to maintain our day school there is an increasing number of ministers who feel that the Church should not give up these institutions. The supervision of our schools make demands upon the time, strength and patience of the ministers, and is in many respects a thankless task. The most difficult part of the work is to keep the schools properly housed. So far we have lost none of our day schools, but the struggle is a hard one. We ought to have at least £250 per annum at our disposal for this work. Whatever happens, however, our Sunday-school work must be main-

tained as the stronghold of the Church among the young people and children.

In Conclusion, we look forward to a new year of work, depending upon Him Who has promised to be with us even to the end. We thank all those who have helped us in any way during the year under review, and ask for a continuance of interest and prayers in and on behalf of our work in Jamaica.

The number, according to statistics for 1923, of Communicants and Baptized Adults is 6,554; Baptized Children, 6365; Members under Discipline, 194; a total membership of 13,113. The total membership for 1922 was given as 13,410; a decrease in 1923, therefore, of 297. The school statistics for 1923 show a total enrollment, including teachers, of 6,321 in the Sunday-schools; and 8,500 in the day schools.

THE HURRICANE IN THE VIRGIN ISLANDS, AUGUST 28-29, 1924.

By The Rev. A. B. Romig.

In Moravian Missions

We had heard that mad Boreas had broken loose. He was said to be running wild around the islands to the south, and seemed to have a mind to come our way. People in the Virgin Islands, who had fought him in 1916, and knew his strength and brutal mind, dreaded his approach. So flags were hoisted and guns were fired to warn everybody, and wise men ran home, barred doors and windows, and got ready for a night attack. Some few laughed and said they would tackle the madman, they were not afraid and would like to see what he could do. But they were inexperienced. Near 6 o'clock we were sure he was coming. Before that there had been flames in the western sky which showed that old Sol, when saying good night, wished to signal that he saw the madman in the distance, but now there were mutterings and cries and sounds of struggle drawing near. These frightened many who had been thoughtless and at Nisky, e. g. 25 persons, young and old, sought refuge in the big parsonage. Soon stealthy steps and mutterings were changed to mad rushes and hoarse cries, and then in paroxysms of gusty rage the wind shook the houses till they bent and burst and many fell. He twisted and tore the trees, and flung them to the ground. He lashed the sea till the waves, driven wild with fear and anger, raced in tumult before him. It was grand, but it was awful.

These onslaughts lasted for 12 hours, and sometimes in Nisky house it seemed as if all must give way before them. The mad-

man leaped on the roof and wrenched away the iron sheets. Then he tore out the boards, and with a fearful roar leaped against the door leading to the centre room. But we fought him and barred his way. Though he pounded and beat hard we kept him out, till, shrieking, he sprang to the side of the house. R-r-r-rip, crack, bang, and with a howl of fiendish delight he tore off shingles and boards and dashed them down 30 feet away. A gaping hole, 14 ft. long and 6 ft. high, was made, and it seemed as if all were gone. But we fought again and blocked the way, and then the Almighty whirled the wind about and he blew from another quarter. What gushes there were now from the south-west! How the wind battled and rattled and dashed and smashed all that he could find to offer resistance. But after 12 hours it was a baffled giant who fled as the light of day made clear what devastation had been wrought.

Nisky and the Memorial Church and Emmaus and New Herrnhut and Bethany, though battered, yet remained; but in St. Thomas 200 houses were down and in St. Jan most of the people were homeless and 6 were dead.

As usual, strange things were done by this storm. A herd of 20 cattle, and with them a noble horse, was gathered in a corner of a field near the sea. The wind dashed down the fence, drove them into the water, deeper and deeper, till it drowned them and then blew their dead bodies half a mile across a bay. A woman had just crawled under her bed for safety when a board, flung like a spear, pierced the side of the house and burst the opposite side right where the woman had been standing. Another house was bowled clean over and then burst open. Though bruised a little the inmates suffered no other injury. But another house was burst open by the wind, and its inmates scattered. One woman was blown into a pond and drowned with her infant in her arms, and a man had the barbed bone of a sting-ray-fish driven through his neck, where it injured the blood-vessels and penetrated to the lung, and the man died of haemorrhage in the hospital. How the bone got into the neck of the victim no one can tell. Our hospital has been full of wounded people from St. Jan and the English islands, Tortola and Josef Van Dyke, over which the centre of the gale must have passed.

The Government of the Virgin Islands and the American Red Cross have carried on with vigour the work to relieve the immediate necessities of the distressed. Our guard boat, the Grebe, has been constantly employed on errands of mercy. The marines have distributed food. Shelters have been provided. Clothing or cloth has been given to the needy, and other help rendered to enable the industrious to get to work

again. It will be some time before the homes of the poor are restored, but that work too is being pushed. The Governor has shown much interest and sympathy in this time of distress, while he works on the principle that the best way to help a man is to aid him to help himself. But though nature will soon hide the ravages made by the storm, and though in time houses and boats and gardens and provision grounds may be restored, it will be a long while before the experiences of August 28 are forgotten and the pain of loss quieted. Some things can never be replaced, and the dead cannot come to life again. We all do well to pray as Moses did: "Lord, so teach us to number our days that we may apply our hearts unto wisdom."

St. Thomas, September 15, 1924.

STATISTICS OF THE WEST INDIAN MISSIONS

January 1, 1924

Eastern Province	Communicants and Baptized Adults	Baptized Children	Members under Discipline	Total	Sunday-school Enrolment*	Day-school Enrolment*
Sto. Domingo, 2 Stations, 2 Filials, 3 preaching places	363	906	5	1274	422	184
St. Thomas, 3 Stations, 2 Filials	1325	786	87	2198	1198	
St. Croix, 3 Stations	1006	575	34	1615	813	
St. Kitts, 3 Stations, 1 Preaching Place	1294	1142	116	2552	2003	72
Antigua, 6 Stations, 6 Filials	3337	3157	171	6665	2271	81
Barbados, 4 Stations, 3 Filials, 3 Preaching Places	1628	1230	146	3004	1310	1952
Tobago, 3 Stations, 4 Filials, 1 Preaching Place	1851	2147	290	4288	1446	1681
Trinidad, 3 Stations, 1 Filial, 2 Preaching Places	461	515	30	1006	303	433
Total, 1923	11265	10458	879	22602	9766	4403
Total, 1922		10458	879	22593	9362	4513
Increase				9	404	
Decrease						110
Western Province						
Jamaica	6554	6365	194	13113	6321	8500
Total, 1922				13410		
Increase						
Decrease				297		

Eastern Province: Missionaries and Missionary Wives, 22; Native Ministers and Assistants, 50; Native Helpers, 361; Total 433.

XII

THE MISSION IN LABRADOR

1923 — 1924

From Periodical Accounts.

Last year it was reported that the mission-house at Nain, destroyed in the disastrous fire of August 2th, 1921, was ready for occupancy November 10th, 1922. Now the church, too, has been rebuilt and dedicated on the Fourth Sunday in Advent, December 23rd, 1923. "This service remains a bright spot in the past year, and we must not forget to be thankful for the blessings received then," writes Brother Paul Hettasch.

In June, 1923, Makkovik experienced a "gold rush" owing to "the rumored finding of gold to the south of the station." "The S.S. Watchful was early on the spot at Big Brook, with police and other officials, and one of the first things they did was to mark off a spot to build a prison in the form of an iron cage, enclosed in a substantial building. Whether it was of much service to the gold finders we have not heard," writes Brother S. J. Townley. "Several from this station went to stake out claims in the gold fields. Many others from elsewhere, even from the Pacific side of America (Alaska), appeared from time to time and sought diligently for the precious metal, but without success. Dissappointment and disgust were experienced and manifested by all. At this, regret need not be expressed from a missionary point of view. Several men in this district and from Hopedale were drawn away from their fishing, and finished the season poorer, sadder and, we hope, wiser men." . . . . . "Concerning results of work done at the station and away in the various bays, one cannot say much. Results we must leave to the Lord: but we can say that there is a desire to know more of the Lord Jesus, to come to Him, and to be kept in closer touch with Him."

The report from Hopedale contains several paragraphs of more than passing interest. The visit of Dr. A. S. Johnson, of Chicago, which is mentioned, was described in detail by Dr. Johnson himself in an article reprinted from The Rand McNally Globe in THE MORAVIAN of March 19th, 1924 and the pictures printed in connection therewith, and also in this volume, were reproduced from a cut loaned by "The Rand McNally Company."

"Each member of the community has his affairs to attend to and his living to squeeze out of a hard, sulky country. It

amuses one to read books of travel—books written by people who have spent a few hours in Labrador during the summer, and who think they have grasped the whole situation at a glance—and to learn from them of the wealth and possibilities of Labrador. Valuable furs abound and may easily be caught by just setting a trap or two here and there! It is so easy and simple. The sea is just swarming with seals and fish of various kinds, which only need to be taken out of the water and turned into cash. The writer would deem the country a perfect paradise if they were only avaricious enough to settle here; but they are so generous-hearted that they say: "Oh well, keep your good things to yourselves and enjoy them. We are content to toil and moil in the bondage of civilization, and would be sorry to deprive you of your livelihood." Ah yes, Labrador people know all about Labrador's wealth; but it is a wealth of hardships which have to be borne but cannot be pocketed. Labrador is no country for a tenderfoot.

"A few days after the arrival of the mail-steamer we were glad to greet our old friend and acquaintance Prof. D. MacMillan, Arctic explorer and scientist. He arrived in his motor yacht, the Bowdoin, and was on his way to North Greenland to wrest more secrets from the Arctic and carry on various scientific observations. He had very kindly brought along a Radio outfit, the gift of a friend in America, and this he installed for us while he was here. In the evening he also gave great delight to our people by inviting them on board to see his cinematographic pictures, the first moving pictures our Eskimos had ever seen.

"The Harmony arrived here on July 26th, and right glad all were to see the old ship again, and to welcome the officers and passengers. She is really the connecting link with the homeland, and her arrival is more anxiously awaitd every year than that of any other vessel, as she brings our much needed supplies for the ensuing year.

"During the summer we had various transitory visitors, one of whom, Dr. A. S. Johnson, of Chicago, spent some little time with us. His genial company we most thoroughly enjoyed. He later joined the Harmony on her second trip along the coast, as he wished to visit all our stations."

"Missionary work has been carried on as usual, and one has frequent evidence that the services are both helpful and appreciated. The Holy Spirit is working in the hearts of many, calling them to sanctification."

The report from the station at Hebron, by Bro. S. Waldmann, contains the following pathetic story of "Abia, the Cripple,"

a remarkable testimony to the power of the Gospel of Jesus Christ to bring light and cheerfulness where otherwise gloom and suffering would hold undisputed sway.

"Abia, David's son, who is almost twenty years old, is a pitiable cripple. He can neither stand nor walk, and has to remain in a recumbent position day and night and year by year. His feet are drawn backwards, and point upwards. His hands are bent inwards. Nobody knows how this has come to pass; but in all probability wet and cold weather are the cause of it. Fortunatey, he is able to read, and can manage to hold a book with his contracted hands. He is almost always engaged in reading the Word of God. His face beamed with delight when I spoke to him. He sang the hymns heartily with the rest of us. He is now living here at Hebron, and when once I asked him whether it was not very trying for him not to be out of doors in the fine weather, he replied cheerfully: I am resigned to my fate; my mind is at rest, and I know that wishing for things will not make me any happier."

OUR MISSION IN LABRADOR AS SEEN THROUGH THE EYES OF AN EXPLORER

The following paragraphs appeared in the account of the visit of Dr. Alfred S. Johnson, of the Compiling Department of the Rand McNally Company, Map and Atlas publishers, Chicago, to our Mission Stations on the Labrador coast, published in The Rand McNally Globe.

Dr. Johnson left Chicago July 17th, 1923, and sailed from New York on the Red Cross Line for St. Johns, Newfoundland. There he had to take chances of finding means of transport to Hudson Strait, for there are no passenger ships, and nowadays not even any fishing vessels, that ever run beyond Hebron, which is about two-thirds of the way "down north" along the Labrador coast. He was compelled to wait at St. Johns a week before he could connect with the "Sagona," a ship calling at points along the East Newfoundland coast and part of the Labrador.

The vessel was instructed to proceed North until she met the "Senef," a government boat making various points along the northern coast as far as Hebron. The two ships pulled into Hopedale Harbor together on the evening of August 14th. There "our explorers had to wait three weeks before being picked up by the Moravian Mission ship "Harmony," the only available vessel by which he could make the last leg of his northward journey to Hudson Strait. He speaks in highest terms of the delightful hospitality extended him by the missionaries

and their families, not only at Hopedale, but at all the five other Moravian stations along the coast—Makkovik, Nain, Okak, Hebron, and Killinek. The three weeks at Hopedale were spent in making observations among the Eskimos.

In regard to the life and characteristics of the primitive people, Dr. Johnson said: "The Eskimos of Labrador are evidently akin to those of Alaska and Greenland, for these far-separated tribes talk a kindred tongue and, it is said, can converse with one another. They have the slanting eyes, the flat nose-bridges, the straight, black hair and olive skin of the Mongolian type. Since the moment of their contact with the whites they have been a decadent race, doomed to ultimate extinction. A pure-blooded Eskimo is now rarely seen South of Hamilton Inlet. From a nomadic they have become a sedentary people, losing much of their old-time toughness of fibre and marvelous skill of adaptation to their surroundings. Tuberculosis and other imported diseases of our so-called white civilization have greatly reduced their numbers. Probably half of those left were wiped out by the "flu" epidemic in 1918, so that today 800 would likely be an exaggerated count for the entire coast. Whole settlements were carried off. At Okak, the bodies—or, rather, the bones—of about 10 flu victims, were gathered up, the remains of 101 being buried in a common grave; and at Hebron, 128 Eskimo bodies were buried at sea through a hole in the ice. I think it safe to say that if it were not for the shielding and uplifting work of the Moravian Missions, the Eskimos of Labrador would practically have been extinguished long ago.

"On account of the cold climate, organic decay is a rather slow process in the North, so that the question of personal cleanliness is one rather of sentiment than of health, and the Eskimos in general pay but little attention to sentiment, Thus their immediate home surroundings are often very filthy and can better be imagined than described. Many of their houses are little more than flimsy frame huts roughly sheathed with unpainted boards; and often, instead of glass, strips of translucent seal gut sewed together are tacked over the window openings. In very many cases, however, these people live in mud houses built around and over a slender frame-work of spruce or "juniper" (tamarack) timbers. The walls, about two feet thick sometimes resting on a lower course of boulders set in mud, are built of sods piled one above another up to the eaves. The rafters are first covered with boards or with "rinds" of bark over which the sod is then laid, so that the completed house, from a distance, looks like a dugout in the side of a hill.

"Seal meat and blubber, often kept until it is rancid, and eaten raw, are staple articles of diet, and add a peculiar signi-

ficance to the grin with which the Eskimo always shouts his word of greeting—'Aksunai!' (Be Strong!) A large percentage of the tissues of his body is built up from seal meat; seal oil is the fuel that keeps his internal-combustion engine chugging; and the skin of the seal is his outside reinforcement against the elements. Until you know him fairly well, he is literally a 'sealed book'.

"No one can compare with the Eskimo—in his own opinion. He belongs to the superior race, all others being 'barbarians.' In mechanical ingenuity these people show a remarkable aptitude—in the making of their own tools and utensils, the repair and refitting of broken engine parts, etc. Give an Eskimo a gun, and, if he misses his first shot, he will at once proceed to hammer the barrel straight with an axe or stone, or will stick the muzzle into a crack and bend the barrel until it is straight enough to suit him. And he will always file off the sights as totally unnecessary and misleading.

"In general, the Eskimo is honest, but lacking in thrift; gentle and affable, but easily arroused to suspicion, jealousy, and violent anger. The Eskimo women are very skillful in making seal boots and in other uses of the needle; and many of them reveal a liking for the trifles of ornamental display that is not wholly confined to the sisterhood of the uncivilized."

Regarding the general features of the country, Dr. Johnson said: "This Hudson Strait region, as you know, lies pretty far North, climatically. It is something like 100 miles above the northernmost tree limit. With the possible exception of a small outcropping of ancient rock in Western Australia, it is probably the oldest land on the earth. Its rocky ramparts, towering in the Four Peaks of the Torngaets, just below Killinek, to some 7,000 feet, were piled up long ages before the walls of Thebes were built or Nebuchadnezzar was wrapped in his swaddling clothes. In a sense, also, the entire Hudson Bay region might be called the 'mother land' of both Canada and the United States, for here were formed those colossal ice sheets which, in past geological ages, were the mightiest instruments in Nature's hands molding the face of this continent to its present contour and determining the future trend of its industrial and commercial, and thus its political development. And these same archaean rock battlements of this storm-beaten seaboard have been for countless ages, as they are today, the protecting 'shield' that has saved both our countries from complete obliteration.

"Lying off the beaten track of the world's development, the great march of human history has passed this region by. Through all the turmoil and upheaval in other lands, it continues to sleep the tranquil sleep of almost undisturbed isolation, as

it has done since the earth was young. And here, in the enforced silence—for at Killinek there is no telegraph, no radio, and only one mail a year—one loses touch with the throbbing of the world's pulse."

The "Harmony," which carried Dr. Johnson North from Hopedale to Killinek, and back again as far as Hebron—where, in order to save time in getting to Chicago, he transferred to the "Senef"—was the last boat of the year to enter and leave Hudson Strait. A wooden vessel of only 283 tons register, she is the smallest ship now regularly crossing the Atlantic, the voyage being once a year from her home port of London, Eng. She is the supply ship of the Moravian Missions along the Labrador coast, and is stanchly reinforced for ice navigation. She is very appropriately named the "Harmony," says Dr. Johnson, for "her Captain Jackson and entire crew, as well as the novelty of life aboard her, were to me a constant source of wonder and delight."

"The appearance of the "Harmony" recalls the "wooden walls" of the old seafaring days. She is a barque, three-masted, and is equipped with the old-fashioned square-rigged sails, the sailors climbing the rigging and running out along the yards to furl the sails in the roughest weather—one of the very few vessels of her type now seen on the high seas. She uses auxiliary steam power, but has no electric lights. Originally named the "Lorna Doone," she carries at her prow a figure-head representing the white-draped heroine of the well-known story of that name. Only one other ship is left today, it is claimed—one of the old vessels of the United States Navy—which carries this old-time reminder of vanished days.

"It is a remarkable but little-known fact that the Moravian Church, or Church of the Brethren, a Protestant Evangelical denomination, dating back to sixty years before the Reformation, and quite strong in England and Europe and in scattered parts of the United States, has been carrying on its brave and unselfish missionary work among the Eskimos of Labrador, without ostentation and without advertising, since before George Washington was born.

"Words utterly fail me," said Dr. Johnson,, "to express my profound admiration for the plucky spirit of these brave men and women of whom the world at large knows so little. The highest salary the missionary can earn is equivalent to only about $600 a year in American money. When his children, one by one, reach the age of seven, they must be taken from him and sent to the Church schools in Europe to be educated up to the age of fourteen; and the tragedy of final separation is not uncommon.

"There are many people today who scoff at the idea that anyone ever does anything except for 'what money there is in it.' To them the one thing desirable in life is to accumulate enough wealth to be able to tread the paths of ease; and the 'almighty dollar' is the only thing the one ultimate standard by which all worth is judged, but the one supreme justification for everything that can be 'put over.' But surely, on the other hand, if a man sought only material riches, he would hardly go to the hardships of life along that bleak and lonely coast; and if it can be said of any good people on earth today that they seek not the things that perish, but things above, it is certainly true of these plucky Moravian workers. Their eyes have caught the vision of that 'light that never was on land or sea'; and they have clothed themselves in the lowly habiliments of unselfish service, merely to tread in the Master's footsteps if so be that they may touch the hem of His garment."

"Port Burwell—or Killinek, to use the Eskimo name—lies about 100 miles southwest of Cape Chidley, at the meeting-point of two arms of water penetrating the island, which are separated by a bar at low tide. Situated on the Ungava Bay side of the northeastern tip of the continent, this port is the only port available for naval strategic command of the Strait and the entrance to Hudson Bay. It is located in the hinterland territory now in dispute between Canada and Newfoundland. The latter has unquestioned jurisdiction over the coastal strip reaching from Blanc Sablon in the Strait of Belle Isle, North to Cape Chidley, but claims also the entire watershed of the vast Labrador peninsula draining into the Atlantic. Thus, at Killinek, one is in the anomalous position of hardly knowing where he is. Canada maintains an officer of the Royal Canadian Mounted Police at this port, to act as Customs Collector, and goods brought there have to pay duty to the Canadian Government; but at the same time all letters sent out by the annual mail from Killinek must carry Newfoundland stamps.

"In the last days of September, the sun dropped behind the hills at 4 o'clock in the afternoon. The nights were frosty; but though there was an occasional flury of snow, it was only on the highest peaks in the distance that the white mantel had come to stay. The climate, however, is a hard one, and it must be admitted that there is always more or less coolness prevailing. But it was cooler in Chicago on October 30, Dr. Johnson said, just after his return, than it was at any time while he was in Killinek.

On the question of the navigability of Hudson Strait, Dr. Johnson had abundant opportunity to make investigations while at Killinek. He took hundreds of photographs, talked with the

missionaries and the Hudson Bay Company people, with experienced ship captains, sailors, and fishermen there, as well as along the coast, made excursions in small boats, used his head and hands and feet, and in short got the facts of the situation.

"To sail the entire length of the Labrador coast to Hudson Strait," Dr. Johnson says, "is to have a new world of increasing wonder unrolled before you. The stupendous cliffs rising in some cases abruptly from the water along the sea-front—around Cape Mugford, the Kiglapaits, the Bishop's Mitre, Mount Blow-me-down, and many other peaks—increase generally in altitude and have more ragged sky-lines toward the North, towering to heights that strike the dullest imagination with their impressive grandeur. They are barren rock, however, and the entire country becomes more and more a scene of indescribable desolation.

"This region on the outer rim of the continent is still dominater by the retreating rear-guard forces of the Ice Age; and its few hardy inhabitants have to wrest their precarious livelihood from an environment probably sterner, and where the going is probably harder, than in any other land on the face of the globe. Flowers, however, of gorgeous hue, bloom there, sometimes in great profusion, in scattered islets of verdure amidst the general desolation; and the still brighter blossoms of courage and cheerfulness, and the unfading flower of gentleness and love and sympathy and helpfulness so often seen there in human hearts and faces, show that these priceless treasures are not the monopoly of other lands."

SCENES ALONG THE COAST OF LABRADOR, BY DR. A. H. JOHNSON, INCLUDING OUR MISSIONS AND THE MISSION SHIP "HARMONY."

Left to right, upper row: Sunset in Ailik Harbor; Clara, a young Eskimo maiden in holiday costume, at the front door of her home in Hebron; view of Killinek (Port Burwell) looking northwest over Ungava Bay toward Hudson Strait, showing buildings of Moravian Mission (at high tide, the water rises almost 30 feet, to landing shown at top of rocks in left foreground); Cape Chidley, northeasternmost tip of North America (photo taken after sundown, in a snow flurry, September 22, 1923, looking west).

Middle row: The Bishop's Mitre, 3,000 feet high, near Cape Mugford, looking southwest; two of the younger generation at Hebron; portrait of Sergeant Wight, Royal Canadian Mounted Police, stationed at Port Burwell as Customs Collector for Canadian Government; Eskimo sod house under construction (note kayak or skin boat hanging from roof-ridge, out of reach of dogs); Killinek Harbor, looking southeast, showing "Harmony" at anchor.

Bottom row: Typical example of a "split" iceberg, column at right rising from same submerged base as main portion; Moravian Mission supply ship "Harmony" in Nain Harbor, a 3-masted, square-rigged sailing barque of 283 tons register, using auxiliary steam power, smallest ship now regularly crossing Atlantic (note white figure-head at bow); Clementina, old Eskimo woman, Hopedale, after resuming an interrupted smoke; Moravian Mission at Makkovik.

Views along the frozen shores of northern Labrador, from the trip of Dr. A. S. Johnson, of the Rand-McNally cartography Department.—Courtesy of The Rand-McNally Globe.

XIII

THE MISSION IN SURINAM

The economic condition of the country during the year under review must be characterized as bad. Articles of export, and especially the cocoa bean, brought a low price and could not find a sufficient market and the creole population seem unwilling to turn to other forms of cultivation and to the raising of cattle, which might pay better. This has continued to cause them to move into the city of Paramaribo in ever increasing numbers, with a consequent increase in the proportion of those who have no regular employment. Whilst the climate and the fruitfulness of the soil lessen the consequences of this and keep actual starvation at a distance, the situation presents little hope for the developement of a strong and healthy body of citizens with a future before them. The former plantations and the little cultivated patches of the colored people are either retrograding once more to forest wilderness or are being seized by the newer immigrant races, the British Indians and and the Javanese. It goes with the saying, that this condition of things has increasingly awakened the concern of the men who are responsible for the affairs of the colony. During the year under review, for example, our Brothr Siegfried Beck, the manager of the Mission firm, Kersten and Co., delivered a series of lectures before a wide public, in which he suggested ways and means of improving the economic situation of the land. Naturally the low state of business and agriculture had its effect on our Mission as such. In increasing numbers the members of the congregations in the districts and open country are pressing into Paramaribo, with a consequent increase of inability on the part of the former to meet the expenses of their organization. This financial stress was most seriously aggravated by the inability of the European Continental Province of our Church to send financial aid to this mission. Anxiety and care rest on our missionaries in Surinam as never before . Hence too a cry for help goes out to all our membership in all lands.

Under the Circumstances it is not surprising that the statistics of the "Old Mission," that among the descendants of the former slave population, show a decrease af 812. On the other hand those of the "New Mission," that among the Bush Negroes, British Indians and Javanese, have a net gain of 82.

Death was active among the ranks of our missionary workers. The first to be called home was Brother Samuel Prellwitz, one of the veteran missionaries. The next the ordained native

Brother, Samuel Schelts, after a service of 29 years, the latter years being distinguished by his most valuable leadership in the Bushland Mission along the Upper Surinam, with headquarters at Ganzee. In October the much younger missionary, Paul Zschaschler, died after a brief illness in Coronie; he had been permitted to serve in the field only eleven years, but they were years of devoted consecration. In quick succession Sister Sophie and Brother Julius Bergwijn died in the hospital in Paramamibo. They had served for eighteen years among their country people, latterly in the Bushland, and had made very depressing experience of the power of heathenism, especially in Koffiekamp. And finally the young assistant evangelist Cronie died suddenly, only twenty-nine years of age, whilst on his journey by boat to a station on the Saramacca, to which he had been appointed.

The corps of workers suffered shrinkage in other ways. After a service of thirty-five years Brother and Sister H. Scholze retired to Europe, and the missionaries Theo. Mueller, Franz Langerfeld, Otto Staude and Heinrich Pawel received appointments in their home Province. The Brethren W. Kersten and P. Legene were granted furlough, the latter to first of all canvass the American congregations. The ordained native missionary Samuel Hellstone was dismissed from the service. Overagainst this loss of eleven only five new workers entered the field. These were: Brother Gustavus Gill and wife, appointed to one of the city churches, Brother and Sister Walter Fliegel, destined for the work among the British Indians, Brother and Sister Harold Schuetz, called to the educational branch of the Mission, and Brother Arthur Peuker and wife, who will assist Brother Larisch in the Mission among the Javanese. Changes took place in the ranks of the Sisters at Bethesda, the Sisters Alwine Seliger, Christiana West and Philippine Stuhlfaut returning to Europe after periods of service in Surinam ranging from sixteen to twenty-five years. Their places were taken by Martha Martin, Ida Baerm and Olga Ressel.

On April 2, the superintendence of the Mission was taken over by Brother Walter Burkhardt from Brother Th. Mueller, who had undertaken it temporarily for four years. Advance marked the educational work. The opening of three new schools, the development of the former "Selecta," and the increase in number of teachers by 13 and of scholars by 354 are all good signs. Moreover the missionaries could look back with special satisfaction on the voluntary participation of a couple of teachers in the spiritual activity of the congregations. Six native workers entered on a course of instruction for evangelists, which was opened on November 12, and in connection with which

five missionaries imparted instruction. In other respects the Mission presented both lights and shadows. For example in the Wanika congregation in Paramaribo real life from above was shown by the association which cares for the sick both in body and in soul. On the other hand among the Bush Negroes of the Surinam and Saramacca Rivers a revival of heathen usages caused sorrow; Bergendal witnessed idolatrous Winti dances, and Groningen a murder in which superstition and witchcraft played a part.

XIV

THE MISSIONS IN AFRICA

South Africa. Western Province.

Economically the past was a prosperous year here. This made itself felt in connection with church-offerings and collections of all sorts. Throughout the entire year the congregations even collected money in aid of their former missionaries, now in retirement in Germany, and in all more than $1250 were sent to alleviate their needs. The membership shows a net gain of 150, fifty of these through the baptism of heathen. Mamre rejoiced in the opening of a new outpost, Conterberg, served regularly since March 4th.

In April, new recruits were received in the persons of Brother and Sister Gustavus Reichel, who had served in the Himalaya Mission before the War. On March 9th, Miss Hanna, for many years identified with the educational work of the Mission, died suddenly at Genadendaal, and on July 9th, at Maitland Sister Maria Rasmus, the wife of our native minister there. The first part of the year was rendered anxious by a law-suit concerning the title to the mission property at Genadendaal, similar to the one brought a number of years ago in connection with another piece of land, brought by dissatisfied elements. In spite of the fact that its outcome was favorable to the Mission and the legal costs were placed on the bringers of the suit, the Mission was under large expense in the defense of its rights. But it goes with the saying, that the divisions in certain congregations, which enemies of the work succeed in stirring up by playing on the prejudice and ignorance of some of the native members, do not make for spiritual advance. On the day after the decision of the court the school-house in Berea was burnt down, as was thought, an act of revenge on the part of some for the loss of their suit. But in spite of all this and in spite too of the propaganda made by various African sects, good things could be reported from many of the congregations. An increase in the number of those desiring confirmation, good attendance at the Holy Communion, active participation of the local church officers in the management of congregational affairs, etc. Especially encouraging was the good spirit characterizing the Normal School at Genadendaal, a co-educational institution.

South Africa. Eastern Province.

Here the first half of the year was prosperous in externals, the corn harvest being good and abundant. Church dues came

in well and collections for former missionaries now in Germany were also gathered. But since the Continental Province was unable to send any financial aid, this Province would have been in sore straits, had it not been for the appropriations made by and gifts sent from the Boards in London, England, Bethlehem, Pa., and Salem, N. C. Unfortunately there followed a severe drought, with a plague of locusts. Fields and gardens, and even the cattle suffered. And sickness broke out in Engotini and parts of Hlubiland.

Here too changes took place in the ranks of the missionary workers. On August 24th, the native minister Joseph Mtombeni died in Queenstown, and his widow followed him about a quarter of a year later. The former missionary assistant, Levi Ngqakayi, was ordained by Bishop Van Calker, and sent to Queenstown. In October, Brother and Sister Walter Bourquin returned from furlough in Europe to Tinana. After fourteen years of valued service in the Normal School at Mvenyane, Brother John Pope returned to England. In August, he was replaced by Brother Theodore Poiet.

There has been no lack of counter movements against our work in the past year, even though the influence of the Ethiopian Church appeared to be less dangerous. In Hlubiland, the Roman Catholic Church was decidedly aggressive. Near Bethesda Zionists pushed forward. Elsewhere, voices were raised against us as a "German Church." And it is apparent that the race question, among the Africans themselves, exerts an influence. The educational work in some respects is marking time; at least is not characterized by the expansion of former days. There is a surplus of school-masters in the country, a result of the crowding into the profession of too many aspirants formerly. That has caused a decrease of the scholars in the Seminary at Mvenyane to 70.

The financial needs of the Province compelled a cutting down of salaries paid to evangelists and similar assistants. In some cases, this was followed by resignation or a curtailing of activity. On the other hand, the eleven assistants associated with Brother Peter Mazwi resolved to push forward as actively as before, "to show to other churches, that we are not serving for the sake of money, but for the great Paymaster, Jesus, and for the salvation of our people." And the activity of the assistant, Elias Mzuku, in Xentu, about whom Brother Blohm reports, might put to shame many a recognized servant of God.

THE MISSION TO KAFFIRS IN SOUTH AFRICA—EAST

A letter from Bishop Ernst van Calker, the Superintendent of the Mission, under date of March 25, 1924, expresses his deep

appreciation for all that has been done for this work during the years of its financial distress, since the General Mission Funds invested in Europe have been practically wiped out by conditions there.

The cost of the Mission was over $16,000.00. Of this amount, less than $10,000.00 was raised in the field. This left a deficit of more than $6,000.00 to be met some-how-or other. Fortunately the Boards in London, Salem, N. C., and Bethlehem, Pa., were able to come to their relief. More than $4,500.00 was thus contributed, the greater part of which was made up of several appropriations from the Society for Propagating the Gospel, Bethlehem, Pa. The balance, more than $1,500.00 was arranged for, writes Bishop van Calker "within our own circles, i. e. without contracting debts with out-siders, banks or money-lenders." Just how this was done he does not say, but he adds, "We praise the Lord, Who has done far beyond our expectations, and we thank our Brethren of the Boards in Salem, London and Bethlehem, for the help given to us so liberally."

The cost of this Mission for the last two years has been about the same, so that they have about the same condition to look forward to for this year. What it may be possible for the Society for Propagating the Gospel to do from year to year will largely depend upon the contributions for Foreign Missions. The special needs in both Alaska and Nicaragua are so great that unless the offerings continue to increase, the demands made upon the income from invested funds may be so great that little, if anything, will be available for South Africa, and the prayer with which Bishop van Calker closes his letter will have to go unanswered.

"I pray that your Board may help us, as far as possible, also in this next year."

EAST EQUATORIAL AFRICA——UNYAMWESI

The administration of the Mission in East Equatorial Africa, Unyamwesi, is in charge of our British Mission Board, with its seat in London, England. The following reports of the work in this field, therefore, are taken from the Periodical Accounts.

The work in its various branches was carried on without interruption at and around all our stations, from Urambo in the north of the field to Kitunda in the south. The first and comprehensive repairs to the buildings at Sikonge, Ipole and Usoke were completed, save a few minor repairs at Usoke, which will be carried out in the early part of 1924. New floors are still required in some of the houses, the former ones having been severely damaged by fungus and white ants; and the corrugated iron roofs want a fresh coat of paint, as they are in danger of

being spoiled by rust. These repairs, however, were deferred until next year, because we did not have the necessary material.

Outstanding events of this period are the manning of Ipole and Usoke, the arrival of Dr. and Mrs. Keevill at Sikonge, baptisms at Ipole, at Kitunda, at Sikonge, and at Usoke, and the first confirmation in Unyamwezi.

On December 31st, 1922, there were 471 baptised Christians and 452 catechumens and "hearers" connected with the mission. From the statistics attached to this report we see that the total number of adherents is now 1,189, of whom 636 are baptised and 553 Catechumens and "hearers." There have thus in the course of the year been added 266 souls to our congregations and our hearers' and catechumens' classes. These are visible results. But we hope that also some of the many who came into contact with the mission during the year may have carried grains of the eternal seed away with them which will someday sprout, grow up, and bear fruit.

We are thankful for these visible results; and we are standing on scriptural ground when we say that we hope some of the seed sown may one day take root, spring up, and bear fruit. It would, however, be unwise on our part to rely on unseen results, just as it would be a mistake to count too much with the figures in our lists. Mere figures are insufficient, and may even be deceptive. They show quantity, but not necessarily also quality; and where the latter is missing the former is of little or no value. It was mentioned in the report for last year that our Christians show signs of the new life in Christ. There is in our congregations a growing feeling of mutual responsibility. They were this year for the first time after the war reminded of their duty respecting contributions towards the support of the work. In pre-war times each adult Church member paid one rupee Congregation Cash. Money being still very scarce, tithing was introduced. It was encouraging to observe how willingly this new arrangement was accepted. The tithe-grain was sold, the proceeds amounting to Shs.340.98. Collections at Sikonge and Tabora amounted to Shs.72.01, and sundry gifts to Shs.105.50. These items make a total of Shs. 518.49. Compared with what is required alone for the support of our native helpers, it is but a small amount. Yet it is a beginning, and we hope the contributions will increase from year to year. Most of the churches needed repairing, which in some cases meant a good deal of labour. It was rendered by the Christians in addition to the tithe. These are pleasing and encouraging symptoms. But there are also others, and sometimes very many, too. There are backsliders; there are transgressors of the seventh and other Commandments. Considering, however, the

conditions under which they have been brought up, and by which they are still surrounded, we can understand that they often stumble and fall, and that the signs of the new life which they, with some deplorable exceptions, mean to live, are to be found more in their struggles with the manifold temptations which are every day lying in wait for them in their pathway than in their culvitations of the higher virtues of Christianity

Many petitions respecting teachers were submitted to us in the course of the year Most of them came from chiefs and sub-chiefs. We could not comply with them, for want of money and teachers. We hope circumstances will be more favourable in 1924, and that we shall be able to satisfy at least a few of the petitioners.

The English Brother Arthur Keevil, after completing a full course in medicine, left England with his bride in the latter part of the year 1923, in order to begin medical missionary activity in Unyamwesi. His report of medical work at Sikonge for the quarter ending June 30, 1924, follows.

The medical work still remains of necessity in a very primitive state. Many factors conduce to this, among them may be mentioned the strangeness of modern medicine to these primitive people, the utter lack of trained assistance, and also the lack of many things needful for the equipment of even the most modest hospital. The two former can be overcome by years of patient work, so that those who will look for results with a capital R, or for wonderful statistics will be doomed to disappointment. The work of God is not measured by statistics. One feels how tremendous is the work, and is tempted to compare one's efforts to a man attempting to remove the Great Pyramid with a pen-knife. But the work is the Lord's; "not by might, nor by power, but by My Spirit, saith the Lord of hosts."

Out-patient work is, and for a long time must remain, the chief feature of the medical work. Many of these patients come long distances, for example from Urambo and Usoke, and remain with friends in or near Sikonge. The figures supplied will show that there has been an increase over the last quarter. All patients are encouraged to give what they can towards the cost of treatment, and here is also noted an increase, absolute and relative. The amount, to people at home, is, of course, rediculously small, and is chiefly composed of contributions in kind, mostly maize and chicken, and purchased by the missionary staff, at a rate usually in excess of market prices for the sake of the work! But in a country where a native Church helper and school-teacher receives only six shillings per month, it is hopeless to look for large monetary contributions—the people simply have not the means to do it. The very few Indian

merchants in the district who require medical aid can, and do, pay for it.

Of in-patients, there are three at present, though one is so hopelessly paralysed that he will probably not derive any physical benefit from his stay, except that at least he obtains food—on arrival he had not eaten for days, and had taken three days to travel what is ordinarily an hour's walk, having slept on the road two nights. His presence opens up another difficult problem, namely, what is to be done with such people—often, as alleged in this case, driven out of the village to fend for themselves. "Am I my brother's keeper?" Another in-patient comes from Mwivono, and his life was at first despaired of; up to the present no less than thirty-three abscesses, large and small, have been opened, and his condition is improving slightly. The other had his fore-arm so badly smashed with a gun-burst that amputation was necessary, and, as it had taken seven days to carry him here, his condition was bad. Miss Jensen kindly came over from Ipole to administer the anaesthetic, and my wife and I did the necessary amputation. The next morning we were surprised to find him walking outside the hospital, very proud of himself!

An eminent surgeon has said that the modern hospital should consist of huts which can be burned down and replaced every ten years. In one thing at least, then, we hope to be up-to-date, for we are contemplating building three small huts, costing perhaps twenty shillings each, to accomodate in-patients, and the inevitable relatives. This is necessary because natives are used to having fires in their huts all night, which we cannot allow in a large valuable thatched building, and, as they wear only a strip of cotton cloth, they complain of the cold at nights. We have procured three cheap blankets to overcome this difficulty up to the present, but the average native seems to prefer a fire to a blanket.

Visits to homes number twenty-three, and these make one wonder, not at the presence of disease, but at the possibility of their being any good health at all in the country. After the goats and hens have been turned out or stepped over, one usually finds the patient lying in a dark corner of a room totally innocent of windows. In one hut the door was so small that I positively could not get in!

The work is a Great Adventure, and, like all adventures, brings with it its happy surprises and its disappointments; but we have His promise that He is with us always, and what more could man need?

ARTHUR J. KEEVILL, M. B., CH. B.

Statistics of Medical Work, Sikonge, April 1st—June 30th, 1924, compared with January 1st—March 31st, 1924.

	2nd quarter	1st quarter
New out-patients	273	219
Total out-patient attendances	3,061	1,874
In-patients (a) European	1	
In-patients (b) African	3	1
Visits to homes	23	7
Total Receipts from non-European patients	$47.47	$16.64

ARTHUR J. KEEVILL, M. B., CH. B.

XV

THE WEST HIMALAYA MISSION

Annual Report of the Province for the Year Ending September 30th, 1923.

In presenting the Annual Report we wish first of all to express our gratitude to God for His help during the past year, and for the success, though small, which He has given us in our work. Taking the Field as a whole, we can report an increase in numbers, of six, due chiefly to Leh, and partly to Kalatse. In Poo, two members have had to be struck off the list, and in Chod one by removal. There is also an increase in communicant membership, by eight, all in Leh, where loose ends were picked up during the year in preparing the heathen partners of mixed marriages for baptism, in confirmation, and the baptism of two orphan boys. Under the heading of "adherents," we can also speak of an increase in numbers of five.

As to the spiritual life in our congregations, we think we may also acknowledge with gratitude that there has been an advance, if we except Poo, which is still so disappointing that the British Mission Board have reluctantly had to decide to withdraw from there next year (1924), and are hoping that a Canadian Missionary Society will take the work over from us. (This plan has had to be abandoned.) Kyelang seems to have had its troubles during the past year, but has surmounted them, leaving the work there stronger than before, we hope. Both our native ministers have done their work well, and we cannot help but feel that Joseph has learnt much through the experiences of last year. Kalaste was again regarded as an out-station of Leh, and was visited regularly by the missionaries and the ministers of this place.

On the whole, the little educational work done by our Mission has been successful, except the Boy's School in Leh, which still is a great problem, but one we hope to tackle seriously this year. The Girl's School in Leh has been a real success, although there is still room for improvement. In this educational work among girls we have great scope in Leh, as we have no opposition. Ische's work in Kalatse has been very satisfactory, and this school will also benefit by the presence of the Burroughses there. In Kyelang there is a State Day-school, and therefore schoolwork is unnecessary; but they have a small school in Chod. In Poo, the only bit of work that seems to be really cheering is that among the children in Day and Sunday schools. Besides the one in Poo, Leh and Kyelang had a Sunday

school, and no doubt the Burroughses will start one in Kalatse now.

Medical work has been carried on in Leh, and Bro. Peter has done what he can for the people in Poo. During the year Bro. Asboe spent a month in the C. M. S. Mission Hospital in Srinagar, learning to give anaesthetics and picking up any other medical and surgical knowledge he could. Bro. Burroughs, no doubt, will run a dispensary in Kalatse this next year.

Evangelistic work in and around Kalatse has been carried on quietly, but regularly, and we trust that much good has resulted, although we have no figures which tell of definite conversions. This is certainly a most splendid centre for evangelistic work, as all around it there are fairly large villages, and we are glad that the Burroughses are stationed there now to superintend it. A good deal of touring has also been done from Kyelang by Joseph. In Poo, travelling expenses being almost prohibitive, it has not been possible to do much from that centre. From Leh, one evangelistic tour was made into Nubra, which has not been visited for many years.

With Brother and Sister Kunick and Brother and Sister Burroughs back in the field again, it is now sufficiently staffed not only to maintain the present work, but to attack the surrounding heathenism. This we hope to do during the next year, and for this work we hope to be able to draw in more help from our native brethren.

A. REEVE HEBER

XVI.

THE LEPER HOME AT JERUSALEM "JESUS HELP"

Fifty-Second Report, for the Year 1923.

For another year Jesus' help has been freely given at the Home that bears His name to all who sought it, and we can record with grateful hearts that we lacked nothing, in spite of the partial draught that made it necessary to be careful with the water in the tanks. Before the rainy season began in November a tank, which leaked and had run dry, was repaired, spouts were renewed, roofs mended, and necessary pointing and painting done. Very few repairs had been done for ten years, and the need was great, but now the water supply should be ample, when the tanks are once filled.

Sister Elizabeth, who had served for 34 years, was compelled to lay down her office as matron. All friends of our home will join us in expressing grateful thanks to her for her long and faithful service.

It is impossible to issue this report without some reference to the founding of the British Empire Leprosy Association for the purpose of fighting and stamping out the disease. It owes its formation to the work of three men who had become closely acquainted with the treatment of lepers in India. The Rev. Frank Oldrieve was the Indian Secretary of the Mission to Lepers. Sir Leonard Rogers, experimenting with the preparation of the fruit of the Hydnocarpus long since known as chaulmoogra oil, which we also have used in more than one form, was able to carry the results hitherto attained so much farther that the new Association speaks definitely of "the cure of leprosy," and aims at stamping out the disease "in thirty or forty years." Lord Chelmsford, as Viceroy of India, having over 200,000 lepers under his rule, backed these two men in every way, and still does so.

None who work among lepers can be left untouched by this new movement. They will gain new hope and courage, and will have such moral support as they never had before. We also, the oldest Protestant workers in this field, shall feel its influence. We ask again for the prayers of God's people.

ARTHUR WARD,
Hon. Sec.

Extracts from Doctor's Report.

I beg to submit the following report regarding the work in our Leper Home during the year 1923:—

I.—Statistics.		Male	Female
Number of patients on Dec. 31st, 1922	30	17	13
Entered during 1923	5	3	2
Deaths during 1923	2	2	
Left	11	5	6
Total—December 31st, 1923	22	13	9
Classified according to religion—			
Mohammedans	17	[illegible]	8
Christians	4	4	
Jews	1		1
Classified according to disease—			
Nodular	7		
Nervous	10		
Mixed	5		
Non-lepers	2		

XVII

GENERAL DIRECTORY

of the Missions and Missionaries of the Moravian Church.

Notes. The Foreign Mission Work of the Moravian Church (begun on August 21, 1732) is a common enterprise of the entire Church. The control is in the hands of the Mission Board, which is a part of the general governing Board of the entire Unity, whose members are elected by the representatives of the various independent Provinces assembled in General Synod, or, between Synods, by the various Provinces of the Unity. The unity of the work finds expression in the fact that the governing Boards of the various Provinces are at the same time "Provincial Mission Boards" to further the support of the work in the entire field.

A. THE HOME BASE.

(Names in parentheses are the maiden names of wives.)

I. THE MISSION BOARD.

a. Address: Herrnhut, Saxony, Germany, except in the case of the Representatives of the American and British Provinces.

Rev. Samuel Baudert, D. D., (Doehner), President.
Rt. Rev. J. Taylor Hamilton, D. D. (Beck), 1444 Main St., Bethlehem, Pa.
Representative of the American Province.
Rt. Rev. Arthur Ward (Warwick), 32 Fetter Lane, London, E. C.
Representative of the British Province.
Rev. John Hettasch (Kern), Vice-President and
Director of Mission Finance.
Rev. Herman Steinberg (Liebig),
Representative of the European Continental Province.

b. Mission Secretaries.

Rev. Kurt Fichtner (Hickel), Recording Secretary and Registrar.
Rudolph Merian (Barth), Financial Secretary.
Woldemar Richard, Business Secretary.

c. Mission Advocates.

In *Germany:* Rev. Theodore Bechler (Wauer), Editor of German Mission Literature; Mission Inspector. Address, Herrnhut, Saxony, Germany.
Rev. Traugott Bachman (Künzel), Niesky, Silesia.

In *Austria* and *Czecho-Slovakia:* Rev. Edmund Dahl (Luecke).
Address, Herrnhut, Saxony, Germany.
Rev. Franz Cheleboun.
Address, Wildenschwerdt (Ousti and Orlici).

In *Switzerland:* Bernhard Menzel.
Address, 2 Rue Bernard Dussaud, Genéve, Switzerland.

In *Holland:* Rev. Herman Bielke (Reusch).
Address, Zusterplein 18, Zeist in Holland.

In *Denmark:* Rev. Friedrich Hoy (Holm).
Address: Christiansfeld, North Schleswig, Denmark.

In *England:* Rev. Charles Klesel (Plevy).
Address, 32 Fetter Lane, London, E. C. 4, England.

In *America:* Rev. Paul de Schweinitz, D. D. (Daniel).
Address, 67 West Church St., Bethlehem, Pa.

d. Finance Department.

F. Schuetz, Herrnhut, Saxony, Representative of the Continental Province. Rev. H. J. Wilson, London, England, Representative of the British Province. H. Feldman, M. D., Wilhelmsdorf, Wuertt; O. Uttendoerfer, A. Beck, H. Marx and J. Sieborger, all in Herrnhut, Saxony, Germany. The last three, with F. Schuetz, constitute the Executive Committee.

e. Agencies.

The finances of the Mission are controlled from the central treasury in Herrnhut under the following officials:

John Hettasch (Kern), Chairman; Rudolph Merian (Barth), Chief Clerk; Rudolph Bechler (Aastrup), Treasurer; John Ehrhardt (Braukmann), Bookkeeper; Friedrich Bosz (Lentz), Bookkeeper; Rudolph Arnstadt (Staude).

There are the following agencies:

Herrnhut cares for the furloughs and journeys of missionaries, for the packing and shipping of freight, etc.

Adolph Glitsch (Raatz), Manager, and
Henry Rapparlie (Meili).

London, 32 Fetter Lane, E. C., attends to exchange between Herrnhut and the Missions abroad. Rev. H. J. Wilson, Manager; Clement Spence (Swift) and Charles Harvey (Perrett), Bookkeepers.

North America, also attends to exchange between Herrnhut and the Mission Fields.

Paul de Schweinitz, Bethlehem, Pa.
E. H. Stockton, Winston-Salem, N. C.

Mission Book Agency in Herrnhut, founded in 1898, edits Mission literature and handles cognate material.

Theophil Raillard (Schuetz), Manager.

II. THE PROVINCIAL MISSION BOARDS.

1. In *Germany: The German Unity's Board.*
Headquarters: Herrnhut, Saxony.

Paul Jensen, D. D., President; Leonhard Bourquin, Otto Uttendoerfer, Karl Kuecherer, Samuel Baudert, D. D.

2. In *England: The British Provincial Elders' Conference.*
Headquarters, London.

Herbert R. Mumford, President; J. Norman Libbey, H. James Wilson, together with Bishop A. Ward and the Mission Secretary, C. J. Klesel.

3. In *America (Northern Province): The Provincial Elders' Conference.*
Headquarters, Bethlehem, Pa.

Charles L. Moench, D. D., President; Karl A. Mueller, D. D., Paul de Schweinitz, D. D., John S. Romig, D. D.

4. In *America (Southern Province): The Provincial Elders' Conference.*
Headquarters, Winston-Salem, N. C.

Edward Rondthaler, D. D., LL. D., President; J. Kenneth Pfohl, D. D., J. F. McCuiston, John W. Fries, Agnew H. Bahnson.

These four Provincial Boards, together with Mission Board, constitute the *General Directing Board of the Unity.*

In addition, in all Provinces of the Unity, the ministers of congregations

and evangelists are agents for the presentation of the Mission cause and the gathering of funds.

III. MISSIONARY SOCIETIES.

The most important are:

1. *The Society for the Furtherance of the Gospel among the Heathen,* The Trust Society for the Furtherance of the Gospel among the Heathen (S. F. G.), in London. Founded 1741, Incorporated 1921.

It consists of members of the Moravian Church and undertakes to further the mission work of the Church especially in British Colonies. It has made *Labrador* its particular charge. It owns a ship, "The Harmony," carries on trade with the Eskimos and has published *"Periodical Accounts"* since 1790.

The Board of Management of the Society is as follows: H. R. Mumford, Chairman; J. N. Libbey, Secretary; H. J. Wilson, Treasurer; C. J. Klesel, Secretary of General Committee.

Address: Rev. H. J. Wilson, Treasurer, 32 Fetter Lane, London, E. C. 4, England.

2. *The Society for Propagating the Gospel among the Heathen* (S. P. G.), in Bethlehem, Pa. Organized 1745, Reorganized 1787, Incorporated 1788.

All ministers of the Northern Province of the Church in America, are *ex-officio* members of this Society, while other members of the Church may be elected to active, and outside friends to honorary membership. The first care of this Society is for the Aborigines of America, and therefore it takes particular care of the Missions in Alaska, California and Nicaragua. Publishes an annual pamphlet *"Proceedings."*

For the list of the Board of Directors see page 2.

Address: Rev. Paul de Schweinitz, D. D., Treasurer, 67 West Church Street, Bethlehem, Pa.

3. *The Foreign Missionary Society of the Moravian Church, South.* Incorporated 1922. Organied 1923.

Headquarters, Winston-Salem, N. C.

All ministers of the Moravian Church, South, are *ex-officio* members of this Society. Any communicant member of the Moravian Church, South, may become an active member. Others, whether or not they be Moravians, may become contributing members. This Society is conducted purely and completely for the purpose of aiding and furthering the Foreign Missions of the Moravian Church.

The Board of Directors is as follows: Rt. Rev. Edw. Rondthaler, D. D., John W. Fries, Agnew H. Bahnson, Rev. James E. Hall, Rev. J. Kenneth Pfohl, D. D., President; Henry F. Shaffner, Herbert A. Pfohl, Vice-President; William F. Miller, Robert D. Shore, Rufus A. Spaugh, William E. Shore, together with Rev. Leon G. Luckenbach, Secretary; Rev. E. H. Stockton, Treasurer.

Address: Rev. Ernest H. Stockton, Treasurer, 501 South Main Street, Winston-Salem, N. C.

4. *The Mission-Society in Zeist, Holland.* Founded 1793.

Its members are members of the Moravian Church in Zeist. It takes particular interest in Surinam. Publishes *"Berichten uit de Heiden-Wereld."*

Address: Rev. Herman Bielke, Moravian Church, Zeist, Holland, Secretary. Emil Weiss, Assistant.

5. *The London Association in Aid of Moravian Missions.* Founded 1817.

It consists entirely of friends of Moravian Missions in England. The Missions are indebted to this Society for very generous support. A quarterly Report and an annual Report are published.

6. *The North Schleswig Missionary Association.* Founded 1843.

Headquarters, Christiansfeld, N. Schleswig.

Its members are members and friends of the Moravian Church in North Schleswig. It publishes "Evangelisk Missionstidende" in Danish, and sends its income to the General Mission Treasury.

Address: Rev. Fr. Hoy, Chirstiansfeld, North Schleswig, Denmark.

7. *The Mite Association.* Founded in 1877.

Operates chiefly in Germany under the name of the "Fuenfpfennigverein," but also in England. Chairman, Rev. H. O. Beck, Herrnhut, Saxony, Germany.

8. *The Unyamwesi League.* Founded 1914.

Rev. Th. Bechler, President, Herrnhut; E. Goerlitz, Treasurer, Herrnhut, Saxony, Germany.

9. *The Staten Island Moravian Missionary Society.* Organized 1906.

Its members are friends of Moravian Missions whether members of the Moravian Church or not, and its twofold object is "to diffuse information about Moravian Missions and to raise funds for their prosecution."

Rev. W. H. Fluck, President, Great Kills, N. Y., U. S. A.

10. *The Moravian Foreign Missionary Society in Ohio.*

Composed of members of the Moravian churches in Ohio. Holds an anniversary at various churches connected with the Society.

Rev. J. E. Weinland, President, Dover, O., U. S. A.

11. *The American Society in Aid of Moravian Missions.*

Adopted by Synod in 1920.

Aims to keep or secure the interest and support especially of former Moravians and scattered friends of the Misions. Membership in open to anyone.

Rev. H. E. Stocker, Ph. D., Executive Secretary, 331 West 83rd Street, New York.

IV. MISSION SCHOOLS AND COLLEGES.

1. *The Mission College in Niesky, Germany.* Founded 1869.

(Closed temporarily on account of the economic situation in Germany).

2. *The Mission College in Bristol, England.* Founded 1904.

Rev. Arthur Heath (Townsend), President.

3. *The Theological Seminaries in Germany (Herrnhut), England (Fairfield near Manchester), and America (Bethlehem, Pa.),* also prepare men for mission service.

V. EDUCATIONAL INSTITUTIONS FOR THE CHILDREN OF MISSIONARIES.

The children of German missionaries are educated chiefly in the two schools in Kleinwelka, near Bautzen, Saxony.

1. *The Boys' School* was founded in 1776. Its Principal is Rev. Peter Buck (Beck).

2. *The Girls' School* was founded in 1779. Its Principal is Rev. Edward Burkhardt (Erxleben). Mrs. Martha Schuetz (m. n. Boenhof) is Matron and Miss Hanna Knothe is Head Teacher.

The children of British and American missionaries are, many of them, educated in the Boarding Schools conducted by those Provinces.

B. MISSIONARIES.

(As of June, 1924, corrected, as far as possible, to November, 1924).

(Names in parentheses are the maiden names of wives. Dates after stations or fields denote the founding of the enterprise in each case; after missionaries' names, they give the date of their entry on mission service. An asterisk (*) before a name indicates a *native* worker. A dagger (†) indicates medical training, or medical or hospital or other nursing experience.)

I. *AMERICA.*

1. LABRADOR (1771).

Killinek 1904	Vacant.
Hebron 1830	Rev. Siegmund Waldmann (Besdo), 1891.
Nain 1771	†Rev. Paul Hettasch (Koch), 1897.
Hopedale 1782	Rev. Walter Perrett (Ridgway), Superintendent and Warden, 1892.
Makkovik 1896	Rev. Squire Townley (Ridgeway), 1890 Edna Perrett, 1921. Miriam Rowe, 1922.
	Business Department.
Killinek	J. J. Gaunt (Spencer), 1921.
Hebron	E. Mac Leavy (Trauter), 1921.
Hopedale	C. H. Pennington (Allen), 1923.
Nain	Frederick Grubb (Perry), 1919.

Address to the station, Labrador, via Newfoundland, April to September.

On furlough in Europe: Rev. Berthold Lenz (Jannasch), 1899; Irene Allsopp, 1919.

2. ALASKA (1885).

Bethel 1885	Rev. Arthur Butzin (Strohmeier). Superintendent of the Province, 1909.
	Rev. Frederick Schwalbe (Buxbaum), 1907.
	Rev. Charles Moore (Nowlin), 1923.
Quinhagak 1903	Rev. Adolf Stecker, 1884.
	Rev. Ferdinand Drebert (Stecker), 1912.
Quigillingok 1915	Ivan Petluska, in charge.

Fourteen native Assistants.

Address to the station, Kuskokwim District, Alaska.

On furlough in the U. S.: †Rev .John Hinz (Hensel), 1894.

3. CALIFORNIA (1890).

Banning (Potrero), 1890
†Rev. William Weinland (Yost). Superintendent, 1890.

Banning P. O., Riverside Co., California.

Martinez 1896	Rev. Eugene H. Oerter (Weber), 1923. P. O., Thermal, California.
Rincon 1902	Vacant.

4. WEST INDIES. WESTERN PROVINCE, JAMAICA (1754).

Provincial Elders' Conference—Rev. Jonathan Reinke, D. D., President; Rev. Frank Wilde, Treasurer; Rev. Samuel Ashton, Secretary.

Fairfield 1823 Bishop August Westphal (Romig), 1892.
Address: Spur Tree P. O., Manchester.
Eden 1816 *Rev. Sandford Morrison (McDonald), 1910.
Address: Balaclava P. O., St. Elizabeth.
Carmel 1827 and *Kilmarnock* 1830.
Rev. Frederick Weiss (Beck), 1897.
Address: New Market P. O., Westmoreland
Dober 1882 Served from Salem.
Bethlehem 1833 Rev. Samuel Ashton (Boyd), 1888. Superintendent of the Female Teachers' Training School.
Address: Malvern P. O., St. Elizabeth.
Fulneck 1830 *Rev. Stanley Swaby (Campbell), 1910.
Address: Middle Quarters P. O., St. Elizabeth.
Carisbrook 1885 *Rev. Wilfred Getfield (Ashmann), 1910.
Address: Maggotty, St. Elizabeth.
Nazareth 1838 *Rev. James Gale (Tomlinson), 1893.
Address: Maidstone, Manchester.
Beaufort 1834 *Rev. James Carnegie (Depass), 1893.
Address: Darliston, Westmoreland.
Irwinhill 1815 *Rev. Simeon Crawford (Quest), 1906.
Address: Montego Bay, St. James.
Salem (New Hope) 1838
*Rev. James Black (Parnell), 1905.
Adress: Bluefields, Westmoreland.
Lititz 1839 Served from Fairfield.
Bethany 1835 Rev. Samuel Allen (Walser), 1897.
Address: Mile Gully P. O., Manchester.
Mizpah 1866 Rev. John Kneale (Hicks), 1918.
Moravia 1885 *Rev. Wm. Morris (Cambridge), 1891.
Address: Christiana P. O., Clarendon.
Broadleaf 1885 *Rev. W. M. O'Mealey (?), 1919.
Address: Porus P. O., Manchester.
Patricktown 1874 Served from Broadleaf.
Bethabara 1840 Rev. Frank Wilde (Wolle), 1882.
Address: Newport P. O., Manchester.
Springfield 1848 Rev. William Driver (Pinnock), 1907.
Address: Springfield P. O., St. Elizabeth.
Kingston 1892 Rev. Jonathan Reinke, D. D. (Caffrey), 1881.
President of the Province.
Address: 22 North St., Kingston.

5. WEST INDIES, EASTERN PROVINCE (1732).

Provincial Elders' Conference.

Rt. Rev. J. E. Weiss, President. Rev. Paul Bartels, Secretary. Augustus Romig, Treasurer.

1. *St. Thomas* (1732) and *St. John's* (1754).
St. Thomas 1743 and *New Herrnhut* 1738
Rev. R. W. Taylor, 1924; J. Lewis, Lay Reader.
Nisky 1771 †Rev. Augustus B. Romig, 1884, Superintendent and Warden.
Emmaus (St. John's) 1782 with *Bethany* 1754.
*Rev. George Penn, 1912.
Address station and island, Virgin Islands, United States.

2. *St. Croix* (1740).
Friedensthal 1755 Rev. William Allen (Oehler), 1894.
Friedensburg 1771 Rev. Herman Asboe (Jeffreys), 1914.
Friedensfeld 1805 R. P. Jacobs, Lay Reader.
Address station and island, Virgin Islands, United States.

3. *St. Kitts* (1777).
Bethesda 1820 *†Rev. D. C. Barrow, 1917.
Basseterre 1777 *Rev. Mansfield Williams (Southwell), 1902.
Estridge 1845 with *Bethel* 1832
*Rev. Charles Julian (Crowe), 1892. Superintendent and Warden, with a Lay Reader for Bethel.

4. *Antigua* (1756).
St. John's 1761 Rt. Rev. John E. Weiss (Mellowes), 1896, also Superintendent of the Female Training College.
Potters 1881 Served from St. John's.
Greenbay 1848 and *Five Islands* 1834
*Rev. Emanuel George, 1919.
Gracehill 1782 and *Cana* 1883
*Rev. Charles Francis (Henry), 1903.
Gracebay 1797 Served from Cedarhall.
Cedarhall 1822 Rev. Paul Bartels (Grau), 1889, Warden.
Newfield 1817 Served from Lebanon.
Lebanon 1837 *Rev. Joseph Christopher (Thompson), 1893.
Gracefield 1840 and *Bethany* 1817
Served from *St. John's* (*Spring Gardens*).
Address, station and island, West Indies.
On Furlough in England, Rev. Arthur Hutton, 1905.

5. *Barbados* (1765).
Bridgetown 1836 and *Gracehill* 1857
†Rev. Harry Lloyd (Clough), 1907.
Sharon 1795, *Buxton* 1853, and *Montgomery* 1885
Rev. Clement Oehler (Cullen), 1885. Superintendent and Warden.
Mount Tabor 1826 and *Fulneck* 1905
*Rev. A. Cuthbert Pilgrim, 1912.
Clifton Hill 1841 *Rev. William Osborne, 1913.
Address, station and island, West Indies.

6. *Tobago* (1790; re-established 1827).
Montgomery 1827 and *Bon Accord*
†Rev. Cecil Trowell (Hepworth), 1919.
Moriah 1842 and *Salem*
*Rev. Charles A. Schouten (Marsh), 1909.
Bethesda 1878, *Black Rock* and *Spring Gardens* 1859
*Rev. J. D. Ross.
Address, station and island, West Indies.

7. *Trinidad* (1890).
Belmont 1904 *Rev. J. A. Kelso, 1921.
Rosehill 1892 and *Chaguanas* 1894
*Rev. Herman Schouten, 1905.
Manantial 1896 and *L'Anse Noire* 1907
.Vacant.
Address, station and island, West Indies.

8. *St. Domingo* (1907).
San Pedro de Macoris 1907
Rev. Colin Williams, 1922, Superintendent.

Consuelo 1914, *Porvenir* and *Soco,* Filials of San Pedro.
San Augustin *J. Richards, Lay Reader.

6. NICARAGUA, CENTRAL AMERICA (1849).

Provincial Elders' Conference.

Rev. Guido Grossmann, President; Rev. C. Conrad Shimer, Warden; Rev. Kenneth G. Hamilton.

Bluefields with Sunday-schools at *Old Bank, Cotton Tree* (*South Side*) and *San Pablo*
Rev. George A. Heidenreich (Reusswig), 1923.
Rev. C. Conrad Shimer, 1920, Warden.
*Hedley Wilson, Assistant.
Margaret Heidenreich, 1924, and Anna Lee Stafford (appointed 1924) for the High School.
Rama Key 1858 Clemente Bailey, Evangelist.
Cotton Tree Plantation 1920
Herbert Morais, Evangelist.
Hone Creek 1922 Henry Sinclair, Evangelist.
Pearl Lagoon 1855 †Rev. David Haglund (Lindquist), 1916.
Tasbapauni 1864 Peter Watson, Evangelist.
Karawala 1896, *Sharon* (Little Sandy Bay) 1833, and *La Cruz* 1922
Rev. Karl A. Bregenzer (Remke), 1922.
Rio Grande 1922 A. W. Bendless, Evangelist.
La Cruz 1922 Served from Krawal and Rio Grande.
Quamwatla 1884 and *Prinsapolka* 1914
*Rev. D. Newton Wilson (Bateman), 1903.
Ebenezer 1905 S. E. Ramsey, Evangelist.
Wasakin 1913 Joseph Jiminez, Evangelist.
Wounta Haulover 1860, *Wounta* and *Layasiksa*
*Rev. John A. Fisher, 1899.
Kukallaya 1871 W. Lockwood, Evangelist.
Yulu 1884 and *Karata* 1875, *Sissin* 1909 and *Kiha* 1916
*Rev. John Palmer (Hodgson), 1902.
Tuburus 1918 Theophilus Jotham, Evangelist.
Twappi 1886 and *Kiha* 1916
*Rev. John A. Fisher, 1899; H. W. Vaughan, Evangelist.
Sandy Bay 1806 Rev. Henry Schubert (van Calker), 1894.
Dakura 1893 and *Auastara*
Isaac Lewis, Assistant.
Cabo Gracias 1890, *Kruta* (Wahamlaya) 1914 and *Puerto Cabo* 1918
†Rev. Kenneth G. Hamilton (Peterson), 1914.
Wasla 1896 †Rev. O. Danneberger (Hieber), 1907.
Bilwaskarma 1913 D. Downs, Evangelist.
Anris 1923 N. Macdonald, Evangelist.
Sangsangta 1907 Vacant.
Asang 1919 A. Daram, Evangelist.
Wirapani 1921 Ignatius Maibit, Evangelist.
Musawas 1922 Demetrio Leandro, Evangelist.

On Furlough in the U. S.: †Rev. Guido H. Grossmann (Mohrmann), 1899; †Rev. George R. Heath (Mellowes), 1891; †Rev. F. E. Schramm (Bahr), 1899; †Rev. Rufus Bishop (Woosley), 1912.

7. DEMERARA (BRITISH GUIANA), SOUTH AMERICA (1878).

Queenstown (*Georgetown*) 1903
*Rev. John Dingwall (Denton), 1890. Superintendent and Warden of the Province.

Graham's Hall 1878
Vacant.
Beterverwachting, or *Tabernacle*
*Rev. Henry William Grant (Bayley), 1906.
Address, Station, Demerara, South America.

8. Surinam (Dutch Guiana), South America (1738).

A. *Provincial Elders' Conference.*

Rev. Walter Burkhardt, President; Friedrich Neub, ex-officio member; Paul Schmiedecke, Heinrich Barth, John Clausen, members; John Rueffer, Ludwig Schuetz, alternates.

Provincial Officials.

Rev. Walter Burkhardt (Puecker), Superintendent of the Province, 1922.
Friedrich Neub (Wehle), Warden, 1912.
Rev. Ludwig Schuetz (Jensen), Superintendent of Schools, 1893.
Rev. Harold Schuetze (Groenewegen), Teacher in the school in Wanica.

B. *Mission Stations.*

a. *The Old Mission.*

Paramaribo:

1. *Central-City Church* 1778
Rev. Henry Barth (Krueger), 1905. *J. C. Nelso, 1916, Assistant.
2. *North-City Church* 1906
Rev. Paul Schmiedecke (Rinderknecht), 1894. Rev. Gustav Gill (Kleiner), 1922.
3. *Combe* (Suburb) 1858
*W. Belfor, Assistant, 1921.
4. *South-City Church* 1906
Rev. Johannes Clausen (Baader), 1905.
*Rev. Johannes Dundas (Seymonson), 1909.
5. *Wanica* (Suburb) 1886
Rev. John Rueffer (Brauer), 1912.
*B. Jensen, Asistant, 1917.
6. *Rust en Vrede* (Suburb), 1882.
*Rev. Adrian Hiwat (Bower), 1913, Superintendent of Almshouse.
*P. W. Rust, Assistant, 1904.

City Mission in Paramaribo.

Superintendent, Rev. John Frey (Richard), 1921.
E. L. Van Ams, Evangelist.

In the Country or River Districts.

7. *Albina* (Marowijne) 1894
*F. Gessel, Assistant.
8. *Bergendal* (on the Surinam) 1870
Served from Domburg.
*Aaron, Teacher and Evangelist.
9. *Bersaba* (on the Railroad) 1858, and District
*Rev. Julius Labadie (Kensdel), 1909.
*J. Pang Atjok, Asistant.
*M. Waak, Evangelist.
10. *Carolina and Agila.* Served from Domburg. *A. J. Welles.
11. *Catharine Sophia* (Saramacca) 1894, and District.
Served from Groningen.

12. *Charlottenburg* (upper Cottica), 1835, and District
Rev. Hermann Fischer (Heinrich), 1915.
13. *Domburg* (on the Surinam), 1891, and District.
Rev. Frederick Petersen (Petersen), 1918.
14. *Groningen* (Saramacca), 1894, and District
Rev. Max Weigel (Brauhardt), 1907.
15. *Grot Chatillon* (on the Surinam), 1898, with Leper Home "Bethesda."
Rev. Emil Saul (Krebs), 1917.
Pauline Prellwitz, Head Deaconess, 1922.
Nellie de Borst, 1920.
Mathilde Demelt, Deaconess, 1921.
Martha Martin, 1923.
Olga Ressel, 1923.
16. *Hecht en Sterk* (Commewijne), 1895, and District.
Served from New Amsterdam.
*G. Burleson, Assistant Catechist.
17. *Helena-Christina* (on the Railroad), and District.
Served from South-City Church.
18. *New Amsterdam* (lower Surinam), 1899, and District.
Rev. Marc Voullaire (Croeger), 1920.
19. *New Nickerie,* 1886, and District.
Rev. Friedrich Kuhnt (Klitzke), 1902.
*J. Wielkens, Assistant, 1917.
20. *Potribo* (Commewijne), 1896, and District.
*Rev. Frederick Stella (von Frederici), 1912.
21. *Salem* (Coronie), 1840, and District.
Rev. Alvin Lehmann (Schmitt), 1906.
*J. van Bossé, Assistant.
22. *Sharon* (Beekhuizen, on the Railroad), 1843.
Rev. Samuel Schmidt (Fischer), 1914.
Hanna Kunz, Deaconess, 1910.
Annie Groh, Deaconess, 1922.
Ida Boerm, Deaconess, 1923.
23. *Vertrouwen* (Nickerie), and District.
Served from Nickerie.

On the way to Surinam: Rev. Gustav Gill (Kleiner), 1922.
Called to Surinam: Hermann Engel (1923) and his bride, Hildegard Geller.
On Furlough in Europe: Rev. William Kersten (Hasewinkel), 1896.

b. *The New Mission.*

Bushland-Mission:

1. *On the Marowijne,* under the superintendence of the Missionary at Albina, F. Gessel.
Langatabbetje (in the Paramacca tribe). Vacant.
2. *On the Cottica,* under the superintendence of the Missionary at Charlottenburg, H. Fischer.
Wanhatti (in the Auka tribe). Vacant.
3. *On the Surinam,* under the superintendence of the Missionary at Central-City Church, Paramaribo.
Ganzee (in the Saramacca tribe).
*C. Rufus, Assistant
Koffie Kamp (in the Auka tribe).
*H. Clare, Evangelist.
New Aurora, Botopasi (in the Saramacca tribe).
*F. Gander, Assistant.
*D. Gluisdom, Evangelist.

4. *On the Saramacca.*
Upper Half in the Matuari and Koerenti tribes.
Kwattahede Rev. Frederick Sprang (Pengel), 1909.
Kwakoegron Vacant.
New Jakobkondre.
*R. J. Gillard, Assistant Evangelist.
Pakapaka *A. J. Wachter, Evangelist.
Boschland Vacant.
Lower Half in the Matuari and Auka tribes, under the superintendence of the missionary from Groningen. Villages visited are: Maho, Zantigron, Damparra, Tottikamp, Gravensteen Kreek.
5. *On the Coppename,* in the Koffiemakka or Koerenti-Negro tribe.
Kaimanstoon. Vacant.

c. *Mission to East-Indians.*

1. *Paramaribo,* Gravenstraat.
Rev. Rudolph Karsten (Keppler), 1905.
*Ram Dahin, Evangelist.
Preaching places: Landsgrund (Poor House), Fort Zelandia (Prison). The Hospital is visited and many plantations, and Groot Chatillon.
Out-stations: *Domburg.* Vacant.
New Nickerie *T. Gangapersad, Evangelist.
Groningen *Philip Parabir, Evangelist.
2. *Alkmaar* Rev. Walter Fliegel (Zimmermann), 1922.
Ane Nissen, Deaconess in the Children's Home.
*B. Sriman, Evangelist in Kronenburg.
Many plantations are visited on the Commewijne and the Cottica Rivers.
On Furlough in Europe: Rev. Peter Legéne (Van Zanten), 1912.
3. *Javanese Mission.*
Leliendal Rev. Hans Larisch (Rüffer), 1920.
New Nickerie, Out-station.
Rev. Arthur Peuker (Israel), 1922, living in Paramaribo.
*Waggimin, Evangelist.
Preaching places: Groot Chatillon, Fort Zelandia, Fort Amsterdam. Many plantations are visited on the Commewijne, etc.
Called to this Mission: Arthur Peuker and his bride, Martha Israel.

d. *Business Department.*

Paramaribo: Siegfried Beck (Tietzen), *General Manager,* 1906. Wm. Ahnelt (Hoppe), 1921; Richard Ahrens (Newman), 1920; Theodore Ahrens (Fleischman), 1921; Willy Aszmann (Schmidt), 1908; Cornelius van Baalen (Louwerier), 1922; Friedrich Buck (Stodtmeister), 1923; Heinrich Demmerer, 1922; Conrad Erdmann (Gormser), 1922; Wilhelm Hasewinkel (Schlemm), 1906; Waldemar Jannasch (Oliviera), 1921; Willy Langner (Boehme), 1914; Rudolph Mees (Koehler), 1918; Herman Schlieszler (Thomson), 1920; George Scholze (Newmann); Gottlob Schwab (Hasting), 1907; Adolph Voland (Voland), 1897; Max Voland (Holland), 1904; Wilhelm Weiszelberg (Loth), 1922; Gustav Zembsch (Piersig), 1920.

Address letters to all missionaries in Surinam in care of C. Kersten & Co., Paramaribo, Surinam.

II. *AFRICA.*

9. SOUTH AFRICA WEST. (Begun 1736. Re-established 1792).

Provincial Elders' Conference.

Richard Marx, President; Herman Birnbaum, Carl Shreve.

Advisory Council.

Richard Marx, President; Samuel Will, Herman Birnbaum, Rudolph Schmid, Emil Weder.

Gnadenthal 1792 Rev. Rudolph Schmidt (Schmitt), 1901. Manager of Gnadenthal.
Rev. Walther Winckler (Knothe), 1907.
†Rev. Gerhard Hettasch (Marx), 1900. Superintendent of School for Assistants.

Berea 1865 Vacant.

Elim 1824 Rev. Herman Birnbaum (Ledoux, born Redslob), 1897.

Moravian Hill (Capetown) 1884.
Rev. Richard Marx (Keil), 1893. Superintendent and Warden of the Province.
*Rev. Ezekiel Pfeiffer (Conrad), 1901.

Maitland (Capetown)
*Rev. Richard Rasmus (Liedermann), 1914.

Mamre 1808 Rev. Emil Poiet (Ledoux), 1892.
Rev. Gustav Reichel (Bauer), 1908.

Pella 1871 *Rev. Daniel Joorst (Hendricks), 1917.

Goedverwacht 1889 and *Wittewater* 1859 .
Rev. Carl Schreve (Marx), 1892.
*Rev. Frederick Baalie (Mueller), 1903
*Rev. Michael Baalie, 1899. Assistant.

Clarkson 1839 Rev. Paul Mosel (Kuecherer), 1892.
Rev. Theodore Tietzen (Leng), 1921.

Moravian Hope (Port Elizabeth), 1898.
*Rev. Ernst Dietrich (Morkel), 1899.

Enon 1818 Rev. Friedrich Gericke (Langerfeld), 1896.

Businese Department.

Elim Samuel Will (Mueller), 1892, Superintendent.
Albert Geiger (Scholze), Merchant, 1920.

Gnadenthal Emil Weder (Wedemann), 1907, Merchant.

Mamre Johannes Rapparlie (Baudert), Merchant.

Address: *Clarkson,* via Assegaibush, Cape Province. *Elim,* Bredasdorp, Cape Province. *Enon, Coerney,* Port Elizabeth, Cape Province. *Goedverwacht,* Great Berg Siding, Cape Province. *Mamre,* via Belleville, Cape Province. *Moravian Hill,* Ashley Street, Capetown. *Moravian Hope,* Mount St., Port Elizabeth, Cape Province. *Seaview,* Care of Moravian Hope, Mount St., Port Elizabeth, Cape Province. *Wittewater,* Piquetberg, Cape Province.

10. SOUTH AFRICA EAST (1828. Independent of the Western Province, 1869).

Provincial Elders' Conference.

Ernst Van Calker, President. Ernst Marx, Walther Bourquin.

Shiloh.1828 Bishop Ernst van Calker (Werner), 1889, Superintendent and Warden of the Province.
Rev. Ernst Marx (Haller), 1893.
Rev. Adolph Hartmann (Heinrich), 1922.
Otto Sieboerger (de Villiers), 1913, Merchant.

Engotini 1859 and *New Hope.*
Rev. Philip Hickel (Haugk), 1898.
Goshen 1856 Rev. Johannes Haller (Schaerf), 1907.
Queenstown 1904 and *East London.* Vacant.
Baziya 1863 and *Xentu.*
†Rev. Wilhelm Blohm (Bürger), 1911.
*Levi Ngqakayi, Assistant.
Tabase 1873 Rev. Paul Moths (Ledoux), 1898.
Tinana 1875 Rev. Walther Bourquin (Wuestemann), 1907.
Nxotschane 1905 *Rev. William Mazwi (Makunga), 1895.
Zincuka 1881 Vacant. E. Marx called.
Bethesda 1877 Rev. Friedrich Mueller (Aastrup), 1902.
Magadla *David Monah (Kongo), 1921, Assistant.
Elukolweni 1875 *Rev. Peter Mazwi (Dywilie), 1895.
Mvenyane 1888 Rev. Ernst Asboe (Marx), 1890.
Rev. Rudolf Baur (Keil), 1899 Superintendent of the Training School for Teachers.
Eugene Baudert (Baur), 1902. Teacher in the Training School.
Theodore Poiet, 1922. Teacher in the Training School.
Conrad Schmitt (Hoffmann), 1904. Merchant in Ntlola.

Called as Teacher in the Training School in Mvenyane: Otto Sonnenburg, at present training in Cape Town.

On the way to the field: Rev. Wilhelm Hartmann, I (Zimmerman), 1902.

Address: *Baziya* via Umtata, Tembuland, Cape Province. *Bethesda,* Kenegha-Drift P. O., via Mt. Fletcher, Cape Province. *Elukolweni,* same as Bethesda. *Engotini,* Whittlesea P. O., via Queenstown, Cape Province. *Zincuka,* P. O. Far View, via Maclear, East Griqualand, Cape Province. *Goshen,* Cathcart P. O., Cape Province. *Mvenyane,* Cedarville P. O., near Matatiale, East Griqualand, Cape Province. *Ntlola,* near Cedarville, East Griqualand, Cape Province. *Shiloh,* same as Engotini. *Tabase,* same as Baziya. *Tinana,* same as Zincuka.

11. NYASSA: 1890). Under the care of the United Free Church of Scotland, Rev. D. R. Makenzie and Rev. M. H. Foulds, Missionaries.

12. UNYAMWESIS (1897). Tanganyika Territory.
Kilimani-Urambo 1898.
Served by Native Helpers.
Sikonge-Ngulu 1902.
Rev. Nis Gaarde (Andsager), 1908, Superintendent.
†Rev. Arthur Keevill (Klesel), Medical Missionary, 1923.
Native Helpers.
Ipole-Ugundu 1903Rev. Soeren Ibsen (Haahr), 1922.
Margrethe Jensen, 1922, Deaconess.
Native Helpers.
Usoke 1907 Samuel Nielson (Oster), 1912.
Johanne Larsen, 1922, Deaconess.
Native Helpers.
Kitunda-Kiwere. 1901.
Served by Native Helpers.
Tabora 1912 Served by Native Helpers.

Address: Sikonge, Ipole, or Usoke, P. O. Tabora, Tanganyika Territory, omitting the word Unyamwesi.

III. *ASIA.*

13. WEST HIMALAYA (NORTH INDIA) (1853).

Kyelang, Kangra District via Kullu 1856 and *Chat*
†Rev. Frederick E. Peter (Redslob), 1898, Warden.
*Rev. Joseph Gergan, 1920.

Leh, Ladak, via Kashmir, N. India 1885
†Rev. Hermann Kunick (Miles), 1904, Superintendent.
†Dr. A. Reeve Heber (Cole), Medical Missionary, 1913, Leh Hospital.
Rev. Walter Asboe, 1921.
*Rev. Dawazung, 1920.

Kalatse, near Leh, via Kashmir, N. India (in Kashmir), (1899).
†Rev. Henry F. Burroughs (Moore), 1913.

Address: Via Brindisi-Bombay. Moravian Mission, *Leh* and *Kalatse,* Ladak, via Kashmir, North India. *Kyelang,* Kangra District, via Kullu, North India.

On Furlough in Europe: Rev. Dr. Hermann Francke (Wiez), 1895.
†Rev. Henry Burroughs (Moore), 1913.
†Rev. Hermann Kunick (Miles), 1904, Superintendent.

14. THE LEPER HOME, JERUSALEM.

"Jesus' Help."

Matron: Sister O. Noergaard, assisted by four Nurses.
Chaplain: Rev. Farhud Kurban.
Physician: †Dr. Canaan.

During the year, 40 persons were called into the service (30 Brethren and 10 Sisters). For one reason or another, 21 persons left the service (11 Brethren and 10 Sisters). Six missionaries died: The Brethren Paul Zschaschler and J. Bergwijn in Surinam, and Joseph Mtombeni and Benjamin Mazwi in South Africa, East; and the Sisters Francis and Williams in the West Indies, Eastern Province.

There were 397 persons in Mission service—13 more than in the preceding year.

XVIII

The Membership Statistics of the Unitas Fratrum or International Moravian Church, January 1st, 1924

	No. of Congregations	Communicants	Total Membership
Continental Province	24	7,250	9,294
Czecho-Slovakian Province ...	6	3,350	5,617
British Province	43	3,489	4,116
American Province, North ..	98	17,465	24,675
American Province, South ...	28	6,258	8,664
Totals of the Home Church	199	37,812	52,366
Foreign Missions	323	35,217	108,340
Affiliated Societies on the Continent of Europe	57		70,000
Totals, January 1, 1924.....	579	73,029	230,706

NOTES

1. As the method of tabulating the statistics in our European Provinces is different from our own, it is difficult to secure absolutely accurate figures. In our European Provinces they do not classify the members under the rubrics of Communicants, Non-Communicants and Children, but under the rubrics of the old "Choir" system.

Hence the 7,250 communicants is an estimate.

2. In Czecho-Slovakia our congregations are grouped into six parishes, but there are what we would call 12 congregations, from which 25 additional preaching places are served. Four orphanages are maintained. The figures given above are estimates, as the final statistics for 1923 are not at hand.

3. The comparatively small number of communicants in our Foreign Mission is due to the extreme care exercised before admitting converts to the Holy Communion. In addition to the 37,812 communicants there are 20,173 baptized adults.

4. There are no statistics available for the affiliated societies ("Diaspora" congregations) on the continent of Europe. The number 70,000 is an old estimate, which has stood unchanged for years.

5. We maintain two Homes for Lepers:—"Jesus Help" just outside of Jerusalem in Palestine and "Bethesda" at Groot Chatillon in Dutch Guiana (Surinam). Five deaconesses are employed in each. At the last report there were 27 patients in the Jerusalem Home. In Bethesda about 60 patients are cared for.

XIX

SUMMARY OF CONTRIBUTIONS

Summary of the Contributions of the Northern Province of the Moravian Church in America for All Foreign Causes for the Year 1923

Foreign Missions in general		$15,245 51
Labrador		2 00
Alaska	$8,146 56	
Kuskokwim Orphanage School	588 16	
		8,734 72
California	1,817 50	
Potrero Infirmary	148 01	
		1,965 51
Jamaica		97 00
Eastern West India Provinces:		
San Domingo	$ 170 00	
Barbados	271 00	
Tobago	47 00	
		488 00
Nicaragua		21,616 63
Surinam	$ 680 30	
"Bethesda" Home for Lepers	856 67	
		1,536 97
South Africa—West		75 00
South Africa—East		2,067 75
Western Himalaya, Leh Hospital (Tibet)		90 00
"Jesus Help" Home for Lepers at Jerusalem		1,461 75
Deaconesses' Home, Niesky, O/L.		1,046 39
Missionary Literature		820 13
Missions in Czecho-Slovakia		4,189 93
To be funded with the S P. G.		770 00
Retired Missionaries and children of Missionaries in Germany		4,093 39
		$64,300 68
Deduct the S. P. G. Appropriations		14,820 13
Total contributions from the Province, 1923		$49,480 55
Total contributions from the Province, 1922		48,594 29
Increase during 1923		$ 886 26

There would have been a slight decrease of $160.13 if the contributions for the Home for Deaconesses at Niesky had not

been included. These were included in the summary of contributions for Foreign Missions on the ground, that all the nurses in our two Homes for Lepers came from this institution.

Average per communicant, 1919	$ 2 69
Average per communicant, 1920	3 01
Average per communicant, 1921	3 86
Average per communicant, 1922	2 88
Average per communicant, 1923	2 92

Summary of all contributions from the Northern Province only for all Causes passing through the Provincial Treasury during the various Fiscal Years closing in 1923, exclusive of all Income from Funds:

All Foreign Mission Causes as above	$49,480 55
Home Missions	7,339 00
Theological Seminary, various Current Accounts	10,080 39
Various Endowment Funds	27,035 00
College Memorial Science Building	2,039 00
Retired Ministers' Collection	4,444 30
Increase of the Sustentation Fund	275 00
Provincial Administration	15,748 40
Bethlehem Widows' House	176 00
German Relief	2,084 98
Near East Relief	1,989 86
American Bible Society	642 63
Total for the Northern Province for 1923	$121,335 11
Total for the Northern Province for 1922	96,502 21
Increase during 1923	$ 24,832 90

This apparently phenomenal increase is due solely to the paying over of the Charles E. W. Harvey bequest to the Moravian College and Theological Seminary:—$25,660.00.

These amounts, however, are by no manner of means complete. No contributions for the Larger Life Foundation or various forms of District work or for local building operations, or for gifts made to many home and foreign causes and sent direct, or for non-Moravian causes are included in the above, but only such contributions as are accounted for in the Provincial Treasurer's Office. But of these gifts the

Average per communicant for 1919 was	$ 4 39
Average per communicant for 1920	5 43
Average per communicant for 1921	7 16
Average per communicant for 1922	5 72
Average per communicant for 1923	7 15

The Mission Treasurer would regard it as a personal favor, if

readers of the Church paper would let him know by postal card, whether the detailed tabular statement of these gifts of the individual congregations is of sufficient value to justify the labor of working it out, or whether the condensed summary of the gifts would answer for all practical purposes.

Additional Notes on the Statistical Summary

1. Note particularly, that the contributions for the Alaska Mission are not for the calendar year 1923, but for the Fiscal Year July 15th, 1922, to August 31st, 1923.

2. The Ohio Missionary Society contributed $2,362.72 for various mission causes during the year, but by instruction of the Directors this amount is included in the totals of the six contributing congrgeations.

3. The amounts opposite the titles "Unclassified and "Non-Moravian" may not be accurate, because if the Treasurer does not know the contributors personally, he can not always tell, whether they are non-resident members of congregations, or whether they are non-Moravians.

4. There are 25 congregations contributing at the rate or more than $2.50 per communicant for Foreign Mission causes, as over against 27 in 1922. While this is a fairly high per capita as such things unfortunately go, yet there is nothing to glory about in an average of five cents a week for all purposes connected with building up the Kingdom of our Lord abroad. It does not show a very keen desire to bring to the crucified Saviour the "reward for His sufferings." And how about those congregations, in which the per capita is much smaller?

These averages are worked out, so that Pastors may use them to spur their people to greater efforts and in order to counteract the false averages so often ascribed to Moravians. It is hoped, that all these matters will be carefully studied, and that missionary leaders in our congregations will make practical use of these data.

5. The total cost of administering these $74,538.63 was only $260.00. This is possible because the major portion of the Treasurer's salary is borne by other corporations. But be that as it may, contributors to Moravian Missions may be assured, that their gifts are transmitted to the fields without any deductions for overhead expenses, and the silly statements about the cost of getting a dollar to the mission fields are absolutely false.

6. All these contributions were used for the fields named in the summary. The contributions specifically designated for Nicaragua were not sufficient to meet the cost of this mission,

and $11,226.90 had to be appropriated from the gifts for Foreign Missions in general.

7. The gifts for Foreign Mission causes from the Southern Province are not at all complete. The amount stated in the summary is only that which was transmitted through the Bethlehem office. Additional details may be found in The Wachovia Moravian.

8. The total of all gifts here given as $121,335.11, does not agree with the total published in the Church papers of the issue of January 9th, 1923, which was $105,429.83, because the former amount refers exclusively to the gifts from the Northern Province, while the latter includes gifts from other sources remitted to the Bethlehem office, and in addition the first named amount refers only to the totals of fiscal years,—not of the calendar year. It is practically impossible to get an entirely complete record of all gifts.

This summary is submitted for careful study by

Yours fraternally,
PAUL DE SCHWEINITZ
Secretary of Missions and Provincial Treasurer.

XX

SOCIETY FOR PROPAGATING THE GOSPEL (S. P. G.)

How it is Constituted and How It is Related to the American Moravian Church

A communication from the Directors to the Synod of the Western District, convened at Chaska, Minn., June 20-24, 1924, and to the Synod of the Eastern District, convened at Emaus, Pennsylvania --- October 7-9, 1924

The Presidents of the Executive Boards of the Western and Eastern Districts had suggested, that a communication from the Directors of the Society for Propagating the Gospel among the Heathen might be of value and we gladly responded as follows. Although this Society has been working under its present charter for more than 136 years it may well be, that there are those who do not understand how it is constituted, or who do not understand how it is related to the American Moravian Church.

All ordained brethren in the Northern Province of the Moravian Church in America are under the charter by virtue of their office, full, active, voting members of the Society. In addition any male communicant member of the Moravian Church anywhere in the world, over 21 years of age, can on recommendation of the Directors be elected a full voting member, if he pledges himself to pay at least one dollar anually and as much more as he is able and willing to pay, into the treasury of the Society. Non-Moravians may be elected as associate members on the same terms, but without vote. We will be exceedingly glad to welcome members from any and all of our congregations.

By the charter the members of the Provincial Elders' Conference are ex-officio Directors of the Society, and the President and Vice-President must be chosen from the members of the Provincial Elders' Conference. In addition six Directors are chosen from the active membership of the Society. These are elected annually, but are always eligible for re-election. At present the veteran lay Director is Bro. Eugene A. Rau, who is in his 30th year of continuous service. Next in length of service is Bro. Harvey W. Kessler, who is in his 13th year of servics. The other elected Directors have been serving from 2 to 4 years.

To these (at present ten) Directors is committed the administration of all the Foreign Missionary enterprises of the American Moravian Church. Prior to the World War, when the International Mission Board of the Moravian Church or Breth-

ren's Unity was able to function as the real administrative board of the mission work of the Moravian Church, this Society was largely an auxiliary society, although to all intents and purposes it did have original jurisdiction in all matters referring to the Alaska and later to the California Missions, but all our missionaries received their commissions from the International Board. But since 1914 this Society has become a regular "sending" Society and has complete and final jurisdiction in all missionary matters of the American Moravian Church. This position was made legal and constitutional by the Unity's Conferences of Zeist(1919) and Herrnhut (1922), and the Provincial Synods of both the Northern and Southern Provinces of 1920 endorsed the action of the Zeist Unity's Conference of 1919, and accepted the responsibilities involved therein and constituted "The Society of the United Brethren for Propagating the Gospel Among the Heathen" the Foreign Mission Society of the American Moravian Church, and its Board of Directors became thereby the Foreign Mission Board of the American Moravian Church with full administrative and "sending" powers.

This has enormously increased the work and responsibility of the Board, but it would be too wearisome to explain its numerous functions in detail. It would hardly have been possible for it to have met its new and increased responsibilities as well as it has, if it had not been for the invaluable assistance of Bishop J. Taylor Hamilton, D. D., the American member of the International Mission Board of the Moravian Church, who has been made a full advisory member of the Board since the Unity's Conference at 1919 at Zeist.

This Society is not, like the other Provincial Boards and Institutions, a creature of the Provincial Synod or responsible to it in the technical sense of the word. But as the Provincial Synod elects the Provincial Elders' Conference, and as the members of the Provincial Elders' Conference are ex-officio Directors and Officers of the Society, practically it does stand in very close connection with the Provincial Synod.

The larger part of the work of the Provincial Elders' Conference is now concerned with foreign missionary problems, and its work and responsibilities have been proportionately increased. These things should be borne in mind in electing the President of the District Executivet Board, because he becomes by his election as District President a member of the Provincial Elders' Conference and thus an ex-officio Director of the Society for Propagating the Gospel.

The Directors of this Society can fulfill the heavy duties and meet the serious responsibilities laid upon them only in so far

as the Church stands behind them and gives them adequate moral and financial support. This. our Foreign Mission Board, is the only Protestant Foreign Mission Board working in the regions assigned to us or tacitly left to us, by the other Evangelical Churches of our land and in fact of Christendom and hence upon us rests the responsibility of bringing the Gospel of our blessed Lord and Saviour Jesus Christ to these Eskimos and Indians of various tribes. If we do not, no one else will. Hence our Board appeals to you to furnish us with men and means to meet these obligations.

We must first of all meet the growing needs of the fields, for which we have been made especially responsible. We, therefore, must ask our Church members and friends to concentrate their giving in the first place on these fields. If after these requirements have been met, additional support can be given to other Moravian fields we will rejoice greatly, but to divert gifts from Alaska, California and Nicaragua to other fields, before these fields have been properly supported may have serious consequences.

Apparently our opportunities for spreading the Gospel in Alaska and Nicaragua are limited only by the number of men we send into the field, and this number is determined by the workers, which the congregations can furnish and by the means to support them.

As set forth in the annual Foreign Mission appeal your Board disbursed in 1923 for various fields and causes $72,590.00, of which $54,366.00 were voluntary contributions apart from the income from invested funds.

In connection with the Easter Foreign Mission Offering it was explained in the Official Announcements in the Church papers that at least $17,000.00 were required for our General Foreign Mission Treasury apart from all gifts for special causes, particular fields, own missionaries and the like. Thus far only a little over $10,000.00 have come in.

This is due in part to the diverting of gifts to other causes, and in part to the peculiarly difficult situations in certain of our congregations. Certain congregations in the Western Districts, which in days gone were able to contribute literally thousands of dollars, can no longer do so. Consequently those of us,, who are more fortunately situated should redouble our efforts to meet the exigencies of the situation.

It is a glorious thing to be a co-worker with Him, Who has redeemed us. But our redemption cost Him a very real price, and we cannot expect to share in His work without being willing likewise to make real sacrifices, which none the less compared with His great sacrifice are small.

We trust that this setting forth of the relations of our Board to the Province and the Districts and their Synods and the congregations and the members thereof will encourage you to work together with us more heartily than ever before.

Thanking you for your generous support in the past, we invoke the blessing of our Lord and Master upon your deliberations as a Synod and remain very fraternally your brethren of the

BOARD OF DIRECTORS OF THE SOCIETY
FOR PROPAGATING THE GOSPEL

XXI

LIVINGSTONE COLLEGE

London, England

Livingstone College, London, England, was founded in honor of the great missionary, Dr. David Livingstone, for practical training in simple medicine, surgery and tropical hygiene, of missionaries who expect to work in fields where qualified medical aid is not available. A number of our missionaries have profited greatly by being able to take advantage of the course of study pursued at Livingstone, among them are the Brethren Guido Grossman, Superintendent of the Nicaragua Mission, O. Danneberger and Kenneth Hamilton, also stationed in Nicaragua. The following account of "Commemoration Day," at Livingstone College, from September, 1924, issue of Moravian Missions, will be of special interest.

Commemoration Day at Livingstone College was held on Saturday, May 31st, 1924, when a large number were present.

The Chair was taken by Sir William J. Simpson, C. M. G., the well-known authority on Tropical Medicine and Hygiene.

A short statement was made by the Principal, showing that thirty-six students had entered the College during the present session. He spoke of the encouraging reports received from former students of the value of the training received at the College, and emphasised the need of an increase of students and subscriptions to carry on the work more usefully in the future.

A check, amounting to £52 17s. 9d., was handed to the Treasurer, Mr. R. L. Barclay, by the senior student, on behalf of the past and present students, to help meet the cash deficit, "as a token of gratitude, esteem, and good will to our Alma Mater."

The Treasurer said that the financial side of the work of Livingstone College for the last few years had been one of considerable anxiety. He referred to the fact that the College has to depend on the fees of the students and the subscriptions of a few friends for its upkeep. It is necessary to increase the number of students, and until that is an accomplished fact further subscriptions are called for. About £500 is needed to balance the cash account before September 30th.

The chairman said that he felt the course at Livingstone College is an excellent one, and one that will be most useful to the missionary in order to teach him how to care for his own health, and to get into the hearts of the people amongst whom

he works. Dr. Livingstone, in whose honour the College was founded, was not only a great missionary and explorer, who sacrificed his life for his work, but he was also a keen observer of nature. He was not the first to note the ravages of the tsetse fly on cattle and horses, but owing to his medical training he was able to bring this to the knowledge of the public, and gave an excellent description of the tsetse fly. Much has been added to our knowledge by many noted workers, and there is no reason why students of this College should not by careful observation add further to his knowledge.

Sir William spoke of malaria, dysentery, cholera, etc., being preventable diseases, and that the students of this College are taught the methods of their prevention, and in this way are most helpful to the sanitary authorities. He had seen medical missionaries at work in many parts of the world, but these men needed supplementing by lieutenants, and he knew no better course of training for such men than that given at Livingstone College.

Rev. G. H. Eastman, London Missionary Society, Gilbert Islands, gave a telling speech of how the training had been of value to himself, his family, other Europeans, and the people of the country amongst whom he worked, placed as he was often three or four months from qualified medical aid. He had been able to relieve suffering, to save life, and show the power of sympathy expressed in action. As an instance he told of a man who brought his wife to see him; she was desperately ill: he felt he must do what he could; but if he had not been at Livingstone College he probably have felt that he could do nothing. It was a case of life or death: desparate measures must be taken. He called in the husband and said—"Your wife is very sick: if we give her our sleeping medicine and she goes to sleep and never wakes up, will you say it is the white man's medicine that killed her? We are not really doctors." He looked at Mr. Eastman, and said, "Let this be your gift of love to her, that you give her a chance of life." That is just what Livingstone College enabled him to do, and the chance brought her through, and she recovered. Today she and her husband are members of our little church.

Rev. A. G. Mill, Baptist Missionary Society, Congo, told how the training received at Livingstone College enabled him to be more useful in God's work on the Mission Field. He spoke of the catholicity of Livingstone College: of the prejudices which were removed on account of the practical sympathy which a missionary there was able to show by healing the sick: of the necessity for some knowledge of how to deal with illness so that one may look after one's native helpers. He had testimonies from many as to how the work of Livingstone College had

enabled them to take charge of districts and to combat sleeping sickness. He said missionaries trained at Livingstone College would be of tremendous use in helping to deal with the great problems of prophylaxis and treatment of leprosy, etc., by using the knowledge received at Livingstone College.

STATISTICAL TABLES A

Statistics of Membership in the Mission Provinces, January 1, 1924

Mission Provinces	Baptized Membership of the Congregation														Classes in the Congregation				Others in Care of Missionaries				Personal Changes in the Congregation			
		Decrease by			Increase by																					
					Heathen Baptisms				Additions																	
	Satus at Close of Previous Year	Deaths	Withdrawals or Dismissals	Removals to Other Congregations	Adults	Children	Baptisms of Members' Children	Re-admission	From Other Congregations	Total Decrease	Toal Increase	Less	More	Status at Close of Year Under Review (1923)	Communicants	Baptized Adults (Non-communicants)	Under Church Discipline	Baptized Children	Candidates for Baptism	New People and Unbaptized Children	Total	Grand Total	Confirmed and Admitted to the Communion	Couples Married	Under Church Discipline (not "Excluded")	Restored to Church Privilege
1. Labrador	852	21	1	19	1		47	1	24	41	73		32	884	332	205	38	309	5	2	7	891	14	8	48	31
2. Alaska	2104	36		55	3		64		61	91	128		37	2141	1051	39	24	1027	2	18	20	2161	5	16	24	3
3. Southern California "Ramona Mission"	183									1				182	99	15		68				182				
4. Jamaica	13422	185	706	331			523	231	159	1222	913	309		13113	5923	631	194	6365				13113	346	99	94	60
5. West Indies (E. Province)	22583	509	391	421			841	249	276	1321	1366		45	22628	8329	2799	822	10678		1432	1432	24060	535	154	325	179
St. Domingo	1274	17	24	27			107	6	21	68	134		66	1340	169	185	2	984		251	251	1591	6	24	3	6
St. Thomas & St. Johns	2198	62	4	101			60	4	12	167	76	91		2107	938	327	65	777				2107	63	13	42	8
St Croix	1615	52	16	76			39	32	46	144	117	27		1588	772	208	64	544		330	330	1918	46	7	37	32
St. Kitts	2553	88	89	36			103	36	16	213	155	58		2495	894	349	83	1169		496	496	2991	95	17	34	33
Antigua	6657	116	52	106			240	69	90	274	399		125	6782	2600	793	180	3209		337	337	7119	139	13	93	56
Barbados	2992	56	80	44			87	55	68	180	210		30	3022	1227	394	129	1272				3022	85	31	31	6
Tobago	4288	107	115	17			182	42	18	239	242		3	4291	1372	423	273	2223		1	1	4292	90	31	66	38
Trinidad	1006	11	11	14			23	5	5	36	33	3		1003	357	120	26	500		17	17	1020	11	18	19	
6. Nicaragua (Moskito)	9474	164	216	96	147	143	581	171	67	476	1109		633	10107	3116	973	244	5774	31	413	444	10551	246	164	171	73
7. Demerara	2202	25		5	3	3	158	11	138	30	313		283	2485	625	405	287	1168		22	22	2507	55	93	18	9
8. Surinam	25699	634	1064	1694	47	29	789	285	1511	3392	2661	731		24968	6983	6263	955	10767	35	159	194	25162	437	97	106	58
Surinam (Old Mission)	22759	557	1063	1624	8	1	656	281	1485	3244	2431	813		21946	6650	4890	851	9555	5	87	92	22038	402	82	87	48
Do. (New Mission)	2940	77	1	70	39	28	133	4	26	148	230		82	3022	333	1373	104	1212	30	72	102	3124	35	15	19	10
9. South Africa (West)	14807	309	83	95	45	5	450	39	72	487	611		124	14931	4413	3670	239	6609	45	325	370	15301	158	103	115	108
10. Do. (East)	11470	149	128	78	106		321	18	128	355	573		218	11688	4272	1433	927	5056	290	1052	1342	13030	126	84	163	73
11. E. Central Africa (Nyasa)																										
12. Do. (Unyamwesi)																										
13. West Himalaya	143		2	3	4		6	1		5	11		6	149	73	8	5	63	5	3	8	157			2	
	102939	2032	2591	2797	356	180	3780	1006	2436	7419	7758	1040	1378	103276	35216	16441	3735	47884	413	3426	3839	107115	1922	818	1066	599
		7420			7758					+337		+338			103276											

STATISTICAL TABLES B

Missionaries and Helpers, June, 1924

Mission Provinces	Stations	Out-Stations	Preaching Places	European and American Missionaries: Ordained Brethren	Unordained Brethren	Missionaries' Wives	Unmarried	Sisters about to be married to Missionaries	Total	Native Missionaries: Ordained Native Brethren	Their Wives	Unordained Native Brethren	Total	Total of Missionaries	Native Helpers: Brethren who hold Meetings (Evangelists)	Native Helpers (Male)	Native Helpers (Female)	Total	Total of Missionaries and Helpers
1. Labrador	5		1	5	4	9	3		21					21		14	17	31	52
2. Alaska	3	32		6		5			11			12	12	23	11			11	34
3. Southern California "Ramona Mission"	3		3	2		2			4					4					4
4. Jamaica	18	15	10	8		8			16	9	8		17	33	54	168	92	314	347
5. West Indies (E. Province)	27	19	10	12		9			21	13	4	1	18	39	61	133	167	361	400
St. Domingo	2	2	3	1		1			2			1	1	3	3	3	8	14	17
St. Thomas & St. Johns	3	2		2		1			3	1			1	4	1	14	22	37	41
St Croix	3			3		3			6					6	3	11	18	32	38
St. Kitts	3	1	1							3	2		5	5	2	26	28	56	61
Antigua	6	6		2					2	4	2		6	8	14	31	32	77	85
Barbados	4	3	3	2		2			4	2			2	6	29	17	28	74	80
Tobago	3	4	1	2		2			4	1			1	5	8	23	21	52	57
Trinidad	3	1	2							2			2	2	1	8	10	19	21
6. Nicaragua (Moskito)	11	22	31	11		10			21	3	2	2	7	28	57	132	72	261	289
7. Demerara	3	2								2	1		3	3	20	31	28	79	82
8. Surinam	31	36	27	23	22	43	9	1	98	5	5	10	20	118	41	113	124	278	396
Surinam (Old Mission)	23	23	17	18	22	38	8	1	87	4	4	8	16	103	30	77	90	197	300
Do. (New Mission)	8	13	10	5		5	1		11	1	1	2	4	15	11	36	34	81	96
9. South Africa (West)	9	4	21	11	4	15			30	5	5	1	11	41	21	102	88	211	252
10. Do. (East)	13	45	150	12	5	15			32	4	3		7	39	100	46	101	247	286
11. E. Central Africa (Nyasa)																			
12. Do. (Unyamwesi)	6	14		2	2	4	2		10			22	22	32					32
13. West Himalaya	4	1		5	1	5			11	2	2	1	5	16	2	3	2	7	23
	133	190	253	97	38	125	14	1	275*	43	30	49	122	397	367	742	691	1800	2197

* Including 30 Theologians; 2 Physicians; 7 Brethren who have received medical training at Livingstone College, 1 at Tubingen, and 1 at Lewisburg; 26 Tradesmen; 1 Artisan; 1 Laborer; 9 Deaconesses, and 5 Mission Sisters.

STATISTICAL TABLES C

The Schools in the Mission Provinces, January 1, 1924

Mission Provinces	DAY SCHOOLS Scholars: At the Stations	At the Out-stations	Christian: Boys	Christian: Girls	Heathen: Boys	Heathen: Girls	Total	Teachers: Miss'y Teachers (M)	Native Teachers (M)	Miss'y Teachers (F)	Native Teachers (F)	Monitors	Total
1. Labrador	5		46	48	1	1	96	3		5	2		10
2. Alaska													
3. Southern California "Ramona Mission"													
4. Jamaica	31	26	4042	4267			8309		49		70	72	191
5. W. I. (E. Prov.)	16	13	2044	2242	1		4287		52		59	5	116
St. Domingo	2	2	75	105			180		4				4
St. Thomas & St. Johns.													
St. Croix													
St. Kitts		1	35	36			71				1		1
Antigua		2	88	41			79		1		1		2
Barbados	6	5	906	998			1904		20		23	5	48
Tobago	6	3	791	844			1635		24		22		46
Trinidad	2		199	218	1		418		3		12		15
6. Nicaragua	10	12	656	492	46	18	1212	5	15	1	7	12	40
7. Demerara	3		207	181	97	35	520		9		9	3	21
8. Surinam	23	11	1857	1506	325	105	3793	1	79		34	6	120
Surinam (Old)	20	4	1667	1344	264	92	3367	1	68		34	4	107
Do. (New)	3	7	190	162	61	13	426		11			2	13
9. S. Africa (W.)	13	12	1256	1319	16	19	2610		40		19	2	61
10. Do. (E.)	13	43	1167	1583	899	743	4392		76		50	1	127
11. E. C. A. (Nyasa)													
12. Do. (Unyamwesi)													
13. West Himalaya	3	2	16	9	50	34	109		3	3			6
	117	119	11291	11647	1435	955	25328	9	323	9	250	101	692
			25328						692				

Mission Provinces	SUNDAY SCHOOLS. At the Stations	At the Out-stations	Scholars: Boys	Girls	Older People	Total	Miss'y Teachers (M)	Native Teachers (M)	Miss'y Teachers (F)	Native Teachers (F)	Total	TRAINING SCHOOLS Number	Miss'y Teachers (M)	Native Teachers (M)	Miss'y Teachers (F)	Native Teachers (F)	Pupils (Male)	Pupils (Female)
1. Labrador																		
2. Alaska	3		77	62	125	264	6	1	3		10							
3. Southern California "Ramona Mission"																		
4. Jamaica	32		2117	2675	1186	5978		167		176	343	1		1		2		12
5. W. I. (E. Prov.)	34	29	2233	3369	3624	9226	7	196	6	329	538	1	1			3		13
St. Domingo	2	2	124	183	87	394	1	9	1	17	28							
St. Thomas & St. Johns.	3	6	296	386	459	1123		23	1	51	75							
St. Croix	3		145	233	399	767	3	11	2	30	46							
St. Kitts	4	5	330	578	994	1902		33		68	101							
Antigua	6	6	644	982	525	2151	2	40		78	120	1	1			3		13
Barbados	7	4	333	548	351	1232		32		46	78							
Tobago	6	3	288	332	757	1377	1	38	2	26	67							
Trinidad	3	3	73	155	52	280		10		13	23							
6. Nicaragua	13	27	1366	1669	1808	4843	10	67	6	52	135							
7. Demerara	3	3	169	204	131	504		13		13	26							
8. Surinam	10	13	993	1120	22	2135	10	55	5	20	90							
Surinam (Old)	10	12	991	1116		2107	10	54	5	20	89							
Do. (New)		1	2	4	22	28		1			1							
9. S. Africa (W.)	8	5	332	448	8	788	2	11		5	18	1		1			22	8
10. Do. (E.)	8	6	191	445	72	708	4	14	1	15	34	1	3				70	
11. E. C. A. (Nyasa)																		
12. Do. (Unyamwesi)																		
13. West Himalaya	3		131	66	1	198		4	2	3	9							
	114	83	7609	10058	6977	24644	39	528	23	613	1203	4	4	1	1	5	92	46
			24644					1203										

XXIII

ALPHABETICAL LIST OF THE NAMES OF MISSIONARIES AND OTHERS WHICH APPEAR IN THE "GENERAL DIRECTORY OF MISSIONS AND MISSIONARIES OF THE MORAVIAN CHURCH"

Memoranda about addressing letters to Missionaries are given at the end of each section. For particulars about rates of postage, etc., inquire at sending office.

A

Aaron, Surinam 129
Ahnelt, W., Surinam, B. D. 131
Ahrens, R., Surinam, B. D. 131
Ahrens, T., Surinam, B. D. 131
Allen, S., Jamaica 126
Allen, W., St. Croix 127
Allsop I., Labrador 125
Arnstadt, R., Agencies 122
Asboe, E., Africa, S. E. 133
Asboe, H., St. Croix 127
Asboe, W., W. Himalaya 134
Ashton, S., Jamaica 126, 126
Aszmann, W., Surinam, B. D. 131
Atjok, J. P., Surinam 129

B

Baalen, C. van, Surinam, B. D.... 131
Baalie, F., Africa, S. W. 132
Baalie, M., Africa, S. W. 132
Bachman, T., Mission Adv. 121
Bahnson, A. H., Prov. M. B...122, 123
Bailey, C., Nicaragua 128
Barrow, D. C., St. Kitts 127
Bartels, P., Antigua 126, 127
Barth, H., Surinam 129, 129
Baudert, E., Africa, S. E. 133
Baudert, S., Mission Bd. 121
Baur, R., Africa, S. E. 133
Bechler, T., Mission Adv. .121, 122, 124
Beck, A., Finance Dept. 122
Beck, H. O., Missionary Soc. 124
Beck, S., Surinam, B. D. 131
Belfor, W., Surinam 129
Bendless, A. W., Nicaragua 128
Bergwijn, J., Died 134
Bielke, H., Mission Adv. 121, 123
Birnbaum, H., Africa, S. W. ... 132, 132, 132
Bishop, E. J., S. P. G. Auditor.. 2
Bishop, R., Nicaragua 128
Black, J., Jamaica 126
Blohm, W., Africa, S. E. 133
Boerm, I., Surinam 130
Borst, N. de, Surinam 130
Bosse, J. van, Surinam 130
Bosz, F., Agencies 122
Bourquin, L., Provincial M. B.... 122
Bourquin, W. Africa, S. E. 133
Bregenzer, K. A., Nicaragua 128
Buck, F., Surinam, B. D. 131
Buck, P., Schools 124
Burkhardt, E., Schools 125
Burkhardt, W., Surinam 129, 129
Burleson, G., Surinam 136
Burroughs, H., W. Himalaya..134, 134
Butzin, A., Alaska 125

C

Canaan, Dr., Jerusalem 134
Carnegie, J., Jamaica 126
Cheleboun, F., Mission Adv. 121
Christopher, J., Antigua 127
Clare, H., Surinam 130
Clausen, J., Surinam 129, 129
Crawford, S., Jamaica 126

D

Dahl, E., Mission Adv. 121
Dahin, R., Surinam 131
Danneberger, O., Nicaragua 128
Daram, A., Nicaragua 128
Dawazung, W. Himalaya 134
Demelt, M., Surinam 130
Demmerer, H., Surinam, B. D.... 131
Dietrich, E., Africa, S. W. 132
Dingwall, J., Demerara 128
Downs, D., Nicaragua 128
Drebert, F., Alaska 125
Driver, W., Jamaica 126
Dundas, J., Surinam 129

E

Engel, H., Surinam 130
Ehrhardt, J., Agencies 122
Erdmann, C., Surinam, B. D. 131

F

Feldman, H., Finance Dept. 122
Fichtner, K., Mission Sec. 121
Fischer, H., Surinam 130, 130
Fisher, J. A., Nicaragua 128, 128
Fliegel, W., Surinam 131
Fluck, W. H., Missionary Soc. .. 124
Foulds, M. H., Nyassa 133
Francis, C., Antigua 127
Francis, Sr., Died 134
Francke, H., W. Himalaya 134
Frey, J., Surinam 129
Fries, J. W., Prov. M. B. 122, 123

G

Gaarde, N., Unyamwesi 133
Gale, J., Jamaica 126
Gander, F., Surinam 130
Gangapersad, T., Surinam 131
Gaunt, J. J., Labrador 125
Geiger, A., Africa, S. W. 132
Geller, H., Surinam 130
George, E., Antigua 127
Gergan, J., W. Himalaya 134
Gericke, F., Africa, S. W. 132
Gessel, F., Surinam 129, 130
Getfield, W., Jamaica 126

Gill, G., Surinam 129, 130
Gillard, R. J., Surinam 131
Glitsch, A., Agencies 122
Gluisdom, D., Surinam 130
Goerlitz, E., Missionary Soc. 124
Grant, H. W., Demerara 129
Groh, A., Surinam 130
Grossmann, G., Nicaragua 128, 128
Grubb, F., Labrador 125

H

Haglund, D., Nicaragua 128
Hall, J. E., Missionary Soc. 123
Haller, J., Africa, S. E. 133
Hamilton, J. T., Mission Bd. 121
Hamilton, K. G., Nicaragua ...128, 128
Hartmann, A., Africa, S. E. 132
Hartmann, F. B., S. P. G. Dir... 2
Hartmann, W., Africa, S. E. 133
Harvey, C., Agencies 122
Hasewinkel, W., Surinam, B. D. .. 131
Heath, A., Schools 124
Heath G. R., Nicaragua 128
Heber, A. R., W. Himalaya 134
Heidenreich, G. A., Nicaragua ... 128
Heidenreich, M., Nicaragua 128
Hettasch, G., Africa, S. W. 132
Hettasch, J., Mission Bd. ...121, 122
Hettasch, P., Labrador 125
Hickel, P., Africa, S. E. 133
Hinz, J., Alaska 125
Hiwat, A., Surinam 129
Hoy, F., Mission Adv. 121, 124
Hutton, A., Antigua 127

I

Ibsen, S., Unyamwesi 133

J

Jacobs, R. P., St. Croix 127
Janasch, W., Surinam, B. D. 131
Jensen, B., Surinam 129
Jensen, M., Unyamwesi 133
Jensen, P., Provincial M. B. 122
Jiminez, J., Nicaragua 128
Joorst, D., Africa, S. W. 132
Jotham, T., Nicaragua 128
Julian, C., St. Kitts 127

K

Karsten, R., Surinam 131
Keevil, A., Unyamwesi 133
Kelso, J. A., Trinidad 127
Kersten, C. & Co., Surinam 131
Kersten, W., Surinam 130
Kessler, H. W., S. P. G. Dir. ... 2
Klesel, C., Mission Adv. .....
121, 122, 123, 123
Kneal, J., Jamaica 126
Knothe, H., Schools 125
Kreider, C. D., S. P. G. Secretary.. 2
Kuecherer, K., Provincial M. B. .. 122
Kuhnt, F., Surinam 130
Kunick, H., W. Himalaya 134, 134
Kurban, F., Jerusalem 134
Kunz, H., Surinam 130

L

Labadie, J., Surinam 129
Langner, W., Surinam, B. D. 131
Larisch, H., Surinam 131
Larsen, J., Unyamwesi 133
Laubach, J. F., S. P. G. Director.. 2
Leandro, D., Nicaragua 128
Legene, P., Surinam 131
Lehman, A., Surinam 130
Leibfried, J. E., S. P. G. Dir. ... 2
Lenz, B., Labrador 125
Lewis, I., Nicaragua 128
Lewis, J., St. Thomas 126
Libbey, J. N., Prov. M. B. ...122, 123
Lloyd, H., Barbados 127
Lockwood, W., Nicaragua 128
Luckenbach, L. G., Missionary Soc. 123

M

Macdonald, N., Nicaragua 128
MacLeavy, E., Labrador 125
Maibit, I., Nicaragua 128
Makenzie, D. R., Nyassa 133
Martin, F. H., S. P. G. Director.. 2
Martin, M., Surinam 130
Marx, E., Africa, S. E. .....
132, 132, 133
Marx, H., Finance Dept. 122
Marx, R., Africa, S. W., ...
132, 132, 132
Mazwi, B., Died 134
Mazwi, P., Africa, S. E. 133
Mazwi, W., Africa, S. E. 133
McCuiston, I. F., Prov. M. B. ... 122
Mees, R., Surinam, B. B. 131
Menzel, B., Mission Adv. 121
Merian, R., Mission Sec. ... 121, 122
Miller, W. F. Missionary Soc.... 123
Moench, C. L., S. P. G. Director,
2; Prov. M. B. 122
Monah, D., Africa, S. E. 133
Moore, C., Alaska 125
Morais, H., Nicaragua 128
Morris, W., Jamaica 126
Morrison, S., Jamaica 126
Mosel, P., Africa, S. E. 132
Moths, P., Africa, S. E. 133
Mtombeni, J., Died 134
Mueller, F., Africa, S. E. 133
Mueller, K. A., S. P. G. Director,
2; Prov. M. B. 122
Mumford, H. R., Provincial M. B..
122, 123

N

Neub, F., Surinam 129, 129
Ngqakayi, L., Africa, S. E. 133
Nielson, S., Unyamwesi 133
Nissen, A., Surinam 131
Noergaard, O., Jerusalem 134

O

Oerter, C., Barbados 127
Oerter, E., California 125
O'Mealey, W. M., Jamaica 126
Osborne, W., Barbados 127

P

Palmer, J., Nicaragua 128
Parabir, P., Surinam 131
Penn, G., St. Thomas 126
Pennington, C. H., Labrador 125
Perrett, E., Labrodar 125
Perrett, W., Labrador 125
Peter, F. E., W. Himalaya 134
Petersen, F., Surinam 130
Petluska, I., Alaska 125
Peuker, A., Surinam 131
Pfeiffer, E., Africa, S. W. 132
Pfohl, H. A., Missionary Soc. ... 123
Pfohl, J. K., Prov. M. B. 122, 123

Pilgrim, C., Barbados 127
Poiet, E., Africa, S. W. 132
Poiet, T., Africa, S. E. 133
Prelwitz, P., Surinam 131

R

Raillard, T., Agencies 122
Ramsey, S. E., Nicaragua 128
Rapparlie, H., Agencies 122
Rapparlie, J., Africa, S. W. 132
Rasmus, R., Africa, S. W. 132
Rau, E. A., S. P. G. Director.... 2
Reichel, G., Africa, S. W 132
Reinke, J., Jamaica 126, 126
Ressel, O., Surinam 130
Richard, W., Mission Sec. 121
Richards, J., Sto. Domingo 128
Romig, A. B., St. Thomas 126, 126
Romig, J. S., S. P. G. Director, 2; Prov. Miss. Board 122
Rondthaler, E., Prov. M. B....122, 123
Ross, J. D., Tobago 127
Rowe, M., Labrador 125
Rueffer, J., Surinam 129, 129
Rufus, C., Surinam 130
Rust, P. W., Surinam 129

S

Saul, E., Surinam 130
Schlieszler, H., Surinam, B. D. ... 131
Schmeidecke, P., Surinam 129
Schmidt, R., Africa, S. W. 132, 132
Schmidt, S., Surinam 130
Schmitt, C., Africa, S. E. 133
Schnetz, F., Finance Dep. 122
Schnetz, H., Surinam 129
Schnetz, L., Surinam 129, 129
Schnetz, M., Schools 125
Scholze, G., Surinam, B. D. 131
Schouten, C. A., Tobago 127
Schouten, H., Trinidad 127
Schreve, C., Africa, S. W. ...132, 132
Schramm, F. E., Nicaragua 128
Schubert, H., Nicaragua 128
Schwab, G., Surinam, B. D. 131
Schwalbe, F., Alaska 125
Schweinitz, P. de, S. P. G. Director, 2; Miss. Adv., etc.,.122, 122, 122, 123
Shaffner, H. F., Missionary Soc. .. 123
Shimer, C., Nicaragua 128, 128
Shore, R. D., Missionary Soc. 123
Shore, W. E., Missionary Soc. ... 123
Sieborger, J., Finance Dep. 122
Sieborger, O., Africa, S. E. 132
Sinclair, H., Nicaragua 128
Sonnenburg, O., Africa, S. E. 133
Spaugh, R. A., Missionary Soc. .. 123
Spence, Agencies 122
Sprang, F., Surinam 131
Sriman, B., Surinam 131
Stafford, A. L., Nicaragua 128
Stecker, A., Alaska 125
Steinberg, H., Mission Bd. 121
Stella, F., Surinam 130
Stocker, H. E., Missionary Soc. .. 124
Stockton, E. H., Missionary Soc.. 122, 123, 123
Swaby, S., Jamaica 126

T

Taylor, R. W., St. Thomas 126
Teter, C. C., S. P. G. Auditor ... 2
Tietzen, ., Africa, S. W. 132
Townley, S., Labrador 125
Trowell, C., Tobago 127

U

Uttendoerfer, O., Finance Dep..122, 122

V

Van Ams, E. L., Surinam 129
Van Calker, E., Africa, S. E. ..132, 132
Vaughan, H. W., Nicaragua 128
Voland, A., Surinam, B. D. 131
Voland, M., Surinam, B. D. 131
Voullaire, M., Surinam 130

W

Waak, M., Surinam 129
Wachter, A. J., Surinam 131
Waggamin, Surinam 131
Waldmann, S., Labrador 125
Ward, A., Mission Band 121, 122
Watson, P., Nicaragua 128
Weder, E. Africa, S. W. 132, 132
Weigel, M., Surinam 130
Weinland, J. E., Missionary Soc... 124
Weinland, W., California 125
Weiss, E., Missionary Soc. 123
Weiss, F., Jamaica 126
Weiss, J. E., Antigua 126, 127
Weiszelberg, W., Surinam, B. D.. 131
Welles, A. J., Surinam 129
Westphal, A., Jamaica 126
Wielkens, J., Surinam 130
Wilde, F., Jamaica 126, 126
Will, S., Africa, S. W. 132, 132
Wilhelm, F. H., S. P. G. Auditor. 2
Williams, C., Sto. Domingo 127
Williams, M., St. Kitts 127
Williams, Sr., Died 134
Wilson, H., Nicaragua 128
Wilson, H. J., Fin. Dep. 122, 122, 122, 123
Wilson, N., Nicaragua 128
Winckler, W., Africa, S. W. 132

Z

Zembsch, G., Surinam, B. D. 131
Zschler, P., Died 134

GTU Library
3 2400 00711 9682

A Morning Prayer for Missions

From "Daily Prayers for Moravian Households."

O Lord, our gracious God, our mouths shall bless Thee, and our lips shall praise Thy name.

We laid down in peace and slept; we awaked, for Thou, Lord, sustained us.

This morning Thou shalt hear our voice in humble prayer, and to Thee will we look up.

Thou, O Lord, art our shield; have mercy upon us and hear us.

Grant that this day we may seek Thee with our whole heart, and through Thy grace may we be enabled to walk in Thy ways.

We pray that this day much true prayer may ascend to Thee on behalf of Thy missionary work, and may our united intercession be earnest and believing.

In Thy tender mercy watch over all Thy servants who may be traveling by land or sea.

Let Thy gracious word, that Thou art ever with them, be this day their comfort and support.

Be very near to those who are in danger or in loneliness in Thy service.

Far from the solace of human friendship, and without the comforts of life which we enjoy, may they know the joy of Thy friendship, and be richly fed with the bread from heaven.

May they be happy in their toil for Thee, and have daily cause to praise Thee for encouragement and hope.

Keep the children of our missionaries under Thy special charge, as Thy servants' treasures committed to Thy care; when far from their parents eye, may they be guarded and taught by true Christian love for Thy sake.

May Thy grace, O our Lord Jesus Christ, be with us and with all with whom and for whom we pray, now and for ever. Amen.

The Society of the United Brethren
FOR
Propagating the Gospel
AMONG
the Heathen

Organized 1745
Reorganized 1787
Incorporated 1788

The Oldest Incorporated
Protestant Missionary Society
in the
United States of America

Incorporated by the Act of the Legislature of the
State of Pennsylvania
Wednesday, February 27, 1788

OFFICE:
67 West Church Street, Bethlehem, Pennsylvania

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U.S. Mor.

PROCEEDINGS

OF THE

Society for Propagating the Gospel Among the Heathen

ANNUAL MEETING
AND
REPORT OF THE BOARD OF DIRECTORS

1925

General Mission Directory

Reports of
Moravian Missions

ANNUITIES

The Best Way to Invest Money Safely and Permanently, to Secure Prompt and Regular Payment of Interest, and at the Same Time Leave a Legacy for Missions, Uncontested and Untaxed.

A serious problem for most people, especially for those of only moderate means is the investing of their capital securely. There is no safer investment than an annuity with a reliable corporation. And what corporations are more reliable than our old friends: **"The Society of the United Brethren for Propagating the Gospel Among the Heathen;"** "The Board of Elders of the Northern Diocese of the Church of the United Brethren in the United States of America?" Any one of these corporations will guarantee any one who entrusts the matter to it an absolutely secured annuity.

There are a great many persons who are not in a position to make large donations to Church causes during their life time. They really need all their income while they live, but they would gladly give it to some Mission or Church or Educational cause after they have gone. Many do so by providing legacies in their Last Wills and Testaments. And that is very well as far as it goes. But Last Wills and Testaments are often broken and defeated; there are many dissapointing contingencies arising in connection with them; usually there are long delays in carrying them out, and there are always heavy expenses and collateral inheritance taxes to pay.

If, however, the would-be benefactor will turn over the capital he desires to give to a Church cause to either one of the above corporations, while he is still living, he can do so without one cent of expense; he can draw an absolutely assured income as long as he lives, and upon his death the cause in question receives the full benefit of his benefaction instantly without the loss of any income for taxes or expenses. And, in addition, while the benefactor still lives he is spared all anxiety about investing his money and yet draws his income without any trouble of any kind whatever.

The guarantee of the annuity is the entire capital of the corporation concerned.

Pastors as well as all other members of the S. P. G., are urged to call attention at every available opportunity, to this advantageous arrangement. The Provincial Treasurer is administering quite a number of trusts and will gladly give all necessary information and invites correspondence. He will give intending annuitants references to those who are now enjoying the benefits of this system and they will testify to its advantages.

PAUL DE SCHWEINITZ,

67 W. Church St., Bethlehem, Pa. *Provincial Treasurer*

THE NEW MISSION HOUSE AT CABO GRACIAS A DIOS
formerly known as "Old Cape," Nicaragua, completed in 1925, the home of the Rev. Kenneth G. Hamilton

AN INDIAN SUMMER HOME ON THE ULANG RIVER
which reaches the sea at, or near, Sandy Bay, about 40 or 50 miles south of Cabo Gracias

PROCEEDINGS

OF THE

Society for Propagating the Gospel Among the Heathen

For the Year Ending November 1, 1925

ONE HUNDRED AND FIFTY-SECOND
GENERAL MEETING

REPORTS OF THE MISSIONS

PUBLISHED BY THE SOCIETY, BETHLEHEM, PA.
MCMXXV.

THE SOCIETY OF THE UNITED BRETHREN FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN

Founded August 19, 1745;

Organized November 28, 1745;

Reorganized November 1, 1787;

Incorporated February 27, 1788,
Under the Present Title.

DIRECTORS.

The Rev. Paul de Schweinitz, D. D. (1898)

The Rt. Rev. K. A. Mueller, D. D. (1913)

The Rev. E. S. Hagen, (1924)

The Rev. S. H. Gapp, D. D. (1925)

Eugene A. Rau. (1894)

Harvey W. Kessler. (1911)

James F. Laubach. (1920)

Fred B. Hartmann. (1921)

John E. Leibfried. (1922)

Frank H. Martin. (1922)

OFFICERS.

PRESIDENT AND TREASURER,

The Rev. Paul de Schweinitz, D. D.,
67 W. Church St., Bethlehem, Pa.

VICE-PRESIDENT,

The Rev. E. S. Hagen,
45 W. Church St., Bethlehem, Pa.

SECRETARY,

The Rev. Charles D. Kreider,
Nazareth, Pa.

Auditors: E. J. Bishop, C. C. Teter, F. H. Wilhelm.

FOREWORD

It is the earnest desire of the Board of Directors of the Society for Propagating the Gospel, and of its Secretary, the editor of this volume, that the members of the Society and all friends of Moravian Missions may find these annual "Proceedings" a source both of information and of inspiration.

Unusual opportunities for advancement have presented themselves in the Mission Fields assigned as the special work of the American Provinces of the Moravian Church, North and South. The reports from these, Alaska, California and Nicaragua, therefore, occupy a prominent place in this volume.

Reports from all Fields, however, are included, and the Secretary is indebted this year to the Rev. S. H. Gapp, D.D., for a summary of reports, not otherwise obtainable, from the "Jahresbericht ueber das Missionswerk der Bruedergemein." While the reports from some of the Fields may read like "ancient history," distance and the time of compiling and forwarding annual reports make this feature unavoidable. Wherever possible later information is added.

Particular attention is directed to the various statements with reference to the Mission Deficit, and the increasing needs in Alaska, due to the erection of the Kuskokwim Orphanage and School. It is to be deplored that the Mission Deficit has caused a postponement of the forward movement in Nicaragua planned by the Missionaries and endorsed by the Board of Directors.

CHAS. D. KREIDER, Secretary.

Bethlehem, Pa., November 1, 1925.

TABLE OF CONTENTS

I. THE ONE HUNDRED AND THIRTY-EIGHTH ANNIVERSARY MEETING 7

II. THE ONE HUNDRED AND FIFTY-SECOND GENERAL BUSINESS MEETING 10

III. THE REPORT OF THE BOARD OF DIRECTORS.. 12

IV. ABSTRACT OF THE ACCOUNTS OF THE SOCIETY 19

V. ANNUAL FINANCIAL STATEMENT OF THE ALASKA, CALIFORNIA AND NICARAGUA MISSIONS 20

VI. A LIST OF THE MEMBERS OF THE SOCIETY... 25

VII. "OWN MISSIONARIES AND CATECHISTS"..... 33

VIII. THE MISSION IN ALASKA..... 35

1. The Bethel District
   - July to December, 1924 35
   - January to June, 1925 38
2. The Quinhagak District 40
   - July to December, 1924 40
   - January to June, 1925 42
3. Statistics for the Year 1924 46
4. "The Moravian II" 47
5. Building an Orphanage in Alaska 48
   - The Kuskokwim Orphanage and School ... 50
   - Nunapitsingok, Alaska, August 30, 1925.. 52
6. Helper Neck 54

IX. THE "RAMONA MISSION" IN SOUTHERN CALIFORNIA 57

1. Potrero-Morongo Reservation 57
2. Martinez, Torres Reservation 59
3. Statistics for the Year 1924 60
4. David Woosley 61

X. THE MISSION IN NICARAGUA (Introductory Note) 63

1. Statistics for the Year 1924 64
2. The Warden Sees the Wangks 65
3. Harvest Thanksgiving in Nicaragua 73
4. A Re-born Boat 81

OTHER FIELDS

XI. THE MISSION IN LABRADOR 83

XII. THE MISSION IN THE WEST INDIES 85

1. Eastern Province, the Virgin, Leeward and Windward Islands, Sto. Domingo 85
2. Western Province, Jamaica 89

XIII. THE MISSION IN DEMERARA 93

XIV. THE WEST HIMALAYA MISSION 94

XV. THE UNYAMWEZI MISSION, EAST CENTRAL AFRICA 100

XVI. THE LEPER HOME, "JESUS HELP", JERUSALEM 104
XVII. THE MISSION IN SURINAM 107
XVIII. THE MISSON IN SOUTH AFRICA, WEST 111
XIX. THE MISSION IN SOUTH AFRICA, EAST 113
XX. THE MISSION IN NYASA, EAST CENTRAL AFRICA 115
African Notes 115
XXI. GENERAL DIRECTORY OF THE MISSIONS 117
XXII. MISSION STATISTICS—TABLES A., B., C. 131, 132, 133
XXIII. STATISTICS OF THE UNITY..... 134
XXIV. SUMMARY OF CONTRIBUTIONS..... 136
XXV. THE PRESENT STATUS OF THE ADMINISTRATION OF THE MISSIONS OF THE UNITAS FRATRUM 139
XXVI. FOREIGN MISSIONS CONVENTION, WASHINGTON, D. C. 144
1. The Washington Foreign Missions Convention 144
2. The Washington Foreign Missions Convention and Moravian Missions 147
3. Convention Notes 151
XXVII. THE LARGER LIFE FOUNDATION 153
XXVIII. ALPHABETICAL LIST OF NAMES IN THE GENERAL DIRECTORY 154

LIST OF ILLUSTRATIONS

1. New Mission House at Cabo Gracias, Nicaragua Frontispiece
2. An Indian Summer Home, Nicaragua .....Frontispiece
3. Carl L. Miller and Family 38
4. Site of Koskokwim Orphanage and School 50
5. Kuskokwim Orphanage and School in Course of Erection 50
6. Helper Neck 54
7. Specimen of Neck's Hieroglyphics 56
8. Anna M. Kreitlow 62
9. The Rev. Frederick Wolff and Wife 62
10. Heathen Indian Children, Nicaragua 66
11. Christian Indian Boy and Girl, Nicaragua 66
12. An Indian Hut, Nicaragua 68
13. Indian Women Carrying Burdens 68
14. The Marshall Point Church, Nicaragua 70
15. The Church at Bilwaskarma, Nicaragua 70
16. The Rev. Rufus F. Bishop and Family 72
17. The Rev. David I. Haglund and Family 72
18. Harvest Thanksgiving, Pearl Lagoon, Nicaragua 80

PROCEEDINGS

OF THE

Society of the United Brethren for Propagating the Gospel among the Heathen

FOR THE

YEAR ENDING NOVEMBER, 1, 1925

I.

THE ONE HUNDRED AND THIRTY-EIGHTH ANNIVERSARY MEETING.

Bethlehem, Penna., November 1, 1925.

On the Twenty-first Sunday after Trinity, November 1, 1925, the One Hundred and Thirty-eighth Anniversary of the Society was held in the Central Church, Bethlehem, Pa., at 11 A. M.

Ever since the date of the annual General Meeting of the Society has been changed from August to November, the Board of Directors has endeavored to make these anniversary occasions a Moravian Mission Festival in which the congregations in the neigborhood of Bethlehem might have an opportunity to participate. A special invitation was, therefore, extended to the pastors in these words:

"In view of the deficit in the Mission Accounts and the necessity for planning so that a similar deficit may not occur soon again, and also in view of the fact that the Kuskokwim School and Orphanage is under construction in Alaska, and that, therefore, the necessary means for carrying on the work in that field must be secured, these meetings of the Society become more important than ever. Every member within reach of Bethlehem should endeavor to be present, and every effort should be made to increase the membership of the Society.

"The Board of Directors, therefore, extends to you and to your congregation a most cordial invitation to be present at these meetings, and even has the temerity to suggest that wherever possible, the morning service in our nearby churches be omitted, both in order to emphasize the importance of the work of the Society and to give every one an opportunity to attend the meetings. In the Western District, a number of

congregations frequently unite in a Mission Festival, and these occasions have always been productive of much good.

"Will you kindly bring this invitation to the attention of your congregation by every means and at every opportunity."

There were some who took advantage of this invitation, and a goodly congregation gathered for the morning service.

The service was in charge of the President and Treasurer of the Society, who led in the Missionary Service, found on page 78 of the new Hymnal, welcomed those who were present, read the Scripture Lessons, the Epistle and the Gospel for Missionary Occasions, Romans 10:9-15, Matthew 28:16-20, and made the offertory prayer.

The offering gathered for Alaska amounted to $178.24.

The choir, under the leadership of Dr. A. G. Rau, sang Mendelssohn's "How Lovely are the Messengers Who Preach Us the Gospel of Peace." The hymns used were 248, "Send out Thy Light and Truth, O God," and 362, "To Thee, Most Holy Lord."

The speaker on this occasion was the Rev. Joseph Chandler Robbins, D.D., Foreign Secretary of the American Baptist Mission Society, and Chairman of the Committee of Reference and Counsel of the Foreign Mission Conference of North America. His subject was "The Living Christ in a Changing World," and his text, "Jesus Christ, the same yesterday, and today, and forever," Hebrews 13:8.

His audience was held in interested attention as he enlarged upon the following thoughts.

In spite of all the many changes in the world, in business, social, political or religious relations, human need has remained the same, and in the Word of God and in Jesus Christ are still to be found the only means to relieve that need.

A century or more ago, when the activities of this Society, and the Foreign Missionary organizations of other Protestant Denominations had their beginning, gates now open were closed and lands now neighbors, through the advancement of modern methods of communication, were distant.

The price of success is and always has been sacrifice.

The greatest changes in the history of the world have been those which have taken place within the last thirty years. These have placed upon the Church of Christ its greatest opportunities and responsibilities for the spread of His Gospel. These changes have been brought to pass by the Spanish-American War; the Boxer Rebellion in China; the Japanese-Russian War; the Chinese Revolution; and the great World War.

These opportunities and responsibilities call for A Continued Vision of Christ, the One and Only Hope of the World; A New Devotion to the Christian Church; and A New Devotion to Jesus Christ.

Men who know Him will give of themselves and of their treasure.

This anniversary occasion is a day to dedicate ourselves anew to the Living, Unchanging Christ.

After the sermon, Dr. Robbins led in prayer, and pronounced the Benediction at the close of the service.

II.

THE ONE HUNDRED AND FIFTY-SECOND GENERAL MEETING OF THE SOCIETY.

The one hundred and fifty-second General Meeting of the Society was held in the Central Moravian Church, Bethlehem, Pa., on the afternoon of Sunday, November 1, 1925, at 3 o'clock, with Brother Paul de Schweinitz, the President, in the Chair.

After the singing of the hymn, "Arise, O Lord, exalt Thy grace" (338), and a few introductory words by the President, Brother G. H. Lopp, for a number of years Missionary in Jamaica, now Pastor at Coopersburg, Pa., led in prayer.

The death of the following members, with a brief statement of the activities of each in connection with the work of the Society, was announced and the fourth verse of the hymn 751, "Let us call to mind with joy, Those who have before us gone," was sung:—Samuel R. Odenwelder, Nazareth, Pa.; David J. Woosley, Escondido, Cal.; Samuel D. Luckenbach, Bethlehem, Pa.; Abraham S. Schropp, Nazareth, Pa.; Gottfried Henkelmann, Strathcona, Alberta, Canada; Arthur R. Schultz, Bird Island, Minn.; Louis Eysenbach, Philadelphia, Pa.; Clarence E. Romig, Stapleton, Staten Island, N. Y.; Horace A. Luckenbach, Bethlehem, Pa.

The following new members were received into the Society, by virtue of their ordination: Frederick Wolff (D), Bluefields, Nicaragua, ordained, April 26, 1925; Robert I. Giering (D), Schoeneck, Pa., May 3; Allen W. Schattschneider (D), Midland Beach, Staten Island, N. Y., June 28; Horace E. Peters (D), Pittsville, Wis., October 11; by election: Augustus Westphal (Ep.), Spur Tree P. O., Jamaica, B. W. I., who had already paid his dues for several years; S. C. Ashton, Malvern P. O., Jamaica, B. W. I.; Edward Kittlitz, Bruederheim, Alberta, Canada; Wm. Wensel, Edmonton-South, Alberta, Canada; Wm. Gehrke, Watertown, Wis.; Jesse M. Bodder, Bethlehem, Pa.; George D. Turner, Bethlehem, Pa.; J. Seward Titlow, Bethlehem, Pa.; Edgar E. Andrews, Philadelphia, Pa.; Warren J. Young, Coopersburg, Pa.; Charles Steininger, Coopersburg, Pa.; Joseph T. Bechtel, Coopersburg, Pa.; and Emanuel Oppenlander, Coopersburg, Pa.

As the Board of Directors consists of ten members, four ex-officio, namely the members of the Provincial Elders' Conference, elected by the Provincial Synod, and six elected by the Society, after nominations had been made, the Secretary was

instructed by a unanimous vote to cast the ballot of those present for the following six lay-men: Fred. B. Hartmann, Harvey W. Kessler, James F. Laubach, John E. Leibfried, Frank H. Martin and Eugene A. Rau.

In like manner, the Secretary was directed to cast the ballot for the following lay-men as Auditors: Emil J. Bishop, C. C. Teter and Fred. H. Wilhelm.

The Report of the Board of Directors was read by the Secretary and ordered to be made a part of these "Proceedings".

The Financial Statement was presented by the Treasurer, who also answered a number of questions asked from the floor by various members. An abstract of this Report will, also, be found as part of these "Proceedings."

The President, Brother Paul de Schweinitz, explained briefly the present status of the Nyasa Mission. During and since the late war, the mission has been under the care of the Free Church of Scotland. It had been finally decided to transfer the mission to this Church. Before matters had been finally consummated, however, the Missionsausschuss of Germany, the Standing Committee of the German Missionary Societies, corresponding to the American Committee of Reference and Council, recommended to the meeting of the Missionsbund, which corresponds to the American Foreign Missions Conference, that the Missionary Societies of Germany come to the rescue by financing the Nyasa Mission, for at least a term of five years, leaving the general oversight of the Mission in the hands of the Herrnhut Mission Board. This recommendation was adopted by the Missionsbund, with the result that again the Nyasa Mission will be directed from Herrnhut.

At 4:20 P. M., after the singing of the hymn, "Now be the Gospel banner, In every land unfurled;" the meeting adjourned.

III

Report of the Board of Directors of the Society of the United Brethren for Propagating the Gospel among the Heathen, for the Year ending November 1, 1925

This last year of the Society's service for Foreign Missions has been filled with more than the usual amount of activity and of anxiety. The first is indicated by the fact that your Board of Directors, which usually meets regularly, about ten or twelve times during the year, has met sixteen times since the last annual meeting of the Society on the second of November, 1924.

You are already familiar, through the church papers, and otherwise with the American, or, so called Nicaraguan Mission deficit. While the report of the Treasurer will deal with this in detail and with exact figures, in full justice to Nicaragua, it may be well to make the following statement here. The income, that is the contributions from the home provinces and the receipts from the fields, of Alaska, California and Nicaragua, fell short of meeting the expenses of these fields, or there were deficits in their accounts to be made up by the Society about as follows: in Alaska, in round numbers, $9,400.00; in California, $1,100.00; in Nicaragua, $21,500.00 Now, the net income of the Society, during this last year amounted to about $16,000.00. On the ground that the primary responsibility of the Society for Propagating the Gospel has ever been Alaska and California, these deficits were paid in full out of the income of the Society. This left only about $5,500.00 with which to meet the deficit in Nicaragua, leaving a balance uncovered of about $16,000.00. But in view of the deficits in the other fields, a more correct designation would be the American, rather than the Nicaraguan Deficit.

This statement, together with whatever may be added by the Treasurer in his report, offers sufficient reason for the year's anxiety. The fact that other Foreign Mission Societies have had to struggle with a similar problem may not be much help, but may be some consolation, and may aid in pointing the way for the solution of our own difficulties.

The opening paragraph of the 88th Annual Report of the Board of Foreign Missions of the Presbyterian Church of the United States of America, 1925, begins with these sentences:

"The Board begins the year with mingled relief and anxiety. The relief was very great, and justly so. During the preceding year, the huge deficit of $675,187.57 had hung ominously over the mission work of the Church. But a mighty

volume of prayer rose to God. Loyal pastors and laymen, women and missionaries, co-operated with the Board, until every dollar of the budget was covered and every vestige of the deficit wiped out."

We do not have the great material resources of the Presbyterian Church from which to draw. But then our own deficit in comparison seems small, and we do have the same infinite resources of an Almighty God upon which to rely, a loving Father, a compassionate Saviour, an active and ever present Spirit.

Before reviewing the work of the Board in detail, let us stop a moment to do honor to four of our Missionaries, who, while residing within the boundaries of our own land, were called to their eternal reward.

Brother David J. Woosley from 1896 to 1901 served as missionary among the North American Indians on the Torres Reservation at Martinez, California, and from 1901 to 1922 he had charge of the work at Rincon, Pechanga and La Jolla, California, when serious heart trouble compelled him to give up his work, and he lived in retirement in his own home at Escondido, California, until released from all suffering on Sunday, December 7, 1924. Bro. Woosley may well be called one of the missionary heroes of the Moravian Church. In the face of apparently insurmountable difficulties and of most discouraging physical and spiritual environments, he never flinched and never spared himself, but literally used himself up in his efforts to bring the Gospel message to these neglected Indians of Southern California.

Sister Laura C. Oerter, the wife of Brother Eugene H. Oerter, Brother Wm. Weinland's assistant in the Mission among the Indians in Southern California, departed this life suddenly, while in the Banning, California hospital, December 20, 1924. Brother and Sister Oerter had taken up their work as missionaries among the North American Indians of the Torres Reservation in December, 1923.

Another death was that of Brother George O. Heath, February 17, 1925. From 1875 until 1889, he had served regularly as a missionary in the West Indies. Then by an arrangement between the General Mission Board and the British and Foreign Bible Society he had served the latter until his retirement in 1910. In his last days he had resided in Winston-Salem, N. C., from which place he was called home.

Brother Clarence E. Romig, who, while 21 years of his 33 years of service in the Moravian ministry were spent in the Northern and Southern Provinces, was the director of the Theological School at Buxton Grove, Antigua, British West Indies, for a period of twelve years, from 1903 to 1915. From this mission service, he

returned to the States only when the school had to be closed on account of conditions resulting from the World War. During these twelve years, he served faithfully and efficiently in training native young men for ministerial service in the Islands. At the time of his home-going, August 5th, 1925, he was pastor of the congregation at Stapleton, Staten Island, New York.

Returning to the activities of the Board of Directors, the Board organized, immediately after its election, November 2, 1924 by the election of Bro. Paul deSchweinitz as President and Treasurer; and Bro. Chas. D. Kreider as Secretary. At the second Session, December 2, 1924, Bro. E. S. Hagen, who had been elected President of the Eastern District took the place of Bishop C. L. Moench, a member of the Board since 1908, and was elected Vice-President. Another change in the personnel of the Board took place, when Brother S. H. Gapp, elected a member of the Provincial Elders' Conference by the Provincial Synod, took the place of Brother John S. Romig, a member since 1913, at the twelfth Session, June 29, 1925.

In addition to the regular Session, April 14, 1925, two special sessions were held during that month, one on the 22nd and the other on the 27th. At the first, the members of the Board had an opportunity to meet with Miss Anna Kreitlow, on her way to Nicaragua, and with Howard Stortz of Emaus and David Thaeler of Nazareth, candidates for mission service. These interviews were important because they look forward toward the expansion of our Foreign Mission work, and plans must be made to meet the necessary expense of this expansion.

Miss Anna Kreitlow graduated from a hospital training school for nurses six years ago; served nine months additional in the hospital, and has since done private nursing; has had several years training for mission service in the Moody Bible Institute, Chicago, specializing the last year in the Spanish language for service in Central America. She went out fully prepared and equipped as a trained nurse, and has already rendered valuable service.

Through the generosity of our British Mission Board, a one year's scholarship at Livingstone College, London, was secured for Howard A. Stortz, a recent graduate of our Theological Seminary, who is now preparing himself for medical work in Nicaragua. Under the leadership of the Wayside Gatherers, at Nazareth, Pa., a number of the Societies there have contributed liberally toward his expenses in preparation.

David Thaeler, now a member of the graduating class of the Theological Seminary, has offered himself for mission service, after he has finished his theological training and has also finally completed a full and regular course in medicine.

It is of interest,too, to know, from a report of the President of our College and Theological Seminary, that among the students there, there are others who have volunteered and are preparing for this splendid service.

We hope that this is only the beginning of a great forward movement toward the better equipment of our mission fields with trained medical missionaries, and we ask your cordial support and earnest prayers for these new workers and candidates.

The second of the special meetings in April was held for the purpose of holding an interview with Brother and Sister Frederick Wolff, who, after having spent some time in Costa Rica for the purpose of becoming better acquainted with the Spanish language, have now been added to the forces at work in Nicaragua.

Again in June, two special meetings were held after the regular meeting on the 9th, namely on the 16th and again on the 29th. At the meeting on the 16th, an interview was held with the Fraternal Delegates to the Provincial Synod from the Continental Province, Bishop Jensen and Brother Baudert. Much might be said about the general mission problems discussed at that Session. But the action taken by the Synod has been widely published and should be well known, so that it is not necessary to repeat it here.

At the meeting on the 29th, important interviews were held with Brother Grossmann, who had been consecrated a Bishop and was preparing to return to his field in Nicaragua, and with Brother William Weinland, on a brief furlough from the Mission to the Indians in California. Whatever of importance was dealt with will appear under the report of the respective missions.

An event of the greatest importance to the whole missionary world was the great Foreign Missions Convention of the United States and Canada, held in Washington, D. C., from January 28 to February 2, 1925, both inclusive. This was attended by 30 Moravian delegates appointed by your Society, 14 of which were from the Northern Province of the Church, 10 from the Southern Province and 6 from Nicaragua. The total registered attendance was 4408. Brother George R. Heath, on furlough from Nicaragua, and who has revised the translation of the New Testament into the Miskito language, was one of the speakers at the American Bible Society sectional conference, February 2, at which Brother Rufus Bishop served as Secretary. Brother deSchweinitz also participated in the meetings of the Committee of Reference and Counsel, of which he is a member. Together with Brother S. C. Albright, of York, Pa., he also re-

presented your Society at the 32nd annual business meeting of the Foreign Missions Conference of North America. Brother deSchweinitz was also re-elected as one of the American members of the International Missionary Council for another term of three years, and a member of the Editorial Council of the Missionary Review of the World. Your Society has supplied the pastors of all the congregations, as well as our missionaries with copies of the Report of this great Convention, accepting the offer of one of the Brethren in the ministry to pay one-half of the expenses involved.

On May 4, BrotherE. S. Hagen attended a meeting in New York City, of the Committee on Co-operation in Latin America, held as a preliminary meeting to a Congress on Indian Work in Latin America to convene in Mexico City in July, 1926. In view of our interests in Nicaragua it has been suggested that it might be worth while to identify our Mission with this Congress, on account of the favorable influence which its results would probably have upon that work.

This report would grow entirely too long were we to report, even briefly, upon the many problems considered by your Board. For further details, therefore, we must refer you to the church papers and to the annual volume of "Proceedings," which will be published at as early a date as possible, and which will be sent to each of the members of the Society without charge.

Turning to the three fields, for which the Society is directly responsible, in the alphabetical order in which they are usually dealt with, we again can consider only the outstanding events. For the details, we must refer you to the regularly published annual and semi-annual reports printed in the church papers and made a part of the volume of "Proceedings."

ALASKA

Interest in Alaska at present centers about the erection of the Kuskokwim School and Orphanage. In order to carry on this work, a new missionary family has been added to the list of workers, that of Brother Carl L. Miller, who, volunteering and selling his farm in the neighborhood of Gracehill, Iowa, has gone to assist in the erection of the buildings, and then to become a member of the Orphanage staff. The complete staffing and the future maintenance of this enterprise is one of the serious problems which the Society will have to solve.

Another serious problem of this field, which will have to be settled some day, and how soon we do not know, is that of trading with the natives. On this subject there seems to be a division of opinion among even those who have worked in the field. The consensus of opinion among the Board of Di-

rectors, coinciding with that of other Mission Boards, is against the practice. On the other hand the marvelous work of Bro. Adolph Stecker along that line, and his enthusiastic endorsement of it is a large factor in the present situation. As long as Brother Stecker can remain in charge of the work at Quinhagak, the store there can be continued. Furthermore, his management enables this store to meet a large part of the expense of the mission, which otherwise would have to be met from other income or through much larger contributions from the home Province.

CALIFORNIA

The report which Brother William Weinland, the Superintendent of the Mission to the Indians in California, was able to render to the Board at his interview, June 29, was most encouraging. "The Power of the Gospel" among these people is evident to all who visit them on the reservations or who come into contact with them in any way. The interest which they have shown in making repairs and improvements about the mission buildings is most commendable. The infirmary has been rendering excellent service. In spite of the great sorrow which has entered the life of Brother Eugene Oerter, in the loss of his wife, the Lord has granted him the grace and the courage to continue his labors in this field with apparently undiminished zeal.

NICARAGUA

The work in Nicaragua dare not be blamed for, nor dare it be overshadowed by our large American reficit. Its cause has already been mentioned and will be more fully explained by the Treasurer. Here we have apparently unprecedented opportunities for advancement.

Under date of September 15, 1925, Bishop Grossmann writes:

"We praise the Lord that at present, Nicaragua is one of the most promising fields in the mission work of our entire Church. . . The field is white for the harvest. The Lord has here given us many opportunities, as we are the only Church working among the Indians. How great, therefore, is our responsibility. These Indians have been entrusted to us by the Lord, that we should make known unto them His Name and His Salvation. This is the charge of the Lord to you and to me! Moreover, here the Lord has opened many doors, where we may enter to gather precious souls redeemed by His blood. Through these open doors, the cry of perishing souls reaches our ears: 'Come over and help us'."

Reduced to the controlling factor in the situation, this means planning to obtain larger means. God is calling the

helpers. Reference has already been made to the addition of a trained nurse, Miss Anna Kreitlow, to the staff, and to the volunteers in preparation, Howard Stortz and David Thaeler. In addition a native worker, trained in the United States, Alderman Thompson, has been added to the school staff in Bluefields, and another, Robert Hooker, is preparing himself for educational work at our College and Theological Seminary. We must plan, therefore, not only to cover the present deficit, but also how to meet the ever increasing expenses of this field.

Prayer is the key which unlocks the door to the inexhaustible treasuries of God. We must, first of all, therefore, resolve to make ever increasing use of this means of grace. We implore your help in this, as well as in every other direction, for your Board of Directors.

Respectfully submitted for them by

CHAS. D. KREIDER, Secretary

IV

ABSTRACT OF THE ACCOUNTS

OF THE SOCIETY OF THE UNITED BRETHREN FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN, FOR THE YEAR, SEPTEMBER 1, 1924, TO AUGUST 31, 1925

Assets

Stocks of Corporations	$ 12,670 00	
Bonds of Corporations	54,630 00	
Theological Seminary Loan	9,500 00	
Bonds and Mortgages of Individuals (107)	334,895 00	
Debtors in Account Current	183 56	
Ground Rent	1,800 00	
John Jordan, Jr., Cottage	1,000 00	
Cash	61 10	
Nicaragua Deficit	15,688 88	
		$430,428 54

Liabilities

Stock Account of the S. P. G.	$176,731 00	
Sundry Legacies	59,300 00	
The Moravian College and Theo. Seminary	20,000 00	
The John Jordan Fund	10,000 00	
The Wm. Man Ephrata House Fund	5,000 00	
The Ephrata Missionary Home	3,500 00	
The Wm. Man Abandoned Graveyard Fund	2,000 00	
Bishop New Springplace Graveyard Fund	600 00	
All other Trust Funds	105,286 51	
Annuity Funds	9,000 00	
Capital Creditors	18,035 91	
Sundry Creditors in Account Current	19,175 12	
The Contingent Fund	1,800 00	
		$430,428 54

Receipts

Adjusted Accounts	$ 651 17	
Interest and Dividends, net	16,656 08	
Dues of Members	510 00	
Larger Life Foundation	1,200 00	
		$ 19,017 25
Nicaragua Deficit		15,688 88
		$ 34,706 13

Disbursements

Administration Expenses	$ 1,385 91	
Missionary Literature Distributed	1,112 34	
Nicaragua	21,590 11	
Ephrata Missionary Home	63 13	
Bethel, Alaska	8,709 32	
Alaska Boat	691 91	
Martinez, Cal.	1,153 41	
		$ 34,706 13

PAUL de SCHWEINITZ, *Treasurer.*

Bethlehem, Pa., September 1, 1925.

V

ANNUAL FINANCIAL STATEMENT

OF THE MISSIONS IN ALASKA, CALIFORNIA AND NICARAGUA FOR THE YEAR ENDING AUGUST 31, 1925.

Receipts	Alaska	Nicaragua	California
Eastern District			
PENNSYLVANIA:			
Bethlehem, North Side	$ 2,730 24	$ 1,677 26	$ 705 00
Bethlehem, South Side	35 00	.....	.....
Canadensis	6 00	.....	.....
Roemerville	4 44	.....	.....
Coopersburg	54 72	.....	.....
Easton	42 96	.....	.....
Emmaus	346 15	150 00	27 00
Lancaster	93 77	134 66	.....
Lebanon	52 00	.....	.....
Lititz	311 30	419 64	.....
Nazareth	417 21	654 70	25 00
Newfoundand	27 66	15 00	.....
German Valley	16 65	5 65	.....
Philadelphia, I.	195 10	188 53	.....
Philadelphia, III.	48 00	30 00	22 00
Philadelphia, V.	Nothing	.....	.....
Reading	6 00	10 00	.....
Schoeneck	11 70	31 70	.....
York, I.	215 00	.....	.....
York, Bethany	10 00	10 00	.....
NEW YORK:			
Brooklyn	41 25	10 00	10 00
New Dorp	205 00	.....	.....
Castleton Corners	140 00	.....	.....
Great Kills	92 46	.....	.....
Midland Beach	15 00	.....	.....
New Dorp Italian	Nothing	.....	.....
New York City, I.	200 93	.....	.....
New York City, II.	60 00	.....	.....
New York City, III.	Nothing	.....	.....
New York City, IV.	Nothing	.....	.....
Stapleton	15 00	.....	.....
Staten Island Miss. Society	.....	75 00	.....
Utica, I.	16 00	225 00	.....
Utica, Trinity	50 00	.....	.....
NEW JERSEY:			
Egg Harbor City	37 48	5 00	.....
Elizabeth	20 00	.....	.....
Palmyra	47 21	.....	.....
Riverside	60 00	55 59	.....
MARYLAND:			
Graceham	15 00	.....	.....
OHIO:			
Dover	717 60	15 50	27 00
Fry's Valley	57 92	.....	18 00

Gnadenhuetten	273 90	60 00	25 00
Port Washington	17 55	.....	4 00
Sharon	122 20	.....	6 00
Uhrichsville	110 00	4 14	20 00
INDIANA:			
Hope	95 00	.....	.....
Enon	Nothing	.....	.....
Indianapolis, I.	Nothing	.....	.....
Indianapolis, II.	10 00	.....	.....
Christian Endeavor Union	.....	.....	1408 95
Total	$ 7,043 40	$ 3,777 37	$ 2,297 95
Canadian District			
ALBERTA:			
Bruederfeld	$ 27 61	.....	.....
Bruederheim	Nothing	.....	.....
Calgary	9 57	.....	.....
Heimthal		$ 28 44	.....
New Sarepta	9 00	.....	.....
Strathcona	16 20	.....	.....
SASKATCHEWAN:			
Esk	Nothing	.....	.....
Pleasant Point	12 50	10 00	.....
Total	$ 74 88	$ 38 44	.....
Western District			
WISCONSIN:			
De Forest	$ 30 00	.....	.....
Ebenezer	135 00	$ 43 68	.....
Ephraim	35 00	.....	.....
Sister Bay	8 60	.....	.....
Freedom	127 12	.....	.....
Green Bay, East	25 00	.....	.....
Green Bay, West	150 00	.....	.....
Lake Mills	183 57	.....	$ 3 00
London	50 00	.....	.....
Mamre	75 00	40 00	.....
Sturgeon Bay	125 00	.....	.....
Shiloh	34 00	.....	.....
Veedum	Nothing	.....	.....
Watertown	497 25	170 42	.....
Piperville	12 23	13 20	.....
Wisconsin Rapids, I.	60 00	.....	.....
Kellner	7 50	.....	.....
Wisconsin Rapids, Trinity	31 93	.....	.....
Rudolph	Nothing	.....	.....
MICHIGAN:			
Daggett and Bagley	15 00	.....	.....
Unionville	93 80	.....	.....
ILLINOIS:			
West Salem	56 11	20 00	.....
IOWA:			
Gracehill	32 21	.....	.....
MINNESOTA:			
Berea	65 00	42 10	.....
Bethany	60 00	50 00	.....
Bethesda	12 60	.....	.....
Chaska	55 54	.....	15 00

Elim	Nothing	.....	.....
Hebron	36 95	21 00	.....
Altura	20 00	.....	.....
Laketown	278 41	.....	10 00
Northfield	35 10	7 15	.....
Zoar	52 55	1 00	.....
Waconia	28 39	.....	.....
NORTH DAKOTA:			
Aurelia	41 20	.....	.....
Bethel	60 00	50 00	.....
Canaan	86 46	26 19	.....
Goshen	59 05	59 16	.....
Casselton	60 41	67 67	.....
Embden	19 07	.....	.....
Alice	37 07	25 00	.....
Total	$ 2,792 12	$ 636 57	$ 28 00
Recapitulation			
Eastern District	$ 7,043 40	$ 3,777 37	$ 2,297 95
Western District	2,792 12	636 57	28 00
Canadian District	74 88	38 44	.....
Unclassified Contributors	101 70	178 69	29 00
Total Northern Province	$ 10,012 10	$ 4,631 07	$ 2,354 95
Southern Province	1,836 60	2,779 24	.....
Jamaica	40 00	.....	.....
Sweden	.....	43 10	.....
Non-Moravian	326 00	130 50	.....
London Association	.....	.....	22 43
Morton Trustees	193 03	.....	.....
	$ 12,407 73	$ 7,583 91	$ 2,377 38

A. THE ALASKA MISSION

Total contributions for all phases of the Alaska Mission from all sources were as itemized above	$12,407 73
Interest on the Alaska Fund	104 00
	12,511 73
Corresponding amount last year	12,251 38
Increase	260 35

1. The receipts of the Alaska Mission as such were expended and allocated as follows:

Designated by the donors for the Kuskokwim Orphanage and School	$ 1,451 20
Allocated to Quinhagak by the Morton Trustees	193 03
Credited to the Tuluksak Chapel from the Emmaus, Pa., Sunday-school	250 00
Allocated to pay the deficit on the new boat "The Moravian No. II"	2,252 47
Nine Native Helpers from sundry Patrons	900 00
Four Missionary Couples at Bethel	4,028 35
Two Missionary Couples at Quinhagak	1,850 00
Two Native Helpers at Quinhagak	150 00
J. Hinz and wife's return to the States	602 84
C. L. Miller and family to Bethel	815 00

Circulars and Telegrams	18 84
	$12,511 73

2. This is the largest amount ever contributed for the current expenses of the Alaska Mission in any one year, and it is exceedingly gratifying, that what might be called the regular expenses of the Mission have been met in this way.

3. The Quinhagak store, under Bro. A. Stecker's efficient management, has again met all the expenses of that station and in addition was able to contribute $2,672.44 towards liquidating the balance still due on the new boat, but unfortunately the net proceeds were too small this year to do anything towards paying the deficit of the Bethel District, and so that entire amount had to be paid from the income of the S. P. G., amounting to $8,709.32.

4. The balance still due on the new boat The Moravian No. II on September 1st, 1924, was ..... $ 6,400 00
Additional bill 153 31

$ 6,553 31

This entire amount has now been liquidated as follows.

Credit on account hardware	$ 936 49
Allocated from the contributions	2,252 47
Paid by the Quinhagak store	2,672 44
Paid from the income of the S. P. G.	691 91
	$ 6,553 31

5. The work of building the new Kuskokwim Orphanage and School has been vigorously pushed this season. The amount available at the opening of the season was $16,709 38
Expended thus far 15,479 88

Which leaves on hand only ..... $ 1,229 50

B. THE CALIFORNIA MISSION

1. The contributions for all phases of the California Missions from all sources as itemized above were ..... $ 2,377 38
Interest of Rincon Fund 60 00
Appropriated by the S. P. G. 1,153 41

$ 3,590 79

Expended as follows:

Two Missionary Couples	$ 2,700 00
Extra for Medical, Hospital and Funeral Expenses	655 45
Travelling Expenses	147 50
Taxes, Water Rates, Insurance	73 26
All other disbursements	14 58
	$3,590 79

2. The invested Potrero Infirmary Maintenance Fund now amounts to $2,050.00 the income of which met all expenses this year.

C. THE NICARAGUA MISSION

The Total Disbursements on account of this Mission were as follows:

Remitted to the Treasurer in Bluefields, Nicaragua	$34,000 00
Paid from the Home Office on account of outfitting and sending forth of new missionaries	2,033 19
Travelling expenses of furloughed Missionaries	2,065 69

Sundry minor expenses	13 45
Special objects designated by the donors	748 21
Total disbursements	$38,860 54
Receipts were as follows:	
Contributions for all phases of the work of this Mission from all sources as itemized above were	$ 7,583 91
Income of the Nicaraguan Provincial Fund	21 22
Refunds from the field	237 22
Allocated from the General Foreign Mission Collection	9,428 08
The remaining entire balance of the S. P. G. income after caring for Alaska, California, as shown above, and administrative expenses	5,901 23
Total receipts	$23,171 66
From which it is apparent that there is an uncovered deficit of	15,688 88
	$38,860 54

From the above statements it is also apparent, that the S. P. G. could make no appropriations as in other years to South Africa or to any other fields.

The serious thing is this deficit of $15,688.88. Energetic efforts will have to be put forth to collect this as soon as possible.

All these matters were explained more fully at the annual business meeting of the Society for Propagating the Gospel, held in the Central Moravian Church, Bethlehem, Pa., on the Twenty-first Sunday after Trinity, November 1, 1925, at 3 P. M.

PAUL DE SCHWEINITZ,
President and Treasurer.

VI

A LIST OF MEMBERS OF THE SOCIETY

NOVEMBER 1, 1925

Honorary or professional titles are noted with the usual abbreviations. Bishops are indicated, Ep., Presbyters, P., and Deacons, D.

	Abel, Allen, (P.)	Shillington, Pa.,	1890
	Albrecht, Charles A., (P.)	Davenport, N. D.,	1904
	Albright, Samuel C., (P.)	York, Pa.,	1894
	Andrews, Edgar E.,	Philadelphia, Pa.,	1925
5	Andrews, Geo. P.,	Philadelphia, Pa.,	1918
	Anthony, John,	Bethlehem, Pa.,	1914
	Ashenfelter, Ralph B.,	Philadelphia, Pa.,	1916
	Ashton, S. C., (P.)	Malvern, P. O. Jamaica, B. W. I.	1925
	Backenstoe, M. J., (M.D.)	Emaus, Pa.,	1923
10	Bahnsen, George F., (P.)	Nazareth, Pa.,	1881
	Bailey, Herbert C.,	Scranton, Pa.,	1881
	Barletta, Ettore, (P.)	New Dorp, N. Y.,	1919
	Bassett, Walter H.,	Philadelphia, Pa.,	1918
	Bechtel, Joseph T.,	Coopersburg, Pa.,	1925
15	Beck, Hon. James M., (LL.D.)	Washington, D. C.,	1887
	Beck, William M,	Bethlehem, Pa.,	1887
	Beckel, Clarence, E.	Bethlehem, Pa.,	1918
	Beckel, Fred T.,	Bethlehem, Pa.,	1919
	Beckel, Howard,	Atlantic City, N. J.,	1896
20	Beckel, Ralph,	Bethlehem, Pa.,	1919
	Beitel, Richard O.,	Nazareth, Pa.,	1877
	Bender, Elmer D., (D.)	Graceham, Md.,	1923
	Benner, Hartford,	Coopersburg, Pa.,	1924
	Bergstresser, George D.,	Bethlehem, Pa.,	1923
25	Bergstresser, Milton,	Emaus, Pa.,	1920
	Betge, Adolph P.,	Bethlehem, Pa.,	1882
	Betge, Alfred C.,	Bethlehem, Pa.,	1911
	Betge, P. Frank,	Bethlehem, Pa.,	1917
	Bishop, Edwin P.,	Bethlehem, Pa.,	1878
30	Bishop, Emil J.,	Bethlehem, Pa.,	1884
	Bishop, Morris G.,	Bethlehem, Pa.,	1896
	Bishop, Rufus F., (P.)	Nicaragua,	1921
	Bodder, Jesse M.,	Bethlehem, Pa.,	1925
	Boehm, Clarence H.,	Bethlehem, Pa.,	1917
35	Borhek, Henry,	Bethlehem, Pa.,	1923
	Bornman, C. J., (P.) *Hon. Mem.*	Sevierville, Tenn.,	1910
	Bowers, Wm. H.,	Philadelphia, Pa.,	1916
	Bregenzer, Karl, (D.)	Nicaragua,	1922
	Brennecke, Robert H.,	Watertown, Wis.,	1892
40	Brennecke, Robert H., Jr., (P.)	Bethlehem, Pa.,	1903
	Brickenstein, Lawrence,	Winston-Salem, N. C.,	1887
	Brinker, Adam,	Bethlehem, Pa.,	1896
	Brodhead, Albert,	Bethlehem, Pa.,	1888
	Bruner, J. George, (P.)	Winston-Salem, N. C.,	1915
45	Brunner, Edm. deS., (P.,Ph.D.)	New York, N. Y.,	1911
	Burkhardt, Herman A., (M.D.)	Bethlehem, Pa.,	1887
	Butzin, Arthur F., (P.)	Bethel, Alaska,	1910
	Charman, George,	Bethlehem, Pa.,	1896
	Chiles, S. W.,	Bethlehem, Pa.,	1924

50	Clewell, Charles W.,	Bethlehem, Pa.,	1896
	Clewell, Clarence E., (E.E.)	Swarthmore, Pa.,	1921
	Clewell, Edward B.,	Emaus, Pa.,	1923
	Clewell, Robert E., (P.)	Richmond, Va.,	1892
	Cope, Wilson A., (P.)	R. F. D. 2, Allentown, Pa.,	1873
55	Couillard, Vernon W., (D.)	Indianapolis, Ind.,	1924
	Crawford, Walter,	Nazareth, Pa.,	1916
	Crosland, Edward S., (P.)	Lititz, Pa.,	1916
	Danneberger, A. Otto, (P.)	Nicaragua,	1921
	Deer, Irving E., (P.)	Minneapolis, Minn.,	1912
60	Desh, Harrison C.,	Bethlehem, Pa.,	1873
	Desh, Orlando B.,	Bethlehem, Pa.,	1871
	Detterer, Ernst F.,	Chicago, Ill.,	1919
	Dike, Samuel J.,	New York, N. Y.,	1904
	Doster, Herman A.,	Bethlehem, Pa.,	1866
65	Drebert, Ernest, (P.)	Reading, Pa.,	1912
	Drebert, Ferdinand, (P.)	Quinhagak, Alaska,	1912
	Eberman, Wm. G.,	Bethlehem, Pa.,	1923
	Engelke, Herbert J., (D.)	Sister Bay, Wis.,	1923
	Eschbach, Horace L.,	Lititz, Pa.,	1924
70	Fehnel, Milton H.,	Blackfoot, Idaho,	1906
	Fliegel, C. J., (P.)	Strathcona, Alta., Canada,	1923
	Flinn, V. G., (P.)	Lancaster, Pa.,	1900
	Fluck, William H., (P.)	Great Kills, N. Y.,	1903
	Fox, Charles S.,	Bethlehem, Pa.,	1919
75	Frack, Frank,	Nazareth, Pa.,	1921
	Francke, Arthur E., (P.)	Stapleton, S. I., N. Y.,	1906
	Frantz, Clinton,	Nazareth, Pa.,	1921
	Frederick, Thomas,	Bethlehem, Pa.,	1896
	Fry, James S.,	Nazareth, Pa.,	1916
80	Frueauff, Herman T.,	Allentown, Pa.,	1864
	Fulmer, Fred. G., (P.)	Port Washington, Ohio,	1920
	Galloway, Elmer,	Grant City, N. Y.,	1921
	Gapp, Cornelius J.,	Bethlehem, Pa.,	1887
	Gapp, Frank,	Bethlehem, Pa.,	1898
85	Gapp, J. E.,	Philadelphia, Pa.,	1918
	Gapp, Samuel H., (P.,D.D.)	Bethlehem, Pa.,	1897
	Gehrke, Wm.,	Watertown, Wis.,	1925
	Geisinger, Clayton,	Coopersburg, Pa.,	1887
	Gerdsen, Herman A., (P.,D.D.)	Utica, N. Y.,	1878
90	Gerlach, E. Jacob,	Bethlehem, Pa.,	1897
	Giering, Robert I., (D.)	Nazareth, Pa.,	1925
	Goerner, J. H., *Hon. Mem.*	Tripoli, Iowa,	1918
	Goll, W. C. F.,	Philadelphia, Pa.,	1921
	Grabow, Rudolph, (P.)	Appleton, Wis.,	1902
95	Greenfield, John, (P.)	Warsaw, Ind.,	1885
	Grider, George J.,	Bethlehem, Pa.,	1906
	Groenfeldt, Samuel, (P.)	De Pere, Wis.,	1888
	Groman, Henry A.,	Bethlehem, Pa.,	1887
	Groman, Oliver E.,	Bethlehem, Pa.,	1907
100	Grosh, Francis E.,	Lititz, Pa.,	1924
	Grosh, H. E.,	Lititz, Pa.,	1916
	Grosh, C. Wm.,	Lititz, Pa.,	1916
	Grosh, L. K.,	Lancaster, Pa.,	1921
	Grosch, Robert S.,	Trenton, N. J.,	1921
105	Grossmann, Guido, (Ep.)	Nicaragua,	1921
	Grunert, Francis E., (P.)	New Dorp, S. I., N. Y.,	1882
	Grunert, James E.,	Punxsutawney, Pa.,	1917

	Gutensohn, Charles,	Gnadenhuetten, O.,	1918
	Gutensohn, Charles A., (P.)	Bruederheim, Alta., Can.,	1912
110	Gutensohn, Philip, (P.)	Gnadenhuetten, O.,	1896
	Haas, E. M., *Hon. Mem.,*	Bethlehem, Pa.,	1896
	Hagen, Ernest S., (P.)	Bethlehem, Pa.,	1889
	Haglund, David, (D.)	Nicaragua,	1921
	Hamilton, A. B., (M.D.)	Bethlehem, Pa.,	1920
115	Hamilton, J. Taylor, (Ep., D.D.)	Bethlehem, Pa.,	1880
	Hamilton, Kenneth G., (P.)	Nicaragua,	1914
	Hamilton, William, *Hon. Mem.,*	Washington, D. C.,	1882
	Hammann, Ellis C.,	Philadelphia, Pa.,	1890
	Hammann, Frank E.,	Plainfield, N. J.,	1887
120	Hark, J. Max, (P., D.D.)	Nazareth, Pa.,	1871
	Harke, Albert J., (P.)	Palmyra, N. Y.,	1912
	Hartmann, Fred B.,	Bethlehem, Pa.,	1896
	Hartmann, H. J., (P.) *Hon. Mem.,*	Cedar Rapids, Ia.,	1890
	Hartmann, William F.,	Bethlehem, Pa.,	1889
125	Haupert, Albert, (P.)	Chaska, Minn.,	1889
	Haupert, Raymond S., (D.)	Easton, Pa.,	1924
	Heath, George R., (P.)	Winston-Salem, N. C.,	1921
	Heidenreich, G. A., (P.)	Nicaragua,	1902
	Heise, Henry R.,	Aurelia, N. D.,	1913
130	Heise, Ottto E., (P.)	Madison, Wis.,	1896
	Helmich, Carl J., (D.)	Winston-Salem, N. C.,	1921
	Helmich, D. C., (P.)	West Salem, Ill.,	1901
	Helmich, Edward F., (P.)	Sturgeon Bay, Wis.,	1892
	Henkelmann, Reinhold,	Hope, Ind.,	1918
135	Henry, William E.,	Nazareth, Pa.,	1923
	Hermsted, Conrad E., (P.)	Elizabeth, N. J.,	1900
	Hess, Martin S.,	Lititz, Pa.,	1924
	Hinz, J., (D.)	Bethesda, Minn.,	1902
	Hoesman, John R., (D.)	Wisconsin Rapids, Wis.,	1923
140	Hoffman, John D.,	Bethlehem, Pa.,	1897
	Holtmeier, Herman E., (P.)	Watertown, Wis.,	1919
	Howard, Jacob, (P.)	Cold Spring, N. Y.,	1905
	Hoyler, Clement, (Ep.)	Ephraim, Wis.,	1892
	Hoyler, E. G.,	Perkasie, Pa.,	1916
145	Huebener, Louis,	Lititz, Pa.,	1924
	Huebener, Robert, (P.)	Utica, N. Y.,	1904
	Huth, Francis H., *Hon. Mem.,*	Bethlehem, Pa.,	1887
	Iobst, Clarence,	Emaus, Pa.,	1923
	Iobst, Floyd,	Emaus, Pa.,	1923
150	Jarrett, Edgar F.,	Bethlehem, Pa.,	1924
	Johnson, Herbert B., (P.)	Winston-Salem, N. C.,	1907
	Johnson, Sydney,	Bethlehem, Pa.,	1914
	Johnston, Archibald,	Bethlehem, Pa.,	1898
	Kampmann, Theodore,	Bethlehem, Pa.,	1887
155	Kant, Herbert, (D.)	Waconia, Minn.,	1915
	Kant, Theobald, (P.)	Watertown, Wis.,	1884
	Keck, Winfield S.,	Bethlehem, Pa.,	1906
	Keller, G. Frederick,	Bethlehem, Pa.,	1890
	Kempe, Conrad.	Philadelphia, Pa.,	1918
160	Kemper, Hugh E., (P.)	Canadensis, Pa.,	1921
	Kemper, Manuel E., (P.)	Bethlehem, Pa.,	1887
	Kern, Andrew G.,	Nazareth, Pa.,	1924
	Kessler, Harvey W.,	Bethlehem, Pa.,	1887
	Kirschman, George,	Emaus, Pa.,	1923
165	Kittlitz, Edward,	Bruederheim, Alta., Canada,	1925

	Kleckner, Frank V.,	Bethlehem, Pa.,	1897
	Klinker, Frank I.,	Bethlehem, Pa.,	1893
	Kortz, Wm. H.,	Nazareth, Pa.,	1923
	Kostenbader, L. F.,	Nazareth, Pa.,	1916
170	Krause, Albert E.,	Bethlehem, Pa.,	1906
	Krause, Henry A.,	Bethlehem, Pa.,	1887
	Krause, James E.,	Bethlehem, Pa.,	1882
	Krause, G. Fred,	Bethlehem, Pa.,	1917
	Krause, M. A.,	Bethlehem, Pa.,	1869
175	Krause, Robert P.,	Bethlehem, Pa.,	1909
	Kreider, Charles D., (P.)	Nazareth, Pa.,	1898
	Kreitlow, Robert J., (P.)	Leonard, North Dakota,	1908
	Kuehl, Henry A., (P.)	Bethlehem, Pa.,	1918
	Laubach, James F.,	Bethlehem, Pa.,	1910
180	Lear, C. O.,	Bethlehem, Pa.,	1913
	Lehman, J. George,	Bethlehem, Pa.,	1896
	Leibert, William J.,	Southern Pines, N. C.,	1908
	Leibfried, John E.,	Bethlehem, Pa.,	1913
	Lennox, F. E., (D.)	Bethlehem, Pa.,	1911
185	Levers, Harry O.,	Bethlehem, Pa.,	1890
	Lilly, Robert H.,	Bethlehem, Pa.,	1897
	Lind, Monroe P.,	Philadelphia, Pa.,	1917
	Loos, Nevin J.,	Bethlehem, Pa.,	1915
	Long, James S.,	Coopersburg, Pa.,	1924
190	Lopp, George H., (P.)	Coopersburg, Pa.,	1923
	Loux, Edward,	Nazareth, Pa.,	1921
	Luckenbach, Leon G., (P.)	Winston-Salem, N. C.,	1918
	Luckenbach, Paul,	Bethlehem, Pa.,	1908
	Lueders, Thomas H.,	Philadelphia, Pa.,	1908
195	Madsen, Christian, (P.)	Wisconsin Rapids, Wis.,	1873
	Marlin, Clarence A.,	Philadelphia, Pa.,	1921
	Martin, Charles, (P. D.D.)	New York, N. Y.,	1911
	Martin, Frank H.,	Nazareth, Pa.,	1910
	Martin, Theophilus, (P.)	Macungie, Pa.,	1908
200	Marx, Herman B., (P.)	Excelsior, Minn.,	1921
	Maurer, Andrew,	Bethlehem, Pa.,	1897
	McCuiston, J. F., (P.)	Winston-Salem, N. C.,	1920
	Meek, Wm. S, (P)	Philadelphia, Pa.,	1922
	Meilicke, C. Arthur (P.)	Wisconsin Rapids, Wis.,	1898
205	Meinert, D. Cornelius ,(P.)	Bethlehem, Pa.,	1892
	Meinert, Herman, (P.)	Lake Mills, Wis.,	1874
	Meinert, C. Richard, (P.)	Lancaster, Pa.,	1904
	Meinert, Paul S., (P.)	Nazareth, Pa.,	1898
	Mewaldt, I. Richard, (P.)	Green Bay, Wis.,	1911
210	Mewaldt, Nathaniel H.,	Dickinson, N. D.,	1918
	Meyers, Harry J.,	Bethlehem, Pa.,	1887
	Michel, E. L., (P.)	St. Charles, Minn.,	1915
	Miksch, Levin A., Jr.,	Bethlehem, Pa.,	1896
	Miller, B. L.,	Lititz, Pa.,	1924
215	Moench, Charles L., (Ep., D.D.)	Ardmore, Pa.,	1878
	Moore, Charles, (D.)	Bethel, Alaska,	1923
	Moore, O. Eugene, (P.)	Easton, Pa.,	1903
	Morgan, J. Harry,	Bethlehem, Pa.,	1887
	Morris, Harry T.,	Bethlehem, Pa.,	1919
220	Moses, W. Vivian, (P. Ph.D.)	Bethlehem, Pa.,	1908
	Mueller, Karl A., (Ep., D.D.)	Watertown, Wis.,	1890
	Murray, George,	Bethlehem, Pa.,	1893
	Nagel, Charles, (P.)	Lancaster, Pa.,	1868

	Nedwill, J. Courtney, (M.D.)	Philadelphia, Pa.,	1914
225	Neumeyer, Robert E.,	Bethlehem, Pa.,	1897
	Nitzschke, Frederick R., (P.)	Gnadenhuetten, O.,	1894
	Oerter, Edmund L.,	Philadelphia ,Pa.,	1900
	Oerter, Eugene H., (D.)	Thermal, Calif.,	1923
	Oerter, Maurice F., (P.)	Tuscarawas, O.,	1886
230	Oppenlander, Emanuel,	Coopersburg, Pa.,	1925
	Ottow, Reinhold E., (P.)	R. R. 1, Davenport, N. D.,	1892
	Peters, Horace E., (D.)	Pittsville, Wis.,	1925
	Petterson, Andrew, (P.)	Northfield, Minn.,	1884
	Pfohl, Herbert A.,	Winston-Salem, N. C.,	1911
235	Prince, Abraham C.,	Bethlehem, Pa.,	1889
	Rand, Charles L.,	Brooklyn, N. Y.,	1906
	Rau, Albert G., (M.S., Ph..D.)	Bethlehem, Pa.,	1894
	Rau, Eugene A.,	Bethlehem, Pa.,	1870
	Raub, F. Ellwood, (P.)	Philadelphia, Pa.,	1892
240	Rauch, John F.,	Bethlehem, Pa.,	1877
	Rebstock, David,	Bethlehem, Pa.,	1923
	Reidenbach, Otis E., (P.)	Lake Mills, Wis.,	1886
	Reif, Marcus,	Bethlehem, Pa.,	1899
	Reinke, Theodore, (P.)	York, Pa.,	1914
245	Richter, Henry, (P.)	Lake Mills, Wis.,	1892
	Riegel, Howard A.,	Bethlehem, Pa.,	1923
	Riegel, Charles H.,	Bethlehem, Pa.,	1900
	Riegel, George,	Bethlehem, Pa.,	1909
	Riegel, G. William,	Bethlehem, Pa.,	1887
250	Riemer, Reinhold, (P.)	Bethlehem, Pa.,	1912
	Ritter, Henry,	Coopersburg, Pa.,	1924
	Roest, Edward C.,	Bethlehem, Pa.,	1887
	Romig, J. Herman, (D., M.D.)	Anchorage, Alaska,	1896
	Romig, John S., (P., D.D.)	Philadelphia, Pa.,	1890
255	Romig, Joseph, (D.)	Independence, Kan.,	1861
	Rominger, Charles H., (Ph.D.)	Bethlehem, Pa.,	1919
	Sawyer, O. J.,	Bethlehem, Pa.,	1912
	Schaffner, Henry F.,	Winston-Salem, N. C.,	1911
	Schall, Warren, *Hon. Mem.*,	Bethlehem, Pa.,	1913
260	Schalert, P. O., (M.D.)	Winston-Salem, N. C.,	1921
	Schattschneider, A. W., (D.)	Midland Beach, S. I., N. Y.,	1925
	Schattschneider, Wm. C., (P.)	Casselton, N. D.,	1900
	Scheel, Wm. T., (D.)	New Sarepta, Alta., Can.,	1914
	Schlegel, Henry,	Nazareth, Pa.,	1921
265	Schmich, Augustus,	Bethlehem, Pa.,	1887
	Schmich, Frank,	Bethlehem, Pa.,	1900
	Schmid, James R.,	Bethlehem, Pa.,	1923
	Schmoyer, Guy,	Emaus, Pa.,	1923
	Schoechert, John H., (P.)	De Forest, Wis.,	1889
270	Schramm, F. E., (P.)	Nicaragua,	1921
	Schubert, Henry, (P.)	Nicaragua,	1921
	Schulze, Herman T., (P.)	Strathcona, Alta., Canada,	1910
	Schwalbe, Fred. T., (D.)	Bethel, Alaska,	1917
	Schwarze, Arthur E., (P.)	Watertown, Wis.,	1902
275	Schwarze, Edmund, (P., Ph.D.)	Winston-Salem, N. C. ,	1908
	Schwarze, Theodore,	Hastings, N. Y.,	1904
	Schwarze, Wm. N., (P., Ph.D.)	Bethlehem, Pa.,	1903
	Schweinitz, Karl de,	Germantown, Pa.,	1908
	Schweinitz, Louis de,	Los Angeles, Cal.,	1882
280	Schweinitz, Paul de, (P., D. D.)	Bethlehem, Pa.,	1882
	Schweinitz, P. Bernard de,	Bethlehem, Pa.,	1893

	Schweinitz, Robert E. de,	Bethlehem, Pa.,	1887
	Seifert, C. Vincent, (P.)	Madison, Wis.,	1876
	Seldomridge, H. C.	Lititz, Pa.,	1924
285	Seyfried, W. D., *Hon. Mem.,*	Bethlehem, Pa.,	1921
	Shields, Edgar,	Bethlehem, Pa.,	1800
	Shields, Theophilus,	Bethlehem, Pa.,	1900
	Shimer, Conrad C., (D.)	Bluefields, Nicaragua,	1917
	Shimer, Henry A.,	Bethlehem, Pa.,	1923
290	Showers, Norman,	Lititz, Pa.,	1924
	Shultz, George M., (P.)	Nazareth, Pa.,	1894
	Shultz, Paul T., (P.)	Emaus, Pa.,	1916
	Sieger, Ralph,	Nazareth, Pa.,	1916
	Simmers, C. E.,	New Philadelphia, O.,	1920
295	Smith, Joseph E.,	Staten Island, N. Y.,	1908
	Smoyer, Samuel, *Hon. Mem.,*	Bethlehem, Pa.,	1907
	Smull, Judson,	Bethlehem, Pa.,	1924
	Snyder, Harold B., (Ph.D.)	Bethlehem, Pa.,	1921
	Spaugh, W. Herbert, (D.)	Charlotte, N. C.,	1924
300	Spaugh, Rufus,	Winston-Salem, N. C.,	1924
	Sperling, Charles N., (P.)	Newfoundland, Pa.,	1894
	Spiegler, Caesar,	Bethlehem, Pa.,	1899
	Splies, Frank H., (P.)	Bird Island, Minn.,	1920
	Spring, F. S.,	Gnadenhuetten, O.,	1918
305	Stansfield, Robert K., (P.)	Riverside, N. J.,	1912
	Staveley, R. M., (P.)	Long Beach, Cal.,	1901
	Stecker, A., (P.)	Quinhagak, Alaska,	1901
	Steinfort, Charles, (P.)	Mondovi, Wis.,	1872
	Steininger, Chas.,	Coopersburg, Pa.,	1925
310	Steinmueller, Charles,	Bethlehem, Pa.,	1898
	Steinmueller, William A.,	Bethlehem, Pa.,	1896
	Stem, Samuel G.,	Philadelphia, Pa.,	1908
	Stempel, E. C., (P.)	New Dorp, S. I., N. Y.,	1913
	Stengel, F. William, (P., D.D.)	Lititz, Pa,	1898
315	Stephens, A. W.,	Chicago, Ill,	1920
	Stocker, Frederick P., (D.)	New York, N. Y.,	1923
	Stocker, Harry E., (P., Ph.D.)	New York, N. Y.,	1903
	Stocker, John,	Port Washington, O.,	1924
	Stolz, Andrew David, (D.)	Reading, Pa.,	1919
320	Stortz, Robert,	Emaus, Pa.,	1922
	Strohmeier, William, (P.)	Bethlehem, Pa.,	1882
	Stubblebine, Winifred,	Warren, O.,	1898
	Sturgeon, Wm. O., *Hon. Mem.,*	Olathe, Kansas,	1912
	Sturgis, Albert O.,	Nazareth, Pa.,	1916
325	Suemper, Emil, (P.)	Altura, Minn.,	1902
	Swavely, Edward H., (P.)	London, Wis.,	1915
	Swavely, George,	Emaus, Pa.,	1923
	Taylor, Robert S., *Hon. Mem.,*	Bethlehem, Pa.,	1911
	Teter, C. C.,	Bethlehem, Pa.,	1915
330	Thaeler, Arthur D., (P.,D.D.)	Nazareth, Pa.,	1892
	Thomas, Gerhard W., (P.)	Daggett, Mich.,	1921
	Titlow J. Seward,	Bethlehem, Pa.,	1925
	Trafford, Fred T., (P.)	Bethlehem, Pa.,	1918
	Trein, Stephen A.,	Nazareth, Pa.,	1921
335	Turner, George,	Bethlehem, Pa.,	1925
	Van Vleck, Charles M.,	Uhrichsville, O.,	1924
	Vogler, William H., (P.)	Nazareth, Pa.,	1872
	Vogler, A. deG., (P.) *Hon. Mem.,*	U. S. Navy,	1911
	Vreeland, Wm. D.,	Philadelphia, Pa.,	1916

340	Wantzel, F. William, (P.)	Egg Harbor City, N. J.,	1890
	Warner, Paul T.,	Philadelphia, Pa.,	1916
	Waters, James,	Bethlehem, Pa.,	1906
	Weber, Christian A., (P.)	Castleton Corners, N. Y.,	1890
	Weber, Christian Otto, (D.)	Indianapolis, Ind.,	1919
345	Weber, Francis E., (D.)	Embden, N. D.,	1923
	Wedman, Samuel, (P.)	Uhrichsville, O.,	1921
	Weingarth, Theodore, (P.)	Unionville, Mich.	1896
	Weinland, F. E.,	Bethlehem, Pa.,	1918
	Weinland, Geo. F., (P.)	Lebanon, Pa.,	1924
350	Weinland, Joseph E., (P.)	Dover, O.,	1892
	Weinland, William H., (P.)	Banning, Cal.,	1882
	Weinlick, Joseph, (P.)	Calgary, Alta., Canada,	1898
	Wensel, Wm.	Edmonton, South Alta., Canada,	1925
	Wesenberg, Walter J., (P.)	R. R. 5, Watertown, Wis.,	1914
355	Wessels, Frank L.,	Brooklyn, N. Y.,	1923
	Westphal, A., (Ep.)	Jamaica, B. W. I.,	1924
	Whitesell, F. E., *Hon. Mem.,*	Bethlehem, Pa.,	1905
	Wilhelm, Fred,	Bethlehem, Pa.,	1916
	Wilson, Winter L.,	Bethlehem, Pa.,	1900
360	Wimmer, G. J.,	Nazareth, Pa.,	1916
	Witte, Wm. H.,	Camden, N. J.,	1921
	Wolff, Frederick, (D.)	Nicaragua,	1925
	Wolle, Clarence A., *Hon. Mem.,*	Plainfield, N. J.	1878
	Wolle, Edward S., (P.)	New York, N. Y.,	1877
365	Wolle, J. Frederick, (Mus. D.)	Bethlehem, Pa.,	1887
	Wolle, J. Samuel,	Bethlehem, Pa.,	1882
	Yeakle, James,	Bethlehem, Pa.,	1896
	Young, Warren J.,	Coopersburg, Pa.,	1925
	Zahm, Joseph D.,	Lititz, Pa.,	1924
370	Zeller, Franz, (P.)	Bloomfield, N. J.,	1902
	Zimmerman, Peter,	Gnadenhuetten, O.,	1918
	Zimmerman, Allen P., (D.)	Gnadenhuetten, O.,	1921
	Zucher, Paul, (P.)	Gnadenfrei, Germany,	1901

IN MEMORIAM

Name of Member	Joined the Society	Died
Samuel R. Odenwelder, Nazareth, Pa.,	1907	January 26, 1924
David J. Woosley, Escondido, Cal.	1896	December 7, 1924
Samuel D. Luckenbach, Bethlehem, Pa.,	1895	January 3, 1925
Abraham S. Schropp, Nazareth, Pa.,	1867	January 15, 1925
Gottfried Henkelmann, Strathcona, Can.,	1903	July 7, 1925
Arthur R. Schultz, Bird Island, Minn.,	1906	July 8, 1925
Louis Eysenbach, Philadelphia, Pa.,	1888	July 14, 1925
Clarence E. Romig, Stapleton, S. I.,	1892	August 5, 1925
Horace A. Luckenbach, Bethlehem, Pa.,	1887	October 17, 1925

REPORTS FROM THE FIELDS

Under the Direct Supervision of the

Society for the Propagation of the Gospel among the Heathen

And Conducted with the Co-operation of the

Foreign Missionary Society, Moravian Church, South

Own Missionaries and Catechists

Supported by Patrons

Alaska California Nicaragua

VII

"OWN MISSIONARIES" AND "NATIVE CATECHISTS" SUPPORTED BY PATRONS IN THE NORTHERN PROVINCE OF THE MORAVIAN CHURCH IN AMERICA

Missionary or Evangelist	Field	Patron
C. Conrad Shimer	Nicaragua	Men's Missionary Society, Bethlehem, Penna.
Otto Danneberger	Nicaragua	Alberta Congregations.
Rufus F. Bishop	Nicaragua	Lititz, Pa.
Joseph Jiminez	Nicaragua	Sturgeon Bay, Wis., Sunday-school, Zoar, Minn., and Canaan, N. D., C. E.
S. E. Ramsay	Nicaragua	West Side Missionary Society, Bethlehem, Pa.
Peter Watson	Nicaragua	Charles Spring, Eaton, O., and Mr. and Mrs. J. R. Stear, Chambersburg, Pa., Vaidna Spring, Gnadenhuetten, O.
Demetrio	Nicaragua	Staten Island Missionary Society.
Dannery Downs	Nicaragua	Nazareth, Pa., A Family and an anonymous Patron.
Theophilus Jotham	Nicaragua	Emaus, Pa., Sunday-school, & Philadelphia I. D. Z. M. S.
C. Bailey	Nicaragua	Nienow Family, Berea, Minn., & Riverside, N. J., Sunday-school.
John Palmer	Nicaragua	20 Minute Society, Nazareth, Pa., and Friedberg, N. C.
Timothy Pablo	Nicaragua	Hebron, Minn.
Rowas	Nicaragua	Bethany, Minn., Sunday-school and C.E.
Ignatius Maipit	Nicaragua	Gnadenhuetten, Ohio, The Kings' Daughters.
F. Sprang	Surinam	Palmyra, N. J.
H. Clare	Surinam	Chaska, Minn., Sunday-school.
Gangapersad	Surinam	Nazareth, Pa., Sunday-school.
Alfred Wachter	Surinam	West Salem, Ill., Y. P. S. C. E.
Frederick Gesel	Surinam	Preparatory School Missionary Society, Bethlehem, Pa.
Frederik Gaander	Surinam	Berea, Minn., Y. P. S. C. E.
William Belfer	Surinam	Great Kills, N. Y.
Wm. Mazwi	South Africa	Leonhard Buehler Trust.
Frederick Baalie	South Africa	Bethel, N. D., Y. P. S. C. E.
"Chompel"	Himalaya	Miss Jessie Isaacs, San Diego, Cal. Spaljor Missionary Band, Bible Institute, Los Angeles, Cal.
Bed in Leh Hospital	Himalaya	David Zeisberger Missionary Society, Philadelphia I.
Bed in Leh Hospital	Himalaya	E. M. B., Philadelphia I.
Bed in Leh Hospital	Himalaya	West Salem, Ill., Junior C. E.
Bed in Leh Hospital	Himalaya	Castleton Corners, N. Y., Sunday-school.
Bed in Home for Lepers	Jerusalem	Women's Missionary Society, Bethlehem, Pa.
Bed in Home for Lepers	Jerusalem	The Kings' Daughters, Bethlehem, Pa.

Bed in Home for Lepers	Jerusalem	Nazareth, Pa.
"Sorgenkind"	Dauba, Bohemia	Wayside Gatherers, Nazareth, Pa.
Margaret Poener	Dauba, Bohemia	Primary Class, Central Sunday-school, Bethlehem, Pa.
W. H. Weinland	California	First Christian Endeavor Union of the Eastern District of the Moravian Church in America.
Superintendent's Work	California	Bethlehem, Pa., Indian Association.
Ivan Angat	Alaska	Castleton Corners, N. Y., Sunday-school
"Wascilie"	Alaska	Hope, Ind., Women's Missionary Society.
"Makar"	Alaska	Freedom, Wis.
Robert Egsack	Alaska	W. O. Sturgeon, Olathe, Kansas.
Lloyd Neck	Alaska	Dover, Ohio, Sunday-school.
Ivan Petluska	Alaska	J. E. Volkmann, Watertown, Wis., and New York, II., Sunday-school.
James Kinigak	Alaska	Watertown, Wis., Sunday-school.
"Oscar & Charles"	Alaska	York, Pa., I., Alaska Mission Band.
Fred. Takoak	Alaska	West Green Bay, Wis., Sunday-school.
Sam. Knetsialra	Alaska	West Green Bay, Wis., Women's Missionary Society.
Wm. Gunuin	Alaska	R. K. Stansfield, Riverside, N. J.

In addition, six or seven "Own Missionaries" in Nicaragua and two in Alaska are cared for by patrons in the Southern Province, but in the absence of an accurate list none can be published.

VIII

ALASKA

THE BETHEL DISTRICT

SEMI-ANNUAL REPORT, JUNE TO DECEMBER, 1924

Somewhere we heard that some one has prophesied that Alaska will be under water next Summer. If this is to be the case, a beginning was made this past Summer. During July, August and September there was an almost incessant drizzle as well as great downpours of rain. Naturally this hindered us greatly in the necessary outdoor work about the station. In spite of this, however, most of the work planned was accomplished.

Our report for the first half of the year told of the launching of "The Moravian of Bethel." The Church papers have since informed you of her successful maiden voyage, and of the high recommendation of the U. S. Marine Inspection Service. We rejoice at her efficiency, because of what she will mean to the Coast People to whom we minister from Quinhagak to Quigillingok.

The sawmill has again cut over 100,000 board feet of lumber. The logs delivered by the Tuluksak natives also have been sawed. If all goes well their chapel will be ready for next Winter's use. They are much encouraged by the help they are receiving from Christian friends in the States. The interior of the chapel will be finished with fir from Seattle. Our native spruce is most unsatisfactory as a finishing lumber. It shrinks and shrinks! Ugly cracks disfigure floors and walls. In the mission homes, linoleums are needed to cover the floors. This would be expensive in a large chapel. Washington fir, oiled, will make a pleasing, and the most economical interior. This will also apply to the building of the orphanage.

Firewood may seem too insignificant a matter for mention in a missionary report, but it is not insignificant to us. The wood contracted for had been cut several hundred miles up the Kuskokwim. It was to have been brought down on the sawlog raft in June, but the loggers backed-out of their promise. Arrangements were then made with the owner of a small steam boat to bring it down by barge and raft. The weather interfered with his work to such an extent that the firewood was finally landed on the mission beach at the last moment of possible navigation. As a result, we were obliged to chop 25 cords of it out of the ice.

Bro. and Sr. Hinz spent more than a month in our midst,

while waiting for passage to the States. Bro. Hinz used the opportunity to visit the up-river villages and to administer the Holy Communion to the members at Akiatsoak.

Although the weather was often disheartening, the regular church and Sunday-school services went happily on. The Sunday-school gave a very pleasing and instructive entertainment on Christmas Eve. There were fewer recitations, but more drills, and the usual singing. The climax was a pageant of the Nativity. Our people have sometimes complained that they could not understand the English recitations. They understood the story in pantomime, however, and followed every detail with intense interest.

The tundra villages were visited shortly before Christmas. Progress is evident. Now that Helper Neck has been called Home, may someone arise to assume the native leadership among them! There are several among them who keep up the interest and do some teaching. But we must remember that, after all, they are only "babes in Christ." The Greek Catholics have taught them to believe that "ikons" are efficient for healing diseases. Now some of our people are ascribing healing powers to our hymn books, and the pictures of the Sunday-school rolls! Sometimes they will place an open hymn book near the ache or at the head of the patient. On this last trip, a father told us that he had washed the picture of Christ and had used the water to bathe the aching limbs of his child! Another old man told us his great sorrow. The woman he desired as partner for his remaining days was more attached to her home village than to him. But the telling of this was so difficult for the old fellow that he had to step before an "ikon" to pray for strength. So you see we will have to resort to a bit of iconoclasm!

The new Nazareth Chapel at Nanvagnagtlek has been consecrated to the service of the Lord, and the members have partaken of the Lord's Supper in their own house of worship. It was encouraging to see the place swept, and an abundance of fuel on hand. While the building may plainly tell that untutored Eskimo hands have built it, they have done wonderfully well, and it is warm and dry! We do not wonder that they are happy to worship in a real building!

Quigillingok and the whole West Coast District is without an ordained missionary this year. Helper Ivan Petluska has been assigned to that difficult position. We did it with some hesitation. He is young. Many of the people are old and hardened in superstition. Nevertheless, from all reports received thus far, the people respect and love him. He appears earnest and sincere in his work as a servant of the Lord. An old man of the neighboring village sent for him to talk over the way of salvation. He wanted to know whether Ivan could

receive him. He was told that the Lord would certainly receive him if he was sincere in his desire. The old man was happy to know that it was so simple.

On another occasion, an old medicine man boasted of his superior flesh and hide, which he claimed had been especially "case hardened," even from his birth. He was not like other mortals, and poo-poohed the idea of any virtue or strength in the white man's medicine. Ivan challenged him. "Now we will see. You try some of your strong 'medicine' on me. It will not affect me, I am sure. But I will try some of the white man's medicine on you, and see whether your skin is as tough as you say it is." The "shaman" demurred, saying that he might hurt Ivan beyond recovery. But Ivan was not to be bluffed. "Never mind about my getting hurt. I'm not afraid," he replied. So the "shaman ' consented. Ivan brought a mustard plaster and applied it to the shaman's abdomen. At first the old fellow joked about the "bit of paper," but he finally had to admit that it was hot! But not until an hour had passed. Finally, unable to endure it any longer, he jerked the pesky plaster off, never giving his opponent a chance to see the blistered spot! Nor did he wait to try his own "medicine" on the Helper. We are told that he is now among the faithful church-goers! May he also learn of the healing of the soul!

The Kuskokwim Orphanage project has again been brought forward at our Mission Conference. The missionaries are agreed that the time has come for this new work to be launched. The need has not changed. A site has been chosen tentatively, but we will want to go over the ground thoroughly this Summer. The location under consideration is almost equally distant from Bethel and Akiak, the two important centres of the upper district of our Mission's activity. There the building would be sheltered from the northerly winds by willow, alder and some spruce. Here, along the bank of the Quigtluk River, a tributary of the Kuskokwim, there seems to be fair garden soil. Within easy walking distance are some foothills, and beyond, the mountains can be clearly seen. The site suggests permanence, practicability and pleasing scenery.

Thus we leave the old year, looking forward to new work in the year which lies before us. May we also enjoy the privilege of welcoming new workers into our midst—men and women who will feel called to carry on this new undertaking in His Name.

Fraternally yours,
The Bethel Missionaries,
ARTHUR F. BUTZIN, Supt.

SEMI-ANNUAL REPORT, JANUARY 1ST TO MAY 31ST, 1925

June has come and Winter is barely past. Brief Summer is upon us. There is the usual work: freighting, sawmilling, securing the Winter's fuel, repairing and, not forgetting, preaching and teaching.

The big thing before us is the Orphanage. Just the other day we went up to see the site as it appears immediately after breakup. It was high and dry; allowing still higher breakup floods. The day was warm and there among the brush and trees it was almost Summer. The pesky mosquito was there before us,—a favorable omen! Here, at wind-swept Bethel, that Summer evil has not yet appeared. That we may go forward with this school and home for unfortunate children gives us great satisfaction and joy. It will mean strenuous effort, but if an end is to be gained we rejoice. Not only will it signify blessing for orphaned and unfortunate children, it should also be a factor in establishing a native ministry. May we all be so guided that the desired goal may be reached.

And you, who read are also challenged to share in this work of education and salvation. This undertaking calls for enthusiastic interest and devoted support. Some will feel moved to give to the general support of the institution. Others may desire to "adopt" an orphan, helping it through the home and school. Some may be called to this new field of endeavor to labor in His name as teachers and nurses.

And this Summer, the Emmaus chapel at Tuluksak is also to be built. Gifts from the Emmaus congregation and from another friend make possible a neat roomy chapel. The natives themselves will do the work, nevertheless it adds to what we need to accomplish and have accomplished, before grim Winter once more ices the waterways of Summer travel and puts an effective stop on all outdoor building.

Thus far we have pointed out what we expect to be doing in the coming days. Back of us are days gone by and it would not be wise to leave you under the impression that they were idle days! You might then say, and with reason: "All this talk of going to accomplish so much this Summer is an empty show!"

In the months under review all of the outlying villages were visited twice. Holy Communion was administered at each visit. All the members were spoken with individually. And what shall we say to these meetings, speakings and services? Is it all worth while? Is there progress? We gladly testify that the power of the Gospel is not waning. There is growth. Sometimes we become desperately discouraged. Some seem so weak, and sometimes those are the very ones of whom we expect most. But to compensate, and often abundantly,

CARL L. MILLER AND FAMILY OF GRACEHILL, IOWA

Brother Miller was called to Alaska as a lay-missionary to assist in the building of the Kuskokwim Orphanage and School, and thereafter to form part of the Manual Training School Staff. They arrived at Bethel, Alaska, June 6, 1925, whence they proceeded to Nunapitsingok, to assist in the erection of the school buildings.

where we expected no harvest, the Master of the harvest has prepared great joy for us. This we can say of all our districts. The up-river congregations are gradually moving to maintain their places of worship, as to light, fuel and repairs.

For us at Bethel the tundra and down-river villages hold our interest in particular. Here the struggle between the old and the new are most evident and crude. Among our up-river people the temptations become more subtle, thus often resembling our own difficulties in living the way of our Lord. The tundra and down-river folk still believe in the shaman and his demoniacal powers, but for the greater love of the Lord Jesus they are striving to overcome the devil and not resort to him for healing and help. But sometimes the love of health and life persuade them to call in the medicine man, the devil's servant. As one of our members, who had yielded said: "You know the shaman's power is a double one. He can heal and he can also cause the spell of the curse. As I was not getting better, I began to think that if the shaman used his good offices only and in no way brought sorrow or a curse to anyone else, it might be allright and God would not be displeased with me." The temptation of Jesus in the wilderness was laid before this Eskimo, how though Satan asked the Master to do something apparently harmless and quite proper, yet the Master would not do his bidding. Satan is not to be obeyed, because he is Satan and not our Master and surely not our friend. Our life depends after all on implicit obedience to God.

We are glad that we can report that Lloyd Neck is going to take up the work of his father Helper Neck. Our missionaries at Quinhagak earnestly wished to have Lloyd take up work in that district and there is great need for just such a man as Lloyd is, but he seemed to feel a particular desire to be where his father had labored and laid down his work. Lloyd Neck was chief herder of the Quinhagak herd. He will now work under the great Shepherd, Who gave His life for His sheep. And sure the newly-won people of the tundra need someone to shepherd them. They feel lost without a leader. They are anxious to learn and are learning and have learned some, but after all their knowledge is still very meagre.

The Quigillingok district was also visited from Bethel. The trip was difficult with a heavy unbroken trail, but in spite of that, it was worth the effort. It is a remuneration to the heart to see people crawling out of filth and darkness into respectability and into the light. Our helper there, Ivan Petluska has been working faithfully. He will tell in a separate report some of the factors and incidents of the work there.

In this district is Kinak, where the helper supported by our native congregations, Eek, Apokak and Quinhagak, is sta-

tioned. Joseph Brown has been laboring there for two years. Here we found several who were anxious to join the people of God. After careful inquiry, six adults and four children were baptized.

At the home staton, Bethel, we had the joy and solemn privilege of receiving twenty-two young people into our communicant membership through the rite of Confirmation, on Palm Sunday. Our prayers are for their young hearts that they may grow in grace and in the knowledge of their accepted Master and divine Father.

On Maundy Thursday of the same week we had the largest Communion service thus far held in any of our Alaskan congregations, ninety-eight partook.

These briefly, are some of the outstanding features of our experiences in the Lord's service on the Kuskokwim.

Very sincerely yours,

THE BETHEL MISSIONARIES

NATIVE HELPERS IN THE BETHEL DISTRICT

In the death of Helper Neck, of Nanvagnagtlek, the Mission lost a most faithful and conscientious native worker. Loyd Neck may step into his father's place, and his name has been suggested to the Dover, Ohio, Sunday-school, patron of his father.

Jim Kinegak, at Bethel, Patron, Watertown, Wis., Sunday-school.

Robert Egsack, at Akiak, Patron, W. O. Sturgeon, Olathe, Kansas.

Wascilie Angoyagpak, at Akiatshoak, Patron, Women's Missionary Society, Hope, Ind.

Ivan Angatshangoluk, at Painghak, Patron, Castleton Corners, Sunday-school Staten Island, N. Y.

Tshungauyag, at Tshukfagtullik, supported by the congregation at Akiatshoak.

Fred Takoak, at Napagiaghak, Patron, Green Bay, Wis., West Side, Sunday-school.

Makar, at Tuluksak, Patron, Freedom, Wis., Y. P. S. C. E.

THE QUINHAGAK DISTRICT

SEMI-ANNUAL REPORT, JUNE TO DECEMBER 1924

In spite of the disappointing weather conditions, which interfered seriously with hunting, we have many reasons, since closing our last report, to be thankful. And now, as we look

back over the last six months, we can, and must continue to, praise God for His wonderful help. Concerning the weather, this has been the most unfavorable Summer which we have ever known. In June, we had a few warm days, then, until the freeze-up early in October it was dark cold and wet. With all the land like a wet sponge, and every hollow filled with water, every one longed for some dry spots. There was much outdoor work to be done, and it was impossible to do it. The fish, caught, split and hung up, would not dry on account of the almost continual rain. As the wind kept twisting the rotting fish round and round they fell to the ground with an odor far from that of roses or violets. The fish seemed more plentiful than ever before, but after spawning they died, and day after day, dead fish floated down the river. Thousands lay rotting on sand bars, or hung from overhanging grass or brush along the river. For a month or more, our otherwise good and clear water had the foul taste of rotten fish. The atmosphere was so full of moisture that the books in the church began to mould, as did our clothes in closets and trunks. There was no help for it. Considering all these things, with the attendant danger to health from the water or exposure to the weather, we have great reason to be thankful that all here remained in good health.

In the middle of July, our new boat arrived bringing Bro. and Sr. Drebert and their children back to us again from Bethel. All the goods she carried were found to be in excellent condition, nothing spoiled, as in former years with the old boats. Several other trips were made, bringing wood and school supplies. And not once was there a storm. Another cause for gratitude.

Our new teachers arrived at the end of September, and school began in October. It had to be closed for a short time, as the children, one after another, suffered from an epidemic of "German measles." Fortunately they soon recovered, and again our hearts were grateful.

The freeze-up has been slow. At the beginning of October, all still water froze over solidly enough for the children to skate. High water in the rivers, however, kept them open until December. Thus far there has been so little snow that traveling has been difficult. Nevertheless, a great many people were here for Thanksgiving Day. And the collections showed that our people were truly thankful. After deducting local expenses, the offerings received at Quinhagak, Eek, Apokak and the Deer Camp amounted to $121.00.

Later came the joyful Christmas time. Mild, but stormy, weather had set in, but all the families were able to return from the Fall camps, and several also came from the Deer Camps.

As there had been no snow, conditions had not been favor-

able for trapping. Nevertheless, the Lord has blessed the people so richly from His bountiful store that they were able to supply themselves with better food and clothing than had been the case for many years. Our Christmas time, therefore, was a joyful one. The church was too small to hold the people, although a little room had been gained by cutting away some of the platform. After packing in as many as possible, some of the people had to stay in the storm house. Nearly all of the children had new garments, and every one was glad to see them and to hear their songs and recitations. Good friends had enabled us to fill bags for the children, and to make gifts for them and the widows. When to all these material blessings, including calm and mild weather, there is added the old, yet ever new, story that Christ has come and that all fear shall depart, have we not uncountable reasons to be thankful?

The spiritual work, too, has been encouraging. We cannot report any adult baptisms, because there are few, if any, unbaptized adults in our District. During the Summer, two elders and a chapel servant were elected by the people. Since the beginning of October, Bro. Drebert has conducted a class, twice every week, of men and older boys for translating and writing from the Gospel of Matthew. At the Sunday evening service, one or two of the men nearly always take some part. As a rule, this consists in making some practical application from the morning sermon in a manner clearly indicating that they have understood it well. Those who are sick, knowing how the Lord has helped us, ask for prayer.

One visit was made to Apokak and to Eek before Christmas. We were glad to note how well our Helper, William, with his co-workers, at Eek serve the Lord.

Ivan Petluska has been transferred to Quigillingok. This station had been left without a missionary when Bro. and Sr. Hinz left for the States. Ivan is very much encouraged. The people, he writes, are anxious to hear and come gladly to church. He has also been called on to pray for the sick. After the "shamans" have failed, prayer has helped immediately. We rejoice at his experience. It will both help him and strengthen his faith.

Thus far, we have not been able to visit either Good News Bay or Togiak; and unless the Winter brings more frost and snow, it will not be possible to do so.

The children enjoy singing, and Sr. Drebert has been teaching the older boys and girls to sing in parts, so that they have been able to sing for special occasions in church.

Closing our report, we can only rejoice and be thankful—thankful for all that we have received, thankful for the gifts

and the prayers of our good friends outside, whom we ask to continue in their intercessions for us, as we remain,

Sincerely yours,

A. STECKER,
F. & M. DREBERT,
Missionaries.

SEMI-ANNUAL REPORT, QUINHAGAK JANUARY 1ST TO JUNE 30, 1925

"Pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest." This injunction spoken by our Saviour to the twelve disciples, certainly holds good today. The Lord still speaks the same words to us. Especially does this command press itself upon us, when we see, about us, the field white already for the harvest, and we cannot go to the rescue.

Why is it that there are so few laborers willing to enter the harvest field of the Lord's kingdom? It must be that we are not praying for the laborers. Some of us have neglected to pray. Some may pray but without faith. Still others cannot pray because they themselves have either turned down the call or have not done their share to help send out others. Supposing Peter, or any of the other disciples, after having been called and prepared for the work, should have settled down to private life and said that he was going to do his share by praying for the kingdom. Either he would have been unable to pray, or else, the first time he prayed he would have consecrated himself to the Lord's service.

There is not only a shortage of missionaries in Alaska, but we have difficulty even in securing consecrated native helpers for the out stations—Lord, give us faith in prayer, and send laborers into Thy harvest field.

There is certainly nothing wrong with God's Word. It is as powerful as ever, inspired by the Holy Spirit. In the Togiak district, we have no helper and we are able to give them only one visit a year, on account of the great distances. But when we visited them this winter we were again filled with joy to find that they remembered what they had heard in former years. Many are really trying to do the Lord's will. This was apparent from repeated remarks like this, "We know that the Word of God is all true and the only way to eternal life. But we always make mistakes because we have no one here to help us overcome the old superstitions."

Many of them have to battle with the temptations of liquor. We do not despise them on that account, but they desire to be pitied and helped. Especially so, when we know that they have learned it from white men. Many of them go to Nushagak for the summer to work for wages in the canneries. There they can pick up things both good and bad.

This winter for the first time we extended our Togiak trip as far as Nushagak. Our purpose was to visit the orphanage there, in care of the United States Bureau of Education; and get all the hints and suggestions that might be of help to us in our Moravian undertaking at Quigtluk. Dr. Harger, who is in charge of the orphanage and hospital there, showed us every consideration and tried to be of every help possible. He spoke well of our Moravian work in the Kuskokwim district. He had been stationed at the Akiak Hospital, near Bethel, for one year.

The orphanage at Nushagak was made necessary when the influenza wiped out most of the people there, but left many orphans. They now have about 90 inmates. Where there had formerly been a populous village, we now find two or three families. What a great reminder to us to be thankful that our people in the Kuskokwim district were all spared from the influenza.

Traveling was difficult this winter, due to the lack of snow. Otherwise it was a pleasant winter, not too cold, and we had no bad snow storms. Spring weather started in early. In fact too early to be true. It dragged along so slowly that in the end the ice broke up late after all.

Our people had a medium catch of seal this spring. Those who had gone to the mountains for squirrels, also had only a medium catch. But we are thankful that they got what they did. At least, our people never were in any great need of food. The summer is here now and promises to be a nice one. At any rate our gardens, both the missionaries' and the people's, are having a nice start. We hope that there will also be a good run of salmon, as that is what the people depend on for their winter supply of food.

The health of the people has been good, Thank God.

Our people at home, here in Quinhagak, have been ministered unto regularly. Services are held twice on Sundays. And during the winter months, when all the people are together, we also keep Sunday-school. It is a joy to see the people come together when the bell rings. The services are always well attended and much enjoyed by every one. Communion was administered twice. So also at the outstations Eek and Apokak.

At Eek, Roland has conducted most of the services as helper, though as yet he does not get a regular salary. Helper Willie was to move to Good News Bay, but has not been able to break away from his home and his relatives as yet. The Eek people and our people have again by collection made up the salary of helper Joseph at Kinak.

Bro. Stecker has left us for the Summer. He is on his way to the States for a short vacation, and to give his personal attention to the store requisitions. We expect him back in September when the fall shipment of supplies arrives.

Although Bro. Stecker has repeatedly asked to be relieved, no

one has, as yet, been found to take his place. For one missionary it would be impossible to properly look after the store beside all the other work. And we certainly do not want to give up the store to outsiders. It is through the store that the mission has a strong influence for good over the people. No outsider could have the same influence. In fact it might be positively detrimental to our work. Then, too, the store has helped to bear the expenses of the mission and should continue to do so.

We pledge ourselves to continue to pray for workers.

F. & M. DREBERT.

NATIVE HELPERS IN THE QUINHAGAK DISTRICT

William Gunuin, at Good News Bay, Patron, the Rev. Robert K. Stansfield, Riverside, N. J.

Roland Piyoalra, at Eek, Patron, Unassigned.

NATIVE HELPERS IN THE QUIGILLINGOK DISTRICT

Ivan Petluska, at Quigillingok, Patrons, J. E. Volkman, Watertown, Wis., and Tremont Terrace Congregation, New York City. Since the return of Bro. John Hinz to the States, on account of his health, Ivan Petluska has been placed in charge of the Quigillingok District. Bro. Butzin, the Superintendent, tells of the results of this appointment in his report on the Bethel District.

Joseph Brown, at Kinak, supported by the congregations at Eek, Apokak and Quinhagak.

Oscar Aghuyak, at Anorak, Patron, York, Pa. First Church, Alaska Mission Band.

Charles Kegguegtshaun, at Tshalin, Patron, York, Pa., First Church, Alaska Mission Band.

Sam. Knetsialra, in training, ready to be assigned, Patron, Women's Missionary Society, Green Bay, Wis., West Side.

STATISTICS OF THE MISSION IN ALASKA January 1, 1925

DISTRICTS	Baptized Membership Jan. 1, 1924	Decrease	Increase	Baptized Membership Jan. 1, 1925	Classes in the Congregations				Candidates for Baptism and "Adherents"	Total: Baptized Members and Others	Missionaries and Missionary Wives	Native Helpers	Sunday-schools		
					Communicants	Baptized Adults	Under Discipline	Baptized Children					Pupils	Teachers	Total
I 1. BETHEL, 7 Outstations	459	16	41	484	170		15	229		484	6	6	102	8	110
2. AKIAK,* 4 Outstations	422	13	11	420	220		4	196		420					
II QUINHAGAK 8 Outstations	839	51	81	869	480		2	387	8	877	3	2	102	5	107
III QUIGILLINGOK,* 7 Outstations	407	59	73	421	193	12	1	215	14	435		4			
Total, Jan. 1, 1925	2127	139	206	2194	1063	12	22	1097	22	2216	9	12	204	13	217
Total, Jan. 1, 1924	2104	91	128	2141	1051	39	24	1027	20	2161	11	11	379	11	390
Increase + Decrease —				+53	+12	—27		+70	+2	+55	—2	+1	-175		-173

*NOTES 1. The figures for Quigillingok are those of 1923, as no figures are available for 1924.

2. On account of a lack of workers the Sunday-schools at Akiak and Quigillingok have not been held regularly and no figures are available. The decrease in the Sunday-school column is more apparent, therefore, than real.

"THE MORAVIAN II"

The great achievement in the Alaska Mission during 1924 was the building of the boat "Moravian II." Several photographs came to hand just in time for reproduction in the 1924 volume of Proceedings and will be found opposite pages 32 and 48 of that volume. Too much credit cannot be given to Bro. Frederick Schwalbe, who, during the period of construction, devoted his entire time to the work, for his ability, perseverance and faithfulness. Bro. Ferdinand Drebert, too, deserves a full measure of gratitude and praise as Bro. Schwalbe's untiring and conscientious assistant. Nor must the designer, Mr. Nicolet, be forgotten. His interest, his knowledge of conditions which had to be met, his advice and his frequent contributions of time and labor beyond that for which he received compensation, were all invaluable. While mention was made of the building and launching of the boat in last year's official reports, the following letter from Bro. F. T. Schwalbe, under date of December 6, 1924, is of permanent value and interest.

"As the first season's work with the new Moravian has been completed it seems fitting that we should write of its building and of its work.

"The building of the boat extended over a period of several months. The keel was laid about Feb. 15, 1924 and the first trip was made with her on July 19th.

"The last week in March, Bro. Drebert arrived from Quinhagak with his family and assisted in the building until she was completed. On her maiden voyage, July 19, the Drebert family returned home.

"On May 31st the hull was completed and the boat launched. It was a memorable day for all of us who were so keenly interested in this enterprise. It was a raw Saturday afternoon. The hour had been set for four o'clock and almost the entire population of Bethel was present grouped about the long rough shed and the ways which extended into the water. The boat looked like a living creature creeping slowly from the shed where she had been built. When she was suddenly released she slid swiftly and gracefully down the ways and into the water. A shout of joy went up from our throats and a prayer of thankfulness from our hearts that so far all had gone so well.

"Very much, however, remained to be done before she was ready for traveling. The first week in June the wireless call for the pilot came from the steamer "Santa Ana" which had arrived in Kuskokwim Bay. So the work on the "Moravian" was delayed until after the "Santa Ana" had been brought up to Bethel, the cargo lightered and the steamer piloted out into deep water. For this work we used the old "Moravian" and she proudly towed the new boat to the steamer's side where the 60 H. P. Fairbanks-

Morse Crude Oil Engine was lowered directly into the engine bed which had been prepared to receive it.

"After this, work was resumed. The engine was installed and the cabin built. The latter is very well built and arranged. We have beside the pilot house a cabin containing four bunks and folding table, a galley and a lavatory.

"The new Moravian is sixty-four feet, eight inches long and has seventeen foot beam. Her hold is six feet deep and she draws two feet eight inches empty. On a four foot draft she carries seventy-five tons. We have four hatches: two main hatches, one, each fore and aft, and a small hatch on each side. The bow is equipped with a very modern winch which is used for unloading cargo and lifting anchors.

"We are exceedingly well pleased with the way the boat handles and the time she makes. Our aim was not to have a speedy boat but to have one which can carry a large cargo on a shallow draft. Strength was another main consideration. The boat, therefore, is staunchly built, so that she will be able to withstand the rough weather that we constantly encounter in the Kuskokwim Bay. Her maiden trip, a distance of one hundred miles, was made in thirteen hours with a load. The engine works smoothly on very economic fuel consumption. It burns only six gallons of crude oil an hour.

"During the remainder of the Summer we made eight round trips. Our boat has already begun to fulfill her real mission of carrying the Gospel. On two of the trips she carried our Helper Ivan Petluska and family and a new government school with Christian teachers to Quigillingok, that most difficult and lonely station on the western shore of Kuskokwim Bay.

"We believe that we have a boat that will meet all the requirements for service among the villages up and down the coast and the Kuskokwim River. We ask your prayers for the next Summer's work and we desire that the "Moravian" may prove to be of great value in bringing the kingdom of God to the people of this land."

BUILDING AN ORPHANAGE IN ALASKA

By the REV. A. F. BUTZIN, *Superintendent*

Several years have passed since the first appeals were made for funds for a much neeed orphanage and school on the Kuskokwim River, Alaska The response was most encouraging. The members of the Church at home, east, west, north and south sensed the desirability of adding such an institution to our Alaskan Mission. Donations were liberal. Within a year twelve thousand dollars were gathered. Then came the tremendous soar of prices with a

corresponding slump in the fur market, seriously affecting the finances of the Mission. How loyally the Church at home supported the work in those dark days! The workers in the field remember that fact with gratitude and are encouraged. But this crisis naturally sidetracked the new undertaking. Some may have been wondering whether the project would ever be undertaken again. Although the sum originally asked for as a building fund was not reached a beginning is made. It is made in faith; in the faith that our Master orders it and also in the faith that the Church will support it with men and means.

Up to the time of the arrival of the ships we were uncertain as to the prospects of building this summer. But when we saw Bro. and Sr. Miller and daughter Esther aboard the Santa Ana, we were glad. Their coming meant that the work should now go forward. A glance at the shipping bills further confirmed the Church's wish.

In a few days the M. S. "Moravian" was loaded with lumber and doors and windows and nails destined to the orphanage site on the Quigtluk River about twenty miles away. How fortunate to have the "Moravian," staunch and roomy! Even so there will be many a trip. Again we rejoice that her operating expenses are light in comparison with the old outfit. The missionaries, Stecker, Schwalbe and Miller took this first load. Bro. Stecker, now for the first time, went over the chosen site. He was so delighted with it that we felt fortunate that it could not be removed lest he take it bodily to Quinhagak, as he wished he might. Bro. and Sr. Miller saw it and did not engage return passage to the States. Now let no one think that it is cleared ground all ready for buildings and gardens and flowers and children. As the gentleman in charge of the framing said: "After fifteen years this ought to be the nicest place on the Kuskokwim River."

With the beginning of July began the building operations on the site. The river bank was decorated with piles of material and white tents. The pioneer had come again to experience his joys and difficulties. June was a warm month, almost hot at times, especially among the brush where cooling breezes hardly penetrated. Mosquitoes were abundant and true to their reputation and nature! Sand flies were not missing either! The clearing for the buildings is to be made five hundred feet back from the river's bank. Between is a heavy thick underbrush of alders. A few spruce overtop the green of the alders. This then is the order of the day: to make a trail, grub out the actual building site and move the lumber from the beach to its final destination and then to build it into habitations.

With canvas gloves protecting the hands and a bobinette veil, the face, we set to the task. In the cook's tent, Sr. Miller is busy with the tempting recipes of the Gracehill cookbook, but a new

piquancy is added to many a sauce and dressing by unfortunate landings of the tart Alaskan skeeto!

Soon a way is made in the wilderness. It is a straight and narrow way. It is a welcome sight. At the head of it is the opening for the buildings against the dark green of the spruce. To cheer our spirits we call it Hallelujah Avenue—for the present. More matter of fact is the name of the clearing Skeeto Square.

Through this avenue a track is laid for a four-wheeled truck. On this truck and over this primitive road all the building materials are being shoved by man power. And as the lumber is brought up two buildings are gradually moving upwards. The smaller is already under roof. This is the superintendent's home, a one story building of six rooms. The orphanage building will be forty four by seventy feet. This will include dormitories, dining room and school for the children, besides the living quarters for some of the personnel.

We rejoice that the undertaking is so well under way and knowing that you will rejoice with us we will try to keep you in touch with the progress of the institution. May we all continue to work for the orphanage with earnest purpose and assured of the Father's blessing.

THE KUSKOKWIM ORPHANAGE AND SCHOOL

NUNAPITSINGOK, ALASKA.

The official reports of the work in Alaska carry us only as far as the 31st of May, 1925, when the actual building operations in connection with the Kuskokwim Orphanage and School had scarcely begun. Later intelligence has brought us descriptions of the building operations up to the point when the missionaries, the Brethren Moore and Miller, with their families, could actually occupy the newly erected structures, after having spent the summer in tents.

Under date of August 19, 1925, Bro. Arthur F. Butzin, the Superintendent, writes:

"Thanks to Divine blessing of health and good weather, the Orphanage and Home are both under roof. Of course this does not signify completion or anything nearly like it! But we are tremendously thankful that the work is in the dry before the Fall rains set in. The Summer has simply been wonderful for this section. Very hot at times, but in spite of the heat (even ninety in the shade) the work could progress. Mr. Conquest, whom we hired locally, certainly pushed the work. Many a day he was on the job from six in the morning until nine at night . Instead of charging over-time, he charged nothing at all for some of the over-time, thus making his donation to the cause. We deem it providential to have been able to secure this man. He is acquainted

THE SITE OF THE KUSKOKWIM ORPHANAGE AND SCHOOL
ALASKA

The School Building is seen at the head of the track used to haul the building materials from the river bank. The roof of the bungalow of the Principal, the Rev. Charles Moore appears above the thicket on the left. The thicket of trees and underbrush had to be cleared before building operations could be begun.

THE KUSKOKWIM ORPHANAGE AND SCHOOL

in the course of erection, at Nunapitsingok, on the Quigtluk River, Alaska. The Quigtluk empties into the Kuskokwim about three miles below. This new station is about a three hours' boat trip from Bethel. The building is 70 feet in length and 44 feet in width.

with the nature of the country and could plan the work so that the workmen were employed to the best advantage."

Those whose interest in our Missions leads them to follow the movements of our missionaries as they are reported from time to time in the column of "Official Announcements" in the church papers will remember that Bro. and Sr. Carl L. Miller, of Gracehill, Iowa, at the request of the Bethel Mission Conference, were called as "lay missionaries" to assist in building the Kuskokwim Orphanage and School, and thereafter to form a part of the Manual Training School Teaching Staff. With their daughter, Esther, they sailed for Bethel, Alaska, from Seattle, Washington on May 19, and arrived safely at Bethel on the Kuskokwim River, June 6. After spending some time at Bethel, they proceeded to the site selected for the School.

Under date of August 29, 1925, Bro. Miller writes that they had then been at the new location just two months. The site of the Orphanage is along the Quigtluk River, which empties into the Kuskokwim about three miles below. The Quigtluk is a stream fed from the melting snow of the mountains during the Summer months, furnishing ample and good drinking water. The distance from Bethel is reported as about a three hour trip by boat.

The missionaries have been working hard and have accomplished great things in spite of discouragements and difficulties. At times the weather was unusually warm and the mosquitoes, "millions of them," gave the workers no rest unless they wore nets over their hats by day and over their cots by night. The location is in a new part of the country where the shrubbery is so thick that a lot of it had to be grubbed out before building operations could be begun. Drainage, too, had to be undertaken, and the missionaries were disappointed when they found that it would be impossible to install furnaces for heating the buildings this Winter. They hope, however, that in another year they will have the ground so well drained that this will be possible.

The two buildings erected, and now well on their way toward completion are the school building, and a home for the Principal, Bro. Chas. Moore, and his family. Of these, Bro. Miller writes, "The cottage that has been built for Bro. Moore is pretty enough for any town to be proud of and when the Orphanage is completed it will be a fine building too."

Of the missionaries themselves, we are glad to learn that they have all kept well and that they have enjoyed the time spent amidst the many difficulties and hardships connected with new work of this character. Of his own family, Bro. Miller writes, "Mrs. Miller and Esther are both happy and contented in this place so that we have lots to be thankful for."

In a letter from Bro. Chas. Moore, under date of September 12. he gives the following description of the buildings:

"Our house is built in bungalow style with five rooms on one floor.

"The Orphanage is a building 44 by 70 feet, two and a half stories in height. On the first floor a six foot hall-way extends about three-fourths of the length of the building. On the west side, starting south and going north, are the living rooms for Bro. Miller and his family; then the kitchen, about 13 by 18 feet; a bath room; and a store room. On the east side, also starting south and going north, are the office and supply room, each about 11 by 8 feet; the school room, about 23 by 30 feet; the children's dining room, about 17 by 24 feet; and two bed-rooms. The second floor: the girls dormitory occupies a space 18 by 44 feet at the southern end, while the boys dormitory occupies a similar space at the northern. On the east side of the six foot hall, is the study, reading or social room, about 22 by 30 feet. This will be used after supper in the evening for the story hour or for games, and it can also be used for a kindergarten, if needed. On the west side of the hall are the nurses room and the dispensary.

"To me," he writes, "it seems perfectly planned and built; the largest and finest building in the Kuskokwim District; and best of all, built for the greatest and best service which can be rendered to mankind."

Writing under date of September 16, 1925, our veteran missionary, Bro. Adolph Stecker, speaks of the "marvelous work" done on the Orphanage, and pleads for additional helpers to carry forward the missionary enterprise in this field. He says that the promise of our Lord to those who labor in His vineyard is that they will be rewarded an hundred-fold, but that he can testify from his own experience that it is two-hundred-fold.

Nunapitsingok, Alaska, August 30, 1925.

Words cannot express our joy as I write from our new home among the spruce, alders and willows. We are quite comfortably located, although we have only the floors and rough boards as interior furnishings. The outside is about complete.

It is fine to be here in a house after tenting out during the greater part of the Summer. We have five rooms, all on the same floor.

As I look out of the window, I see a beautiful structure, about fifty feet away, lifting its head above a circle of beautiful spruce trees, and I know that our good Lord is smiling sweetly down upon it from above. After pouring over plans and papers only for so long a time, it seems like a dream that now those plans have gradually become a strongly built structure 70 by 44 feet in size. There is still a lot of interior work to be done, but few can realize how

happy we are to be able to house our supplies, and to have a good warm place in which to work.

And oh, we are so anxious to begin the real work! Everywhere we turn, we see outstretched hands eagerly waiting for a home, clothing, and just a little bit of LOVE.

For the love that rights a wrong,
They have waited, oh, so long,
For a little bit of LOVE.

This Winter, as you go about your work comfortably clad, your children in a warm school, with good food and many luxuries, just travel, in mind, with me to the Eskimo children of the Kuskokwim. Some have never worn underclothing or stockings. Inside their "mukluks" (fur boots), or shoe-packs, they wear pieces of gunny sacks. Some are fortunate enough to have a shirt or under-pants made from a sack, beautifully (?) decorated or stamped with "Drifted Snow Flour," or "H and C Cane Sugar." They have, possibly, a quarter of a dried fish for their food ration for the day; faces that were never washed; hair that never felt the thrill of a comb, with hundreds of living creatures playing hide and seek in their matted locks; and neither father nor mother to lovingly caress them.

Brother Butzin tells of one pathetic case in one of the out-villages. The child had been taken into the home of his uncle, or cousin. His clothing, what little he had, was dirty; and like Lazarus of old, he was permitted to eat the crumbs, or leavings, from the table—but not from a rich man's table, far from that!

Brother Butzin happened to reach there at meal time, so he ate his lunch at the cabin. To see the child fed in the manner described above was too much for him, so he shared his lunch with the boy. The lad was happy and much elated with the thought of getting some of this nice food, when suddenly his happiness vanished. The old man (uncle) quietly walked up and took three-quarters of the food, leaving the boy with very little to eat. Imagine yourself in Bro. Butzin's place at this time in the little tragedy. This is only one of many instances, and a mild one at that when compared with some of the heathenish ways in which these fatherless and motherless children are treated.

Brethren, isn't it wonderful that God has opened this avenue to us; has given us the sacred privilege of ministering to a few of these little ones, of giving our time, money, food and clothing in order that some of these children may be clothed, loved, given schooling, and just a taste of HOME—the one thing they have missed, for oh, so long!

Our wants are many. Your gifts of money, clothing, furnishings, books, magazines, Christmas gifts, and the like, will certainly be welcomed by those in charge and I am sure will be very highly

appreciated by the Society for Propagating the Gospel, and—best of all—you will be rewarded openly by God Himself.

Here is a great opportunity for you to put into the little brown child's life a bit of sunshine and love. Your gifts will be returned to you with compound interest in the form of a "Four Square" young man or young woman, developed spiritually, mentally, morally, physically, going from our Home and School, giving to those with whom he, or she, comes into contact his possessions, made great through your gift.

It is wonderful to know that you are all backing us and praying for us. Keep up the good work, for the Master set us the wonderful example, going about doing good, and we feel that we are more than conquerors through Him Who died for us.

CHARLES MOORE.

HELPER NECK

One of the most remarkable fruits of our mission among the Eskimos of Alaska was the conversion of one Uyakok, who was familiarly known for many years among the readers of Moravian mission literature as "Helper Neck." He developed into one of the foremost leaders of his own people, serving Christ and the Church. For some years he was supported as the "Own Missionary" of the Sunday-school of Dover, Ohio. His death, November 4, 1924, was a very serious loss to the spiritual forces of the Mission. His life story is graphically told in the following sketch prepared by the Missionaries.

Somewhere in the period of 1860-1870 there was born an Eskimo lad into the squalor and filth and superstition of primitive Eskimo life. For his advent the mother had made no preparation of loving toil over infant attire. All such preparation was strictly taboo. His birth was properly initiated by the medicine man's weird dance and chant.

His childhood was spent with his mother in the igloo, where by inference and directly he was trained to observe the many, many taboos as ordinary habits of life. Or he would be outside the hovel on the new blown snow listening to his mother telling many a tale of ancient folklore, as she graphically illustrated her tale on the clean snow with an ivory snow knife (or perhaps only a wooden one!).

His boyhood, he lived at play, or following his father over the trap line, or in the canoe to the fish trap. Thus was he learning the ways of adult life among his people. The long Winter was largely spent in the kashige underground dimly lit by the stone seal oil lamp, but snugly warm from the fire of the daily sweat bath taken by his father and the other men. Here in this semi-

HELPER NECK, IN HIS PRIME

darkness he witnessed the large pot-latches; the plays in remembrance of the dead and the annual mask plays at which the spirits of air, land and sea, and fish and animal kingdoms were fervently invoked. Here he was present at many an awesome shaman's ritual for restoring the sick to health, or looked on with thrills of fear at those sinister occasions when human jealousy, greed and hate would register in the wicked man's mien and chant. His own father, a medicine man, taught the lad, Uyakok, all the tricks and deceptions of the traditional rites. Little Uyakok was to be a medicine man of a line of medicine men!

But the people that sat in great darkness were to see a great light—the Light of the world. In 1885, the Brethren Weinland and Kilbuck arrived on the Kuskokwim River—messengers of the Gospel. Naturally those who earned their living by means of the darkness, loved not the Light. They opposed it with every shadow out of the darkness they thought to command. But the Light had the power to penetrate the blackest shadows of Eskimo superstition. Uyakok, though still hating and opposing, became curious. To get at the root of a matter was an inherent trait with him. From being a curious inquirer he became a convert—much to the disgust of many of his fellows. He was ridiculed and persecuted for a time. But he followed the gleam into the fuller dawning of the Light.

He joined the forces of Light, and as he once had been a loyal and faithful servant of darkness, Neck (the English equivalent of Uyakok) now became a loyal and faithful follower of Christ, his Light, his Saviour. Christ had brought salvation for him, and Neck was persuaded that this salvation was also for his fellow natives.

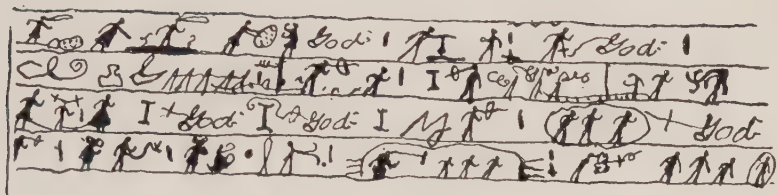
Accordingly, like Abram of old, he pulled up stakes in the traditional life and became a wanderer, that he might acquaint his people with the promised blessing of God. He served as helper at Quigtloag, Quinhagak, Tuluksak, Bethel, Eek and Tundra. He had also his thorn in the flesh: a frail body acquainted with aches and pains. Repeatedly his life was despaired of. But in spite of that, he has accomplished more than any other native helper.

By means of a system of writing developed by himself under divine inspiration, as he claimed, Neck was the means of disseminating the Word very widely. Day after day, whenever he was at all able to sit up, he copied translations to distribute to those who had learned his method of writing.

His years of greatest influence were those spent at Eek and in the tundra villages. Under God he has led many an Eskimo to the Light. There will be those, who will arise to call him blessed. And he departed still working and looking forward to new work. It was his hope to win some one to Christ at a nearby village, thus far singularly indifferent to missionary effort. This was not to be. All last Summer we felt that his pioneering days were done. The

natives of Bethel built him a home, the Mission furnishing the material. He was pleased to see the village labor put into that home. It touched his heart deeply. But this wanderer for Christ was not to enjoy this home made by the hands of man. Another abode was being prepared for him. On the morning of the fourth of November, nineteen hundred and twenty-four, Helper Neck departed this life to enter that home whose foundations are everlasting and whose builder is God.

1



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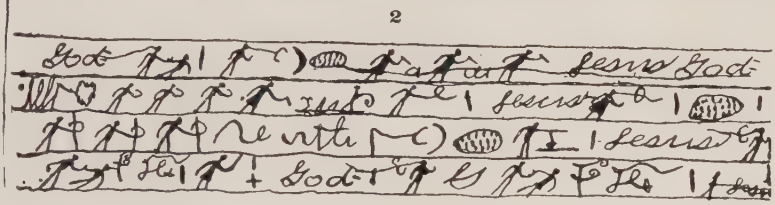

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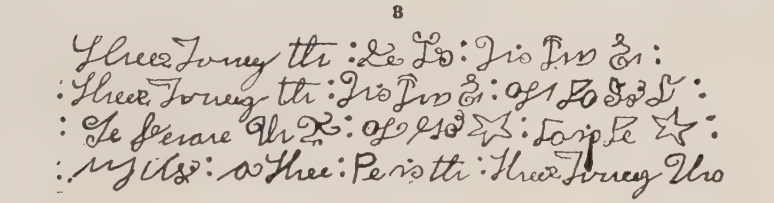

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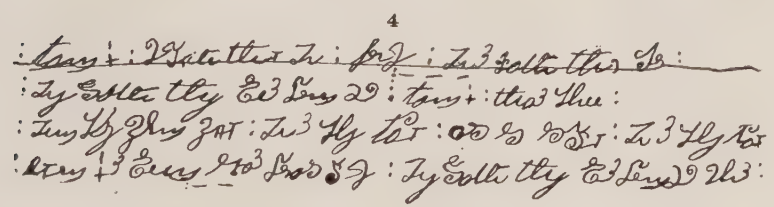

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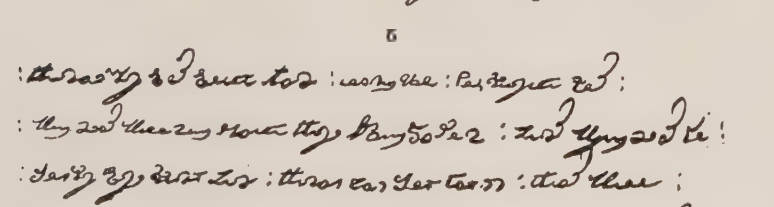


SPECIMEN OF NECK'S HIEROGLYPHICS

Showing gradual development from (1) "Picture Writing" to (5) a "Phonetic Script"

IX

"THE RAMONA MISSION" TO THE NORTH AMERICAN INDIANS IN SOUTHERN CALIFORNIA

REPORT OF THE POTRERO FOR 1924

POTRERO-MORONGO RESERVATION

In recounting the experiences of the past year, let me mention first those of a sad nature. Twice during the year we were called upon to lay to rest the mortal remains of beloved members of our Mission force. On December 8th, 1924, after long suffering from pernicous anaemia, Bro. D. J. Woosley passed to his eternal reward from his home at Escondido, and on December 20th, 1924, Sister Laura Oerter, beloved wife of Bro. Eugene H. Oerter, our co-worker stationed at Martinez, was called to her heavenly home. We say, "The Lord buries His workmen, but His work goes on." True, but friends, our ranks are growing thin, and some of us who have been "wheel horses," are beginning to lag behind. We need some younger heads and some fresher spirits to keep up with the needs of the field.

Asthmatic bronchitis, an affliction of long standing and of increasing severity, made my year's work very difficult. In fact, for a time I was out of the harness altogether. An operation at the Banning Hospital, and a rest and change of climate at Los Angeles for a few weeks, relieved the asthma almost entirely, and the doctor is now at work on the bronchitis. In this connection grateful acknowledgment is made of the financial help given by the Christian Endeavorers, and to Bro. Oerter and Mrs. Pasquala Armijo for taking my place in pulpit and Sunday-school during my absence. We know that friends of the work have been praying for us. We thank you.

During the year we were favored with five visits of more than ordinary importance. Four of these visitors, Dr. Samuel Blair, representing the Secretary of the Interior; Mr. M. K. Sniffen and Mr. S. M. Brosius, representing the Indian Rights Association, and Assistant Commissioner of Indian Affairs Merritt, came to bring us new inspiration in our work for the general welfare of the Indian.

But the visitor who brought us the most help was our own Bishop, Bro. Karl A. Mueller, who studied this field closely and sympathetically from October 25th to November 4th.

From a spiritual point of view, the past year has been perhaps the best in the history of this work, the Indians having

responded to the preaching of the Gospel more heartily than ever before. Seed sown over the years and carefully cultivated with earnest prayer, began to come to fruitage. We became convinced that the time had come for the organizing of our Indians into a "Mission Congregation." This was done on October 26th, Bishop Mueller presiding, by the adoption of the Brotherly Agreement and the rules and regulations, and by the election of Elders and Trustees.

Two Indian couples were married within the congregation, one by a Justice of the Peace, the other at the home of friends by the pastor. In the former case we invited the contracting parties to come to church, where they acknowledged each other before the congregation, and God's blessing was invoked upon their wedded life. Each bride received as a Christmas gift a beautiful quilt made for her by the Ladies' Aid Society of our congregation.

Excepting through the heated term, the members of our Ladies' Aid Society met every Thursday, and out of patches and worn clothes sent them by friends in the Brooklyn N. Y., Moravian Church, the First Moravian Church of New York, and also by friends in Los Angeles, Cal., they constructed clothing for the needy and also numerous fancy articles for sale. This sale was held on December 5th, 1924, by which a neat sum was cleared towards the kitchen which they are building back of our Sunday-school room to facilitate the holding of church socials.

The activities of the ladies inspired the men also to organize for church work . The kitchen is nearly completed, all work having been donated by the men. I can now smile at my wood pile, since the men cut my wood with a power saw, and some bills for church expenses, usually paid from my own purse, have been paid from the treasury of the Men's Club. If anyone should object to the fact that the Indians, while not neglecting the general Mission cause, are never the less spending most of the money raised by these two organizations for their own local benefit, let me tell you something:

Last Summer a dance pavilion was erected here on the Reservation, and our Indians were expected to patronize it and support the proprietor. For a time I wondered which would win out, the dance hall or the Mission. Shortly before Christmas the dance pavilion was attached for debt, the lumber removed, and the proprietor left in disgust for greener pastures. It PAYS to provide social enjoyment of the right kind for our young people.

We are greatly indebted to the First Moravian Church of Brooklyn, N. Y., for donating to us, freight paid, enough copies of the "Offices of Worship and Hymns," discarded by

them when they introduced the new hymn books so that we can now enjoy the Litany and the hymns and tunes which we love.

CAROLINE Y. WEINLAND
WILLIAM H. WEINLAND

MARTINEZ

TORRES RESERVATION

On Sunday, December 16, 1923, we were introduced to the Indians of the Martinez Mission by Bro. William H. Weinland, the Superintendent.

The following week, we were busy with our preparations for Christmas. The Christmas exercises of the Sunday-school were held on the evening of Christmas Day, and were very well attended. For several Sundays following we had a very slim attendance.

On December 30, 1923, we had our first baptism. The Indian parents brought their infant son ten miles through a sand storm for the purpose.

Early in January, 1924, we organized a Young People's Socity of Christian Endeavor, but for a time only four young people attended.

Our first funeral was held on Friday, January 11. The Indians according to their custom show no signs of mourning until the body is lowered into the grave. Then their women have their time of wailing which lasts for several minutes.

On Tuesday, January 15, we made our first call in the new Ford touring car.

Twice, we attempted to hold a "Social," but without much success. The idea was too new, particularly for the men and boys, who seem to be very shy.

We had a second baptism on Palm Sunday, April 13, 1924.

Easter Sunday was a day filled with services. First, there was the usual sun-rise service. This was followed later by the Easter exercises of the Sunday-school. The preaching service followed; then came the celebration of the Holy Communion; followed by a Love-feast.

On May 26, I moved my family to Banning for the Summer. During the Summer, I held services at Martinez every other Sunday. On the Sundays on which I did not go to Martinez, I either assisted Bro. Weinland, or took full charge of his services whenever he was absent. During the latter part of September, we returned again to Martinez.

On November 1, 2 and 3, we had the pleasure of having

Bishop Mueller with us. He preached on November 2, and formally organized the congregation. Trustees and Elders were elected.

On December 20, the Missionary and the Mission lost a most valuable member of the working force through the call to her heavenly home of his beloved wife, Laura C. Oerter. Not only was she the real right hand of the Missionary, but his co-laborer as well. Her sweet Christian character and tact won for her a place in the hearts of the Indian women.

The Indians took a larger and better part in the Christmas exercises of 1924 than ever before. At the close of the year, therefore, we feel that we have won a place in their hearts and lives.

Very sincerely yours,
EUGENE H. OERTER, Missionary.

CONGREGATIONS	Communicants January 1, 1924	Gross Gain	Gross Loss	Communicants Jan. 1, 1925	Non-Communicants	Children	Total Membership January 1, 1925	Total Membership January 1, 1924
1. Martinez	54		2	52	7	45	104	104
2. Potrero	43	1	2	42	8	22	72	74
3. Rincon, La Jolla and Pechanga	2			2		2	4	4
Total	99	1	4	96	15	69	180	182
Increase +						+1		
Decrease —				—3			—2	

Sunday-schools

	Pupils	Officers and Teachers	Total Enrollment January 1, 1925	Total Enrollment January 1, 1924	PASTORS
1. Martinez	23	2	25	29	Eugene H. Oerter
2. Potrero	42	2	44	35	W. H. Weinland
3. Rincon, La Jolla and Pechanga					Superintendent
Total	65	4	69	64	
Increase +	+7		+5		
Decrease —		—2			

DAVID WOOSLEY

An Appreciation

Leaving the home Moravian mission in the unsettled California of twenty-eight years gone by, David Woosely and his wife drove down the San Gorgonio Pass in a little burro-drawn buckboard toward the Lost Range.

When the winds of the desert are still, the Lost Range stands out in naked clearness. Each jagged ridge and each towering pinnacle is so definite and apparently near at hand that one is almost impelled to reach out to touch the sky-line. Only the blue color tells the frontiersman that the mountains are far away.

When the desert winds stir, the range is lost. Flying sand hides it and the horizon becomes a grey haze. Up the San Gorgonia Pass are sucked the desert sands in clouds of fury. Telegraph poles along the lone railroad are cut through by the sands and fall. In the years since automobiles have come, the mission car has been lifted from the road and the top torn from it as one tears an old garment.

The little burros, Woosley drove, jogged along sixty miles and more, around the Lost Range to the right and off across the sand dunes. There where the Summer temperature some-times reaches a hundred and thirty and the heat bubbles rise glimmering through the dazzling glare of sunlight, a Moravian mission was founded. The tribe of Indians living near existed on mesquite beans, cactus pears, and what meager sustenance the reluctant desert would give.

Woosley sank an artesian well and struck water. He planted grape vines and fig trees. A little church and a mission home grew under his hand. When the Summer sun blazed its indignant heat too fiercely the burro team would draw the mission family to the safety of the mountain ranges near. When the heat abated the missionaries returned. So years of patient effort followed years of hope and for the Indians of the desert a new day dawned.

To the mission children of the far West who heard their fathers, strangely, call each other "Brother," Dave Woosley became "Uncle Dave" and his wife "Aunt Alice." Uncle Dave was a quiet, strong man with a sense of fun about him. A laugh that was hearty and spontaneous. He understood horses and dogs, boys and badger-holes and rattlesnakes. He had a good humored sort of liking for them all. Aunt Alice was a cheery, lovable woman, to be somewhat owned, and thought of almost like one's mother.

One day a laden stretcher was brought from the desert. On it rested a still form. Folks talked in awed whispers and tip-toed about. One peeked, and saw the face of Aunt Alice, drawn and almost the pallor of death. The stretcher was taken away on the train to the distant city.

Then it was said that Aunt Alice was well but could never go back to the desert. People talked and wondered what would be done.

Uncle Dave hitched up his burro team and drove away again, this time through a canyon to the south and off toward the sea. Finally, in a cranny of the hills, blue ranges to the north, rough brown mountains lying hurly-burly all about, and a little river flowing by, he started work anew.

Soon the burro team was a quaint dream of the past and a spirited pair of white maned, buckskin horses took its place. Not little rangy Indian ponies, but real horses, big, spirited, glossy, that knew their master's hand on the rein and pricked up their ears at the sound of his voice.

The Indians watched and learned. Many things they learned, for as the buckskins roved up and down the hill country Uncle Dave spread his news of the Great Adventure and the Grand Hope that all might have.

Two pictures come to mind. One, a tug of war with twelve Indian men pulling on one side, and eleven with Dave Woosley on the other. Behind in the shade of the trees the Indian women laugh and talk. Nearby are the children shouting excited encouragement. Or again, at twilight, with the form of an Indian sitting his pony, silhouetted against the sky. Uncle Dave in his buckboard carries on a friendly conversation. The children should be sent to school, it is nearly time to plant the corn, and next Sunday down at Pechanga there will be another meeting.

Now they tell us Dave Woosley is gone. He is become a memory and a tradition of the West. A Moravian missionary with his record complete.

J. D. W.

MISS ANNA M. KREITLOW

of Zoar, Minn., a graduate of the Asbury Hospital Training School for Nurses, Minneapolis, Minn., and of the Moody Bible Institute, Chicago, Ill., commissioned as a Trained Nurse to serve among the Indians in the Wangks River District, Nicaragua. She arrived at Cabo Gracias a Dios, Nicaragua, May 28, 1925.

THE REV. FRED. WOLFF

and his bride, Gertraut Mathilda Meyer, the daughter of Bro. Theodore Meyer, the pioneer in the Nyasa Mission. Brother Wolff was educated at the Mission College at Niesky, Germany, and the Moravian Theological Seminary, Bethlehem, Penna. Sister Wolff is a trained nurse by profession. After taking a special course in Spanish in San Jose, Costa Rica, they arrived in Bluefields, Nicaragua, August 25. Bro. Wolff has been assigned to Pearl Lagoon and took charge there Sept. 6, 1925.

X

NICARAGUA

The absence, on furlough in the United States and Germany, of the Superintendent, Bishop Guido Grossmann, accounts for the absence, also, of the usual formal annual report of the Mission in Nicaragua.

The annual statistics, however, are herewith given, together with several intimate sketches of the work, the one describing the visit of the Warden, Bro. C. Conrad Shimer, to the stations on the Wangks River, and the other a Harvest Thanksgiving, at Pearl Lagoon. It is hoped that these, with the illustrations, may prove to be a helpful and inspiring account of the work of the last year in this, the largest field under the direct care of the Society.

The great needs of this Mission remain the same as last year, namely, the erection of a central station at Musawas, back toward the interior, where our missionaries have had those marvelous results, described from time to time in the church papers; that of a fully trained Medical Missionary and a properly equipped hospital at a wisely selected base; and a training school for native teachers and evangelists.

Unfortunately the Mission Deficit of this last year has again made it necessary to postpone the beginning of these essential steps in the progress of the work. For another year this important Mission will have to "mark time" until more volunteers and the means for their support are forthcoming. While patiently waiting, the workers in the Field and those devoting their energies and their means to this cause at home, humbly and fervently cry, "O Lord, how long?.....O satisfy us early with Thy mercy; that we may rejoice and be glad all our days..... And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it!"

STATISTICS OF THE MORAVIAN MISSION IN NICARAGUA FOR THE YEAR ENDING DECEMBER 31, 1924

Condensed from the Annual Statistical Report of the Superintendent, the Rev. Guido Grossmann

CONGREGATIONS	Communicants & Baptized Adults	Baptized Children	Members under Discipline	Total	Sunday-school Enrolment	Day-school Enrolment
Bluefields, with 2 Filials and 4 preaching places	777	1071	4	1852	964	231
Pearl Lagoon, with 2 Filials and 4 preaching places	430	757	31	1218	487	203
Karawala, with 3 Filials	159	288	16	463	313	40
Quamwatla, with 4 Filials	435	635	40	1110	336	115
Haulover, with 1 Filial and 2 preaching places	248	246	14	508	222	
Yulu, with 4 Filials	463	732	56	1251	557	111
Twappi, with 1 preaching place	148	280	31	459	61	
Sandy Bay, with 1 Filial and 4 preaching places	495	742	29	1266	371	81
Cape Gracias, with 2 Filials	173	198	12	383	254	33
Wasla, with 2 Filials and 4 preaching places	337	536	8	881	800	129
Sangsangta, with 3 Filials and 14 preaching places	495	668	30	1193	801	117
Totals, 1924	4160	6153	271	10584	5166	1060
Total, 1923	4089	5774	244	10107	4843	1212
Increase	71	379	27	477	323	
Decrease						152

ADDITIONAL STATISTICS

Stations		11
Filials		24
Preaching Places		33
Total number of localities served		68
Foreign Missionaries	9	
Wives of Missionaries	8	
Unmarried Sisters	2	
		19
Native Ministers and Assistants:		
Ordained Ministers	3	
Wives of Ordained Ministers	2	
Unordained Assistants	3	
		8

Native Helpers:			
Evangelists and Assistants		62	
Other Native Helpers, Male	128		
Female	77		
		205	
			267
			294

THE WARDEN SEES THE WANGKS

An Intimate Description of an Official Journey Through This Interesting Country.

By the REV. C. CONRAD SHIMER

Warden and Member of the Provincial Board, Nicaragua

There have been many interesting facts related about this growing and white-unto-harvest mission field of our Church, and some of our older congregations in the homeland have been favored with much intimate information from furlo-ing missionaries. Perhaps for these reasons the account of the Wandering Warden will be of little interest. But the trip was rich in experiences and these may be worth passing on to others.

It is not everyone who, travelling for the first time, has the opportunity of journeying with such a distinguished party as was the lot of the Warden. For on the little 45-ton sailing and gasoline boat that left Bluefields harbor for the Coast were the newly created Bishop of Nicaragua, the Rt. Rev. Guido Gressmann, with his family, and the Manager of the Bluefields Mercantile Company. And we of the Mission party had reason to be thankful that the last named personage was aboard, for his company is part owner of the boat, and so we were partakers of better food than might possibly have been the case had we travelled as do the "Hoy Polloy."

The late afternoon, of the twenty-sixth of September, 1925, saw us on our way. The sea was calm, but in spite of such a favorable condition the episcopal party was afflicted with mal-de-mer. It had been freely prophesied that the Warden would also succumb to this maritime weakness, but there was very little excuse given by the quiet sea, and so he escaped this "indoor sport".

Our first stop was Prinzapulca, a village ninety miles north of Bluefields, and once a prosperous settlement. We arrived here on Sunday morning, and soon learned that some of the prominent Spanish business men of the town had arranged for a testimonial dinner to the Bishop. But they had reckoned without their host, for it was impossible that he should be where there was a Moravian Church, and on Sunday, and not conduct a service. The

dinner was held, the Manager of Mercantile worthily doing the honors, and the missionaries who attended church had the pleasure of bringing up the rear. And it was a pleasure, too, to which anyone will testify who has partaken of "Nanna" Harrison's well-prepared food.

It may be interesting to have a brief description of the "fast and commodious" vessel on which we were embarked. There is a cabin for the Captain, and this he graciously gave over to the episcopal party. But lest it be compared with the cabins (bibby) of trans-Atlantic liners, let me say that the one bunk was occupied by Mrs. Bishop and the three children. Their servant, who was very sick the whole journey, was curled up in some sort of puzzling fashion on the floor, while the good Bishop had to remain outside the door. The other 17 passengers found their "accommodations" on the top of the engine room or on freight. The little vessel was heavily loaded with cases of every description which were piled on the deck so that the place on which the passengers walked was raised above the side of the boat. Be it known, however, that few of our fellow-travellers negotiated these promenades.

By six thirty that evening we had reached Bragman Bluff, the scene of operations of the Standard Fruit & Steamship Company, otherwise Vaccarro Brothers, a banana company second in size only to the United Fruit Company. The location of this settlement is, as its name signifies, on a low rise in ground and unprotected in any way from the elements. We anchored here for the night. Because of the indisposition of the good Bishop's family, he decided to take them on shore, where, after some difficulty, they were harbored for the night. Early the next morning we proceeded to Bilwi, the Indian settlement of the Bluff, where we unloaded freight, and then we moved on to Twappi, also the destination of the episcopal caravan. When anchor was dropped, the Manager and the Warden went on shore where they were welcomed by the resident missionary, Brother Fisher, and taken to the Mission House. The freight was unloaded, and word was received that the boat was waiting for us, but no news was had of the folks who had left us the night before.

They had decided to walk from Bragman Bluff to Twappi, a distance of about ten miles, or, if possible, get the truck of the Company to bring them to the village, for the intervening land is savanna and easily traversed by auto. As events proved, the auto stuck fast in the mud when part way to Twappi, and the party had to proceed on foot.

So the Warden had to leave without seeing the Bishop, which gave rise to needless concern on the part of the latter for his colleague's travelling arrangements. We reached Cape Gracias about midnight of Monday, and lay there until daylight, when, being unable to cross the bar at the main mouth of the river, we went

HEATHEN INDIAN CHILDREN, NICARAGUA

AN INDIAN BOY

AN INDIAN GIRL

These children have come under the influence of the Gospel in Nicaragua.

around to what is known as the "North Channel", and even here were fortunately towed into town by a tug, which was able to pull us off the bar when we struck.

While we were at Bragman Bluff the Manager had sent a wireless message to the Cape telling one of his correspondents to notify Brother Hamilton that the Warden was on his way. The Cape reached, no reception Committee of one was to be seen. The Manager took the Warden under his wing and so he was properly refreshed outwardly and inwardly. And still no "Parsen" Hamilton. As the Warden was anxious to reach the Old Cape that day, he made arrangements with some Indians to take him across to that place, where our main church in this district is located. The journey was made in a dory and the way traversed was up the Wangks for a mile and a half, through a shallow and almost overgrown creek for another mile, and then over the lagoon for the last half mile of the trip. As we emerged from the creek into the lagoon the sails were put up and advantage taken of a rain and wind squall which came up. In a short time we were on land and when the Warden walked into the yard of the new Mission House he found Sister Hamilton and the freshman of the mission staff, "Doctormairin" Kreitlow sitting on the verandah steps. No word had preceeded the traveller, and when he called out there was great surprise. It is interesting to note that the next morning when the Warden was writing letters in the parsen's study the telegram announcing the time of his expected arrival was bought in!

The Mission House, erected by the church builder of the Mission, "Contractor" Hamilton, is commodious and well planned. It is also comfortably furnished, but not alone with mission furniture, lest any of our readers should become envious.

The Warden had planned, in his blissful ignorance of Coast travel, to spend but a day or two at the Cape and then proceed up the Wangks. But while at the Old Cape he was informed that the only gasoline boat carrying passengers up the river had left the day after his arrival, and there would probably not be another opportunity for two weeks. So he had to learn right in the very beginning of his trip to possess his soul in patience, and this is indeed a lesson which all who travel in this country must learn in short order.

It was then arranged that a trip to Kruta, an Indian village from 25 to 30 miles north of the Port, should be made over Sunday, the missionary in charge making his quarterly visitation at the same time. Now the only way to go is either by dory, which is rarely done, or on horseback. But the Warden had never been in a saddle in his life! There was no other way but to ride, as he wanted to see the village, and these experiences all go to make up a lifetime. We therefore embarked on our steeds early Saturday morning, and

toward sundown we reached our destination, having stopped at the home of a Spanish planter to rest and have refreshment. On the journey the Warden had the misfortune to surrender his black sun glasses to the sea, for they were probably jolted out of his pocket. The last three or four miles of the ride was through marshy territory, where, because of recent rains, the water was from eighteen inches to two feet deep.

The mission house, occupied by the evangelist, has a spare room and into this the travellers were placed. The bed was made out of flattened bamboo, and is known as "cri-cri". The parsen had two blankets with him, and a homemade mattress which was of value mainly for its moral effect! As the Warden is somewhat lacking in that which would make soft an otherwise hard bed, he was not greatly refreshed by his night's "rest."

The next day, Sunday, was a busy one for the parsen, and as all conversation was held in Miskito, the Warden was not particularly enlightened by what he heard. However, a few remarks were interpreted by the parsen, and then he and his colleague were welcomed by shaking hands with every individual who attended the several services. And though the same persons attended three different services, hands had to be shaken all three times.

Monday morning dawned gloomy and forbidding, but just before the time to start, the rain ceased and soon the sun made its appearance. The return ride was made with the usual stop at our Spanish home, where we were refreshed with a good dinner of native food. As we neared the Port, a heavy rain came up, drenching the riders thoroughly.

Monday night was spent in the small house at the Port, the "Parsen" acting as chief cook for the evening meal. We returned to the Old Cape the next day, there to wait patiently for a boat to take the Warden and the "Doctormairin" to Wasla. The message coming that such a conveyance would proceed up river the following Monday, it was planned to make the monthly visitation to the Port Church over the week-end and then bid the travellers farewell on Monday. So the Hamilton-Kreitlow-Shimer special left on Saturday, stopping at Irlaya on the way down the Wangks. Here we visited the heathen cemetery. One object of interest was the Irlaya "Woolworth Building," a house which was being built on posts about 12 feet high. We also heard an Indian learning the first steps in the art of "sukiaism," or voodooism.

That night a merchant at the Port sent a small block of ice to "Parsenmaia" Hamilton, and so it was decided that we would try to make ice cream—without a freezer. For be it known that on the Coast this American delicacy is decidedly rare, indeed Bluefields is the only place where it can be obtained. The effort was made but without success, the "ice cream" being iced orangeade.

Sunday was marked by several unusual features, the first of

AN INDIAN HUT
built under the protection of a Bread-Fruit Tree, Nicaragua

INDIAN WOMEN CARRYING BURDENS, NICARAGUA
Note the bands or straps passing over the heads of the women from which the burdens are suspended at the back.

which was the dropping of a soft-boiled egg on the floor by the Warden and his being able to recover it intact. One of our members sent in an excellent chicken dinner, so that our physical natures were well taken care of.

Monday mornig was spent in the erection of a new pulpit, which, the gift of the builder of the Cape house, Brother Harry Coe, had been brought to the Port by the Warden. One very unusual and interesting incident marked the evening. A young Spaniard brought his little brother to the "Parsen" to have two teeth drawn. While the dentist was getting his instruments ready, the young and not over-anxious patient decided to withdraw his person from the scene of torment. His embarrassed brother was soon in hot pursuit, and the chase continued for about ten minutes through the fields and around the buildings. Of course the only reproof administered was a verbal rebuke, for there were too many amused onlookers to admit of any stronger punishment. The "Parsen" soon accomplished his familiar task, which was preceeded by much howling.

The Parsen and his "maia" had intended to return to the Cape after being sure that the Warden and the "Doctormairin" were safely on their way. But as a bad tooth had been giving him trouble, and the nurse being unable to give him relief, he was ordered by the Warden to proceed to Wasla where "Dama Doctor" Danneberger holds forth. Our "coach and four" consisted of a gasoline boat and two barges, port and starboard. The one on the port side was the missionarial apartment. We had blankets and pillows, and so long as it was day our quarters might have been worse, as we had an awning over us. When darkness set in, the living room was turned into a bedroom, and the quartet lay down on boards which were little softened with any covering. Our position might have reminded an undertaker of four corpses laid out on his table side by side. The "Parsen" having thought that one mosquito bar was sufficient, we deferred to his judgment, but at least the Warden learned that night that such defence is not always wise. For he was at that end where the bar was short, and his body furnished the barrier not covered by the bar. There was little sleep, and all of us rejoiced when "the first gray streaks of dawn" appeared.

But lest this account get too long, we will go at once to Kum, the landing place for Wasla, which village we reached one Wednesday shortly after noon. We walked for an hour over the savanna to Wasla, where we took the Dannebergers completely by surprise. The freight was carried this distance by Indian women, three of them taking turns in carrying the "Doctormairin's" trunk, which weighed 200 lbs. There is a landing place nearer the village of Wasla, but as the river makes a big bend, and several hours

are required to make the distance, Kum is the accepted landing place for freight and passengers.

The next morning, at three fifteen, "Parsen" Danneberger and the Warden were astir and soon thereafter started on a two hour's good ride to Sacklin, where the latter was again to board the barge for the trip to Sangsangta. The private barge having been dropped at Kum, the long journey was made reclining most of the time on the soft side of two hundred pound sacks of flour. While there were no mosquitoes that night, as a travelling bar had been put up, the sacks had a way of getting harder as the night wore on, and day was again welcomed. In the early hours of the day big black baboons greeted us along the river with their thunder-like roar. Sometime after dark we reached our next stopping place, Waspuk, where the Warden went ashore and was taken care of by Allan and Nathan Miller, brothers of our evangelist, Leo Miller, who at present is conducting services and, contrary to the Biblical principle is honored in his own country.

This is also the usual destination of the gas boat, the remainder of the journey having to be made in pitpans or other paddle propelled boats. But as there were several other passengers for Sangsangta, the manager of the "rapid transit Company" decided, for a consideration, to go on to that place, and the Warden was thankful that he did not have to sit eight or nine hours in a pitpan with a broiling sun overhead. He noted with great interest the acute hearing of the Indians on the river. Although the boat was thirty feet from shore, and the engine working at full strength, the men on the boat could carry on a conversation with others on shore, and hear each other distinctly.

Sangsangta was finally reached, and here again the Schramms were taken completely by surprise. Several weeks before the Warden left Bluefields, and before he knew of the possibility of his making this trip, he had sent out a circular letter stating that he would not make the journey. So that when he finally did put in an appearance the brethren were taken by surprise. At Sangsangta he was quartered in what is known as the "Second Mission House," where he had both "ghosts" and rats for company. Most of his time was spent with "Dama" and "Kuka" Schramm and the Schramm "lupiananni." No better care could have been taken of his physical wellbeing, for the table was laden like the proverbial Pennsylvania Dutch farmer's festive board—until it groaned, and the Warden being Pennsylvania Dutch himself, full justice was done to the turkey and other palatable viands provided. Sister Schramm is the doctor here and is kept busy alleviating the real or imaginary pains of the Indians.

The services on Sunday were well-attended and the visitor was particularly impressed with the good singing of the congregation.

THE MARSHALL POINT CHURCH
an "Out-station" in the Pearl Lagoon District, Nicaragua

CHURCH AND BELL TOWER AT BILWAS-KARMA
a large "Out-station" west of Wasla, on the Wangks River, Nicaragua

It is not difficult to find traces of the training of the musical genius of the Mission—Brother Heath.

Brother Schramm had planned to start for Musawas on the following Tuesday, so he and the Warden, with four paddlers and a captain in one boat, and the same number in another boat, which was later to be the private drawing room of the Warden for the trip to Bilwaskarma, left Sangsangta amid much noise and shouting. An awning of waha leaves had been built in both boats and was shaped much like the top of the old prairie schooners of our own country. On the journey the paddlers demonstrated the various kinds of paddling known to the Indians, all of whch was interesting, as perfect time was kept in the different movements. A race was also staged between the two boats which helped to bring us more quickly to the end of our journey.

At Waspuk, the Warden and "Parsen" Schramm separated, the former coming down to Wirrapani, where he was housed by the evangelist, and early next morning set out for Bilwaskarma, the boat and crew being frequently drenched by heavy rains. As the waha leaf is the Indian's umbrella, the Warden in his apartment was quite dry.

We landed about a half mile from the village of Bilwaskarma, and in a short time had covered this distance, finding that "Parsen" Danneberger had ridden in from Wasla about five minutes before the Warden came from the river. The church here is spacious and is built of bamboo with thatched roof. The village is small, but people come from the surrounding district, so that the evangelist's usual congregation on Sunday numbers about three hundred people.

Contrary to our expectations, the next day dawned clear and pleasant and an early start was made for the fifteen mile ride to Wasla. The Warden was seated quite properly on that symbol of humility, a mule, while the "Parsen" rode a somewhat nervous horse. There are nineteen creeks to be crossed between Bilwaskarma and Wasla, and the banks of some of them were rather badly washed out because of the heavy rains. At one of the creeks "Parsen" Danneberger's horse made a misstep in ascending the bank and fell over backwards into the water, carrying the rider and baggage with him. Fortunately he was able to extricate himself quickly, and outside of a thorough wetting and a few bruises was none the worse for his experience. The remainder of the journey was made without incident and we were soon safe in the Wasla Mission House.

Sunday proved a most interesting day. At Sunday school the large church, also of bamboo and thatch, was crowded with 414 adults and children. The former and the older children occupied the benches, which have no backs for the sleepy heads to use, and the little children squatted on the floor in the space between

the benches and the platform, and there was no vacant space to be found among them. The two preaching services of the day were also well attended, averaging close to 300 people. Here the "Helpers," corresponding to our Elders, sit to the right and left of the pulpit so as to keep a watchful eye on the congregation. One little chap was nodding his head rather dangerously, so he was promptly stood on his feet by a helper. But he soon began to sway ominously, so the same helper put him back in his place. This day an offering of $19.20 was given for the liquidation of the Mission Deficit. In the collection plate were nine eggs, brought by someone who had no money. These were later bought by the "parsen" and their value added to the collection.

We were astir the next morning at three o'clock, and about an hour later had started on the first lap of our long journey to Sandy Bay, a twelve mile hike to Waslatara, or "Big Wasla," where we were to embark for a trip down the Oolong River. On this walk we saw a most unusual sight. As dawn was breaking, and the sun was still far below the horizon, we noted five beams of light extending from the eastern to the western horizon, focusing at one point on either side, and widely extended in the middle. On the way down the Oolong, the waters of which are only about five or six feet deep and so clear that one can see the bottom for many miles, we saw the gorgeously colored maccaw and other wild life. The Warden's dinner table was most unusual. We stopped on one of the many sandbanks and with the pitpan pulled up, the seat was the table, while the Warden stood in the water ankle-deep and ate the luncheon Sister Danneberger had provided. For a number of miles before reaching the village of Sandy Bay, the way lies through marshy ground, and the journey becomes very tiresome, as the creeks wind round and round, and the destination seems so near, yet, like the mirage in the desert, it is always just a little farther ahead.

Sandy Bay was finally reached about 10:45 P. M. and our good Brother and Sister Schubert had to be aroused from their slumbers. The night proved too short for the writer, and next day he made up for his lost sleep. Tuesday and Wednesday were spent in the restful parsonage and in visiting various places and individuals, and on Thursday we set out for Dakura over lagoon and savanna, a journey of three hours.

Spending Thursday night with Brother and Sister Lewis, and attending to such business as comes under his jurisdiction, Brother Lewis set the Warden on his journey of ten hours to Twappi, where there awaited him a number of very welcome letters. On the way, we passed through Auastara village, where a former cook of the Bishop of Nicaragua prepared for us a very tasty dinner of native food.

The time at Twappi was occupied by a meeting of two-thirds

THE REV. RUFUS F. BISHOP AND FAMILY

"Own Missionaries" of the Congregation at Lititz, Penna. After spending their furlough in the States, Brother and Sister Bishop have returned to Nicaragua, leaving their boys in the care of friends and relatives in Bethlehem, Penna.

THE REV. DAVID I. HAGLUND AND FAMILY

They have been stationed at Pearl Lagoon, Nicaragua, and are now (1925) on furlough in Sweden, their home-land. This photograph was taken at Jamestown, N. Y. Heavy over-coats are not needed in Nicaragua.

of the Provincial Board, met to prune all too sharply the budget for 1925-1926. The weather here was dry, and the moon was full. Given a broad expanse of savanna, the out-of-doors at night was all that could be desired.

On Monday, the second of November, the aforesaid fractional part of the Provincial Board started on the ten mile tramp to Bilwi or Bragman Bluff, where the Warden hoped to embark on a schooner for Bluefields and—work. Unable to go as quickly as he wished, Monday afternoon and Tuesday were spent in making the acquaintance of several company officials, all of whom were courteous and sympathetic with our desire to begin work here, and in seeing as much of the big operations of the company as possible.

The last part of our long journey was begun at ten-thirty on Wednesday morning, and by dawn of Thursday, the fifth of November, we were at Bluefields Bluff, the sea trip having been remarkably fine. We were soon in town and back at work, where we found much to be done.

The trip has been rich in experiences which will be most helpful in our future service for the missionaries on the Coast.

We would also bear testimony to the goodness of God throughout the long journey. In ways which were unmistakable in their clearness, His guidance and presence has been manifested. And yet this is but the fulfilment of the promise which He has made, that "I am with you always, even unto the end of the world." We invite our friends in the homeland to make this test of His faithfulness for themselves in this Province so rich in opportunities.

HARVEST THANKSGIVING IN NICARAGUA

By THE REV. DAVID HAGLUND,

Missionary, Pearl Lagoon, Nicaragua

Once a year, generally on the first Sunday in November, Harvest Thanksgiving is celebrated in Pearl Lagoon and its district. Not because November is "the end of the wheat harvest," for wheat we never harvest, and other products we reap nearly the whole year through, but because the month of October is the much dreaded "Hurricane Month," it has come to be an appropriate custom to observe a Day of Humiliation and Prayer on the first Sunday in October and a Harvest Thanksgiving Day on the first Sunday in November.

This year, the outlook for an abundance of harvest gifts was not bright. Owing to the sad fact that the majority of the men are compelled to leave the town and go—often far—to find paying employment, they are unable to attend to their plantations, and

"ground provisions" are therefore scarce. Knowing also, as we do, that our people are poor, the outlook made us feel rather timid and—be it admitted—caused us to look to the "Giver of all good and perfect gifts" with greater fervour perhaps than in previous years. For although 'a man's life consisteth not in an abundance of things,' yet it is very human and natural that a Missionary in charge of a station sincerely desires to be able to exclaim "Excelsior!", at the end of each annual event.

The Oranges are Late this Year. A day before the ingathering day, our motoboat Suecia was dispatched to go up into one of the four rivers which together, before they enter the Caribbean Sea, form the lagoon from whence our Mission Station derives its name. She was to go 50 miles that day and, after having gotten a load of corn, bananas and oranges, return the following day. She returned on scheduled time, but a glance at her made the heart of the writer feel more sad than ever, for she was not even half loaded. The twelve large sacks he had specially brought for the trip, the nine boxes he had secured to serve this day for the oranges from up the rivers were all empty, for, "the oranges are late this year." They had had too little rain and altogether too little sunshine, and so they were too sour when the harvest day was at hand, yes—too sour—for the harvest—the trip brought one thought for the harvest sermon if little else.

Sunny days in a rainy season are a rare sight, but Saturday, November 1st, and Sunday the 2nd, were two sunny days and that helped to dispel the gloom from our minds and make us glad and thankful as we ought to be on Thanksgiving Day. Harvest gifts arrived all the day long on Saturday. Among them were a number of envelopes, some heavy, some heavier and some - - - empty. The fruit and provisions were used to decorate the church as well as possible. The table for the harvest cakes was soon filled . The sexton asked for one more, then for another and again another, to the great joy of our Sunday-school boys, some of whom were kept busy making chains of red, yellow and green peppers, bringing croton leaves and flowers and so forth. The ingathering of the harvest gifts is a sight worth seeing. Women and girls bring sacks with casava, yam, yampie and the like on their heads, walking as straight and exact as parading soldiers. Children of all sizes push, pull or drag bundles of sugar cane. Men and boys land boatloads of banana, plantain and other products at the Mission landing. All is for the "Harvest," all is carried into the church. It is a sunny day. But what do we see in the front of the Church! "Thine is the loom, the forge, the mart, the wealth of land and sea," we have often sung. Now we see it in reality, for there are rocking chairs, so newly varnished that they would be your inseparable property if you would attempt to "take a sit" in them. We see also wash-boards, paddles, graters,

harpoons, leather bags, bowls, calabashes, rosewood curiosities and many useful articles, all from "the Harvest field." On a special table are placed some nice pieces of fancy work, and you read on one of them: "Forget me not." How could you! The Sister who gave the piece had been laboring here for many years. She has now been reaped to the garners above, and another Sister who intends to leave this station ere long, did the sewing. It is as if both would join in the appeal. Will it be heeded? Maybe, maybe not! But one thing is certain: "He that goeth forth bearing precious seed shall come again rejoicing, bearing his sheaves." Yea, those will be sunny days.

Harvest Sale. With your permission, dear reader, we pass silently over the services of the Sunday, for we fear that much seed that day fell by the wayside. Yet, the wonderful display, the rich fragrance, the beautiful and appropriate inscription over the pulpit: "Bless the Lord O My Soul!", the shining sun and the smiling faces—all in their way and degree helped to tune the hearts and lips of the worshipers to audible thanks and praise. Monday morning was busier than ever, for everything given to the "Harvest" had to be carried out and placed upon long tables outside the church for the sale. All of the church workers who were at home went at it with a will, so that at sunrise the bell could be rung thereby signifying that the sale had commenced. If we had been surprised at the many things that were brought to the "Harvest" on Saturday, we were not less so, to see how readily and rapidly all was sold. In less than one hour, nearly everything was over, and on the following Sunday it was announced that the "Harvest" had brought $162.00 (when this was written, it had grown to $200.00). That this was an excellent result appears when we compare the following figures: The returns from the Harvest of 1920 were $86.00; 1921 $65.00; 1922, $97.00; 1923, $103.00. It was puzzling to know from whence all that money came. The following may help us to understand it. One member —she is a mother with 5 small children, her husband far away in the jungles working for a Company—said, "I had done a piece of sewing for which I got $2. I gave the money to my sister to keep for me for the Harvest, for even though we might have to feel hungry on that day, yet I wanted to give it for the Harvest." She did not need to suffer. The day before the Harvest, she unexpectedly received $90.00 from her husband. We praise the Lord for the money, for now we shall be able to have the Church painted—which is badly needed—before we leave this station and go on furlough.

A Thanksgiving Pageant. Ever since the Victory of Faith was successfully rendered here in 1922, pageants have been most popular. Our Young Women's Christian Union rendered a Temperance Pageant last year, and this year we got up a Thanksgiving

Pageant in four scenes, which was given the Monday night after "Harvest." The writer and his wife are not the right ones to say how good the pageant was, but the people were kind enough to say they liked it very much, and requests to repeat it (but which time did not permit) show it was appreciated. It was indeed encouraging to see how our young people, members of the Young Men's and Young Women's Christian Unions and of two Sunday-schools, Haulover and Pearl Lagoon, all in their costumes, all cheerful, all thankful, all trying strictly to comply with what their trainers had told them, did their best, hence the good result. May He Who has said in His heart: "while the earth remaineth seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease," may He, the Friend of children and young people, protect the promising harvest of young folks in this Mission Station so that what they have done in play in their childhood days, may be practiced dutifully in days to come.

Do You Remember? Tuesday, November 10th, found the Missionary in his motorboat bound for Buena Ventura and Brown Bank, two of his out-stations. "Speed her up, Henry!" he impatiently shouts to his engineer. "She has three quarter, sir!" promptly comes the reply from the engine-room. "Give her all!" and she gets it. "Six miles an hour," Henry says, looking at his watch. The Missionary nods. Some heavy breakers have already tried to cool down his hot head. He is silent, thinking, planning preparing in his mind for the day's duties. Three hours later and he sits in a small but neatly built chapel with less than a dozen members, all in white, all eagerly listening to the words which are spoken with the intent that we should remember His love, thank Him for His gift, and rejoice in the assurance of faith that it was for me. The solemn service over, the people had retired, and in a very short time the the Minister had packed away his "black and white" into the valise and appeared again like a "boat captain," or perhaps, as one of his superiors very flatteringly said to him once: "I thought you were a mahogany man." After a light lunch served in one of the members' homes we gathered again at the landing, some parting words, and the "Suecia" speeded for Brown Bank to reach there before dark. There the people had "heard" that magic lantern pictures were to be shown that night, and so a number of young folks and children arrived after moonrise. But what could we do! The magic lantern had been left in Pearl Lagon, it had not been remembered. The folks were asked to come in, and ere long the Minister told a most interesting story he had recently read about the time when Nero persecuted the Christians. It was about two young brothers and their faith, endurance and deliverance. Every one of the young people said they were not at all sorry that they had come to the "picture show." Next day's program read: Early morning service, "Harvest" service and Sale,

Preparatory service, Holy Communion and return to Pearl Lagoon before dark. In former days when travelling was done in a canoe this would have been impossible. The "Harvest" with its Harvest Sale was the outstanding feature of the day. It was the first time it was observed at this little out-station, but it was done for the sake of the children who seldom are able to come to the head-station to see and learn, and we must bear in mind that these little children will remember later, if we give them an opportunity to see and learn. The results of the sale amounted to $6.00. A good start, for about four years ago there were but one or two members there. It is only four years ago that they built their little chapel, now there are 15 members and they have Sunday-school and services every Sunday. Helper Downs is doing most faithful work. He came there about ten years ago and the Minister's instructions were, "read the Bible to the people, just read it to them!" and behold the harvest of souls today.

A Stormy Journey. Having returned from Brown Bank, we were busy the following day making ready for a longer trip. Two hundred feet of lumber were loaded first, then corn and other articles for the Evangelist, then the magic lantern, plus valise and sack for the Missionary, then four passengers who begged to be taken along, for the weather was stormy. The boat was loaded nearly to its capacity, at least for that weather, but she carried it. Marshall Point was our destination that day, and we reached it in time to keep a wedding in the church before dark and to eat a great lot of cake too, before bedtime. The program in Marshall Point was about the same as on the previous day in Brown Bank, so it is needless to repeat it. The "Harvest," the second in the place brought in $16.00, or 25% more than last year. By the time you read this the money will have been converted into lumber and their little church given its badly needed repairs.

The Friend With the White Shirt and the Black Hat. In the year 1913, or 14, Bro. R. Bishop, had the people observe Harvest Thanksgiving in Tasbapauni, the out-station where we have mostly Indians. This was a move in the right direction. The records show that the meaning of "Harvest" and the participation in it has steadily increased ever since. The building of their new and pretty church, in 1921, was made posible chiefly through the returns from the "Harvests." When the Minister visited there in May this year he had reminded them of the good friend who very obviously wanted a white shirt and a black hat. Was that a puzzle? Be that as it may, to help the Indians along, a good worker from Pearl Lagoon was sent to them in October, and paint for the walls and tar for the shingle roof had been well applied, so that when our boat now drew near, the good old friend appeared in his desired costume. This made us cheerful from the very beginning, and cheerfulness suits well with Harvest Thanksgiving. This

proved to be the case for the return on Monday amounted to $54.79, or exactly 20% more than last year. We think it will be enough to pay the bill for the shirt and hat.

Attention! Eyes Right! Eyes Front! Salute! These and similar words reached the ears of the writer when at eventide he was sitting conversing with the Evangelist in charge of the out-station. What strange sounds were these among Moravians who are held to be the quiet people of the country. The Evangelist explained to his Parson that there was a boy, now a young man, from Bluefields living in Tasbapauni. He had been trained among the Moravian Boy Scouts by our famous Scoutmaster of that congregation and now the young man had "brought the seed" along and planted a Scout troop in Tasbapauni. It was amusing to see the boys skipping about at the commands—sometimes under the strap of the Scoutmaster. That this troop—by the time this is read the troop will be registered, we hope—understood how to combine fun and duty was demonstrated on the following days. We wish this troop long life.

Stowed Among the Cassava. There were no worries connected with ingathering day in Tasbapauni, for this village is richly blessed with provisions and fruits of many sorts. The services during the day were very well attended. In the afternoon the congregation celebrated the Holy Communion and in the night the young schoolteacher, a son of Bro. Watson, the Evangelist in charge, rendered a most attractive entertainment with the children and young people. Made wise by experience it was decided that most of the cassava should be sent to Great River for sale, and, since the Missionary also wanted to go there as early as possible on Monday in order to go up to El Gallo with the river boats, it was decided that some men should take him along with the cassava, leaving Tasbapauni at midnight. At 12:10 he was called, and half an hour afterwards he was carried by a strong young Indian through the breakers and stowed down in a large canoe between two sack of cassava. He could not even stretch out his lower extremities, for on a seat right before him was another passenger, an Indian young woman, with a puppy in her lap. At sunrise we passed the Bar where the breakers at least tried to wash our faces before entering the town. Landing safely on "the Company side," the American gentleman in charge was surprised to find the Minister from Pearl Lagoon among the cassava sacks, and asked him at once to come to his house and get coffee. He could not have offered anything better.

Travelling With the King and the Queen. In El Gallo, a town about 90 miles up the Great River, a little Moravian Sunday-school has been organized by members from Bluefields and Pearl Lagoon. These members had extended an invitation to the writer to come and see them, and, although El Gallo belongs to Bro. Bregenzer's district, he felt led to comply with the request of his

people to pay them a short visit, as he had been there once before about three years ago. The power barge "Nr. 4" was to leave for [illegible] the same day, and the good American friend gave orders to the King that he should take good care of the Minister, and so he did. He was given a fine cabin all to himself, with a comfortable bed—not to be despised after the previous night's experience in the dory—there was electric light at his disposal, and he was asked to dine with the King—what more could be desire! How true the words of the first and greatest Missionary: "Not that I speak in respect of want: for I have learned in whatsoever state I am, therewith to be content. I know both how to be abased and I know how to abound." Phil. 4:11. The trip on the power barge "Nr. 4" will long remain a pleasant memory to the writer, for he was royally entertained, and no wonder, for the Captain's name was Mr. King, and his chief engineer's name, Queen) or was it Quinn?).

Anything We Can Do For You, Sir? That was the greeting received from the manager in charge up in El Gallo, and that became, as it were, the motto for the activities during a week's stay among the people. Sunday-school, magic lantern services, evangelistic services and services of song were held. Yea, the Sunday-school even arranged a Harvest Festival on Sunday and asked the Minister to preach two Harvest sermons in one day. Members, employees and strangers seemed equally anxious to attend the services, and we feel quite confident that some seed feel upon good ground which, we trust, will bring forth good fruit in that Harvest which is to come. High up in the extreme north of this Mission Province there is a Missionary Doctor who has taken upon himself to fill all vacant places in the lower Wangks River with new churches and chapels. The same brother has asked Sr. Severine H., leader of the El Gallo Sunday-school if she could not help him to put through his worthy plan, and she, in the name of the Sunday-school, took $50.00, the result of their Harvest Festival, put it into an envelope and wrote: "Anything we can do for you, sir."

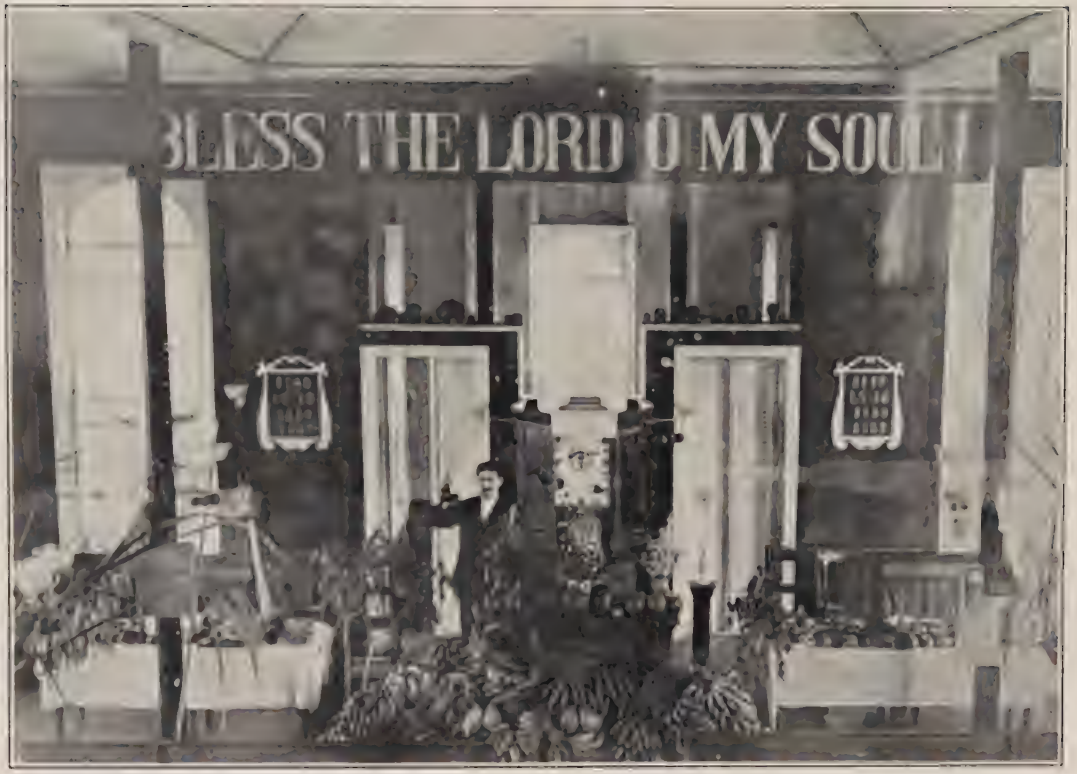
Three Men Overboard! The Boat Swamped! Having reached the Bar again, after another equally fine trip with Mr. King, as the guest of the appreciated friend, the submanager, the remainder of the voyage to Tasbapauni was again made in the dory. But this time the dory was so loaded that the Minister, although the son of a fisherman and a fisher of men by profession, bluntly refused to embark. After some discussion it was decided that the dory could not take both passengers and goods and "live" on the Bar in the heavy north wind that was blowing. This meant that five of the men must walk a few miles down the beach, where the dory, after having crossed the Bar, could come ashore for them at a place where it was believed to be smooth. This, therefore, was

done. Walking along the beach, the little company of five men arrived at the house of a Creole and his wife. Three of the men asked the Creole for the use of his little dory, as the one now sailing over the bar was too small to take all of us. Their request was granted and off the three went, taking the book-valise of the writer along in the boat. Yes, off it went, and fast it went, and down it went. Before we could realize how it all happened all three were swimming and trying to raise the little dory which had swamped with all that was therein. Fortunately, my books were not lost, but most of them were very wet, some partly spoiled. The Minister thanked God silently that he was not in the boat, and that no sharks or sword fishes were at hand to attack the three men while swimming and working to get the water out of the dory. Last year an Indian from here was eaten by sharks on the Bluefields bar. He was a good swimmer, too, but the shark could swim better still.

Steering by the Clouds. After having returned to Tasbapauni and there marrying a couple, the writer was anxious to return home to Pearl Lagoon, having been away two weeks and a half.

It was after 3 P. M. when the "Suecia" left Tasbapauni. With the 30 miles to Pearl Lagoon, night overtook the little craft half way. As long as the captain could follow the land there was no danger, but soon the lagoon had to be crossed. There was no compass on board, the night was dark and dreary, no star in sight, no landmark, nothing but the dark night and sometimes a glimpse of the clouds. So the writer steered by the clouds, but the clouds were moving, and the steering was according. Had he not heeded the calls and warnings of the engineer, he might not have reached home at all that night. Dear reader, there are countless numbers of men and women in this country who are in the darkness of the shadow of death on their life's journey, without compass, without pilot, without even a star of hope to look up to, steering by the clouds, steering—they don't know where. Will you not help—even more than ever—to do your bit to make the Star of Bethlehem known to them? For it is as true today as long, long ago: "When they saw the Star they rejoiced with exceeding great joy!" The field is great and the harvest is abundant, but laborers are few, too few for this great field. Let all of us who love the Lord be more faithful to His great cause, for then great shall be our joy in the final Harvest Thanksgiving.

Pearl Lagoon, Nicaragua, December 16, 1924.



HARVEST THANKSGIVING AT PEARL LAGOON, NICARAGUA, NOVEMBER 1924

A RE-BORN BOAT

That a boat may have a re-birth and become a means of usefulness and service after having been cast aside as useless and almost forgotten, even as human wreckage may be reclaimed and re-born, is illustrated by the following story which comes from the mission field in Nicaragua.

From a letter written from "The Old Cape," Nicaragua, June 17, 1925, by Brother Kenneth G. Hamilton, we glean the following interesting story:

Some years ago, the readers of *The Little Missionary,* now *The Moravian Missionary,* supplied Bro. F. E. Schramm at Wasla with a motor boat, which was christened *The Little Missionary* in honor of the journal through the means of which this important need had been supplied.

"After some years of service there, the boat was transferred to the Cape Station. But it went the way of all flesh, all machinery in particular, in the tropics, and became totally unseaworthy.

"Six years ago, a local boat builder undertook to repair her, refit her with a workable engine, and turn her over to the Mission for a set price. He practically rebuilt the boat, but could not succeed in getting the engine to work. So the Mission refused to accept her, and she was left high and dry on the beach of the lagoon for four years or more, and the repairer left for parts unknown."

A certain Englishman, H. E. S. Viner, Esq., has been spending some time with our missionaries at the Cape.

"When Mr. Viner reached us, the pooor orphaned boat was little better than a wreck, and her engine past saving. But he admired her lines and found her main timbers still sound. So he claimed the castaway, no one gaisaying, as her name had been effaced, and we did not even know that this was the remains of *The Little Missionary.*

"He spent months, with the help of local talent, in repairing her. Then he purchased an engine and all necessary accessories, and saw her in running order. Finally he named her *The Mary,* in honor of his mother, who had been a life-long friend of Moravian Missions, and then turned her over to the Cape Gracias Station for mission service once more."

OTHER FIELDS

from Original Reports

from Translations Condensed by

The Rev. S. H. Gapp, D.D.

from "Periodical Accounts"

and from Other Sources

Administered from London:

Labrador; West Indies; Demerara; Himalaya; Unyamwezi; Jerusalem.

Administered from Herrnhut:

Surinam; South Africa West; South Africa East; Nyasa.

XI

LABRADOR

On May 2nd, 1925, the first letters for the year were received from Labrador. These came from Makkovik, Hopedale, and Nain, and contained good news, speaking generally.

In letters written in the month of March Br. Lenz, of Makkovik, tells us that since he wrote to us in January, 12 more children had come to the School from the surrounding bays, so that in all they had at the time of writing 28 pupils, 21 of whom were boarders and 7 day scholars. The teachers had their hands quite full with work, as they not only had to keep the classes but had also to mend and make the children's clothes. These 28 scholars were divided into eight classes of different grades! Health in general both in the School and in the congregation was good.

Br. Lenz, who is now in charge of the Makkovik station and school, reports that on the day after the Harmony left for the South (Nov. 11th, 1924) school was started with 9 boarders and 7 day-scholars. Several children from north and south of the station had been announced, but at the time of writing (January 30th, 1925) these had not yet been able to reach the station, on account of the unsatisfactory state of the ice. In accordance with their own wishes, Miss Allsopp and Miss Rowe divided the school work between themselves so that the first-named took charge of the little ones, whilst Miss Rowe took over the more advanced and older children. Both teachers were doing their work devotedly and cheerfully, and they were much beloved by the children. The work among these children, who are for the most part very backward indeed, required much patience, more especially on account of the mental limitations of both parents and children.

The new nursing home was quite ready for use, but up to the time of writing there had been no patients. The state of health among the people had been quite good, apart from colds and other minor ailments. Christmas was again a very happy season for both old and young. The latter more particularly were rejoiced to see Father Christmas appear in their midst once more, with his bag on his back full of delights for the little ones. Among other things he brought them each an apple, and they could not understand how he had managed to keep these apples from freezing, as the weather was then bitterly cold, and they imagined he must have travelled a long distance. The people of the neighbourhood were, generally speaking, better off than during the previous winter.

Writing from Hopedale, on January 3rd, Br. Perrett, the Superintendent of the Mission, says:—"The year that has just closed was a

year of quiet, plodding work, and we are glad to be able to record the fact that we have various proofs that the work we are doing has not been in vain. Sometimes one has felt the burden of slackness and indifference regarding things spiritual, but we find that we must not always judge by outward appearances. Hidden away in the heart there is still a work of grace going on—the seed is sprouting, and in course of time the results will appear and be manifest in the daily life. We have had evidences of this during this festive season. Several of our Eskimos have been in to have a quiet chat with me, and I can only say how very thankful I am to be permitted to see that the Holy Spirit is working among us and showing our people that a godly life brings far more happiness and true satisfaction than does a life of sin. By New Year practically all our Eskimos had reached here; so we were again a full congregation. On Christmas Eve our good friend Father Christmas paid us a visit, to the great delight of young and old. We were very grateful to the kind friends in Perth, Twerton, Winston-Salem, and other congregations, who so generously provide the toys, scrap-books, etc., etc., wherewith Father Christmas's bags are filled. Every child in the congregation received two toys, a scrap-book, a packet of sweets, and a handful of cards; so the joy was great."

Br. Hettasch, who is in charge of Nain, writes as follows on January 15th:—"We have abundant cause for praise and thanksgiving. God has not dealt with us according to our deserts, but has mercifully spared us and granted health and prosperity to our people. We have cause for gratitude in view of the fact that our steadily-decreasing flock shows a decided increase at the end of the old year, numbering 269 as against 232 in the previous year. And, although the large increase is partly due to arrivals from other stations, still it is also accounted for by the births outnumbering the deaths by 16 to 4. The absence of any serious epidemic during the past twelve months made an increase such as this possible.

"Next week I hope to start on my first visiting tour to those living away from the station. These generally show more appreciation for the Word than those who can hear it every day.

"I do not know whether I have thanked you for the magazines which you so kindly sent us last summer. They are not only useful for ourselves, but prove a great help also for instructing the people, young and old. Children's papers, illustrated, are the best without question. If you have any such to spare at any time, we shall be glad of some."

XII

THE MISSION IN THE WEST INDIES

REPORT OF THE EASTERN WEST INDIAN PROVINCE, 1924

One great difficulty that confronts the writer of an Annual Report for the Eastern West Indian Province is that he is dealing with a Province which includes 9 different islands, with a distance of about 1,200 miles from one extreme to the other; and further, many of the islands are marked by customs and characteristics peculiar to each. Again the Chairman of the Board has not a free foot to visit and keep in personal touch with the work in each island, being himself a minister with congregational duties and responsibilities continually demanding his close attention. This is not only a drawback but a regrettable fact ! However, the Annual Reports from the various islands supply much that is helpful in reviewing the main features of the work in the Province.

The present writer must at once plead forbearance on the part of all readers of this Report, in that it is his first attempt to "broadcast" a document of such importance. The question may arise, what authority has the present writer for reviewing the past year from an official standpoint? The answer to that question discloses an important feature in the history of the Province. For 27 years in succession the personnel of our Provincial Board has remained unchanged, the three Brethren, Bishop Greider, Bro. A. B. Romig and Bro. P. Bartels continuing through all these years to hold the confidence and respect of each recurring Synod. During those years problems of a grave and serious nature have been met by them with ready wisdom, and in an unselfish spirit, and the highest interests of our Church have been faithfully guarded and furthered. This long tenure of office, however, was brought to an end in May, at the Provincial Synod, held at Spring Gardens, Antigua. Our worthy Bishop, Bro. Greider, after 42 years of faithful self-denying work in the service of this Province, informed Synod that he had received permission from our Governing Board to retire from active service. The announcement was received with great regret; for all, especially his colleagues in the ministry, realized that they were parting with a faithful and worthy leader of our Church, whose kind and sympathetic influence had endeared him to their hearts. This mention of our Bishop's retirement leads me to refer, naturally in brief, to the important gathering of the Provincial Synod held at Spring Gardens from May 10, to May 17.

One very important factor of Synod was the welcome pres-

ence of Bishop Arthur Ward, British Representative on the Central Mission Board. He had arrived in Antigua during the week preceding Synod, his chief object being an official visitation of each island in the Province, on which our Church is laboring. A hearty welcome was therefore accorded the Bishop by the members of Synod as an Advisory Member, with the courtesies of the floor. His ready, willing and timely assistance given on points affecting the Constitution and Finances of the Unity was greatly appreciated by Synod, and was the means of saving much lengthy correspondence.

Synod, when called to order by Bishop Greider, revealed a roll-call of 18 clerical and lay-members. Synod remained in session until 9:30 P. M. on Saturday, May 17, when the Cup of Covenant, presided over by Bishop Greider, fittingly brought to a close a Synod full of important duties, of solemn experiences, and, I believe, full of much blessing for Synodals, and for our Church in the Province. It was a joy to note the brotherly spirit so evident at each session, clearly manifesting the Divine Presence and the wishful spirit to carry out His will.

Synodal week was marked by two outstanding sessions, both of importance in the working of the Providence.

At the morning session on Tuesday, a very solemn and responsible duty fell to the lot of Synod in the choosing of a brother in the place of the retiring Bishop Greider. Before the brethren recorded their votes, an earnest prayer for guidance in the choice of the brother was offered up by Bishop Ward. After the votes had been counted, the presiding Bishop announced that Brother Weiss had been chosen by his colleagues to the high and sacred office of Bishop of the Moravian Church. After the singing of Hymn 506, and prayer by Bishop Greider, Bro. Weiss was granted permission to retire during the remainder of the morning session.

The following morning Synod turned its attention to another important duty, viz: That of electing a new Provincial Board. The result of the election was, Bro. Weiss, Chairman; Bro. A. B. Romig, Treasurer, and Bro. P. Bartels, Secretary.

Brief mention must be made of the two important services held in the church during Synodal week. On the Thursday, May 15th the three Brethren, H. E. Schouten, C. A. Schouten, and C. F. Francis were ordained Presbyters by Bishop Ward, whose charge was listened to by a large crowd of well-wishers. Then on the following evening, another large and sympathetic congregation assembled in the church to witness the Consecration of the newly-elected Bishop. Bro. Greider was the officiating Bishop, and he was assisted by Bishop Ward, who also gave the Charge.

A brief word of grateful recognition and appreciation is due to Bro. Hutton, and all the ladies who rendered such willing and efficient assistance in providing for the daily needs and comforts of the Synodals. It was a happy week! Cheering memories cluster aroung Provincial Synod of 1924.

The reports sent in from the various islands are all marked by a spirit of hopefulness as regards immediate economic prospects. The Brethren in the Northern Islands all refer to one most welcome change. The annual recurring drought for the past 5 years has puzzled many, and brought hardship and want to both man and beast. Bearing in mind the old saying. "It is an ill wind that blows no one any good"—we record with gratitude that these recurring seasons of drought were broken during the month of August, when the islands were visited by a hurricane which brought in its train most welcome rains, which continued to fall, more or less, throughout the remainder of the year. There is, however, a dark side to the picture. The reports from St. Thomas and St. Jan tell a woeful tale of damage wrought by the hurricane, the storm being especially severe in St. Jan. Bro. Penn writes, "The storm has changed the aspect of the island for many a day! Whole villages were wiped out, e. g., Mary's Point, Saunder's Cut, Bordeaux, and John's Folly. Ruin and destruction were on every side." While St. Jan had to bear the brunt of the storm, St. Thomas seems to have fared but little better. Bro. Romig, however, is able to report that the chief damage to Mission property was confined to the old parsonage at Nisky, where the gale broke in at three places. The Nisky church also suffered more damage than was at first evident. The distressed condition of the people, both in St. Jan and St. Thomas was greatly relieved through the kind and prompt sympathy of friends in America, who showed such immediate and practical help in forwarding barrels of clothing and provisions. Most welcome and ready assistance in relief work was rendered on the spot by the American Red Cross. Although both in St. Kitts and Antigua some damage was experienced to property, yet we have much to be thankful for in that we escaped the full force of the storm.

The reports of our Brethren from St. Croix speak of more favorable times as compared with the previous five or six years. With decidedly more favorable weather, and in consequence a better crop, the laboring classes were able to find fairly steady employment.

Bro. Julian's report from St. Kitts is cheering. After referring to the storm and deluge of rain during August, he is thankful to report the spirit of sacrifice amongst our people which marked the close of the year, and that Church workers in each department continue to give some share of satisfaction.

Our Brethren in Antigua, after referring to the difficulties which confront their congregations in the matter of finance, write encouragingly of the marked spirit of loyalty shown by our people.

Sto. Domingo, the Home Mission child of our Province, whilst calling loudly for assistance, continues to present financial difficulties which both the Provincial Board and Synod realize as too great a burden under existing circumstances. Our present position, as regards the work in Sto. Domingo is indeed critical, and unless immediate assistance is forthcoming from some source outside the Province, there appears, humanly speaking, to be little hope of our being able to develop and consolidate our work in the island, and thus, in some measure meet the urgent call for help that continues to come from many a heart.

From Barbados one learns with joy of the steady work carried on by our Brethren and their lay assistants. Especially cheering is the decided improvement of the status of Roebuck congregation, and the deeper interest evidenced in church services and work.

Our Trinidad Mission, amid difficulties peculiar to its life and work, continues to bear the mark of faithful and close attention given to it by its superintendent, Bro. H. E. Schouten. From Tobago we are thankful to learn from Bro. Trowell of a slight improvement in the economic condition of the island, after five most trying years.

Throughout the Province, amid the changes and difficulties that have confronted those in authority, the various aspects of the work evidence faithful and steady work accomplished by our Brethren and Sisters in the various Island conferences. That we are able to report an increase of 130 in the status of our membership, throughout the Province may be partially accounted for by the stringent immigration law enforced by the United States of America.

The finances of our Province continue to give grave anxiety, especially to our indefatigable and worthy Treasurer, Bro. A. B. Romig. The carrying on of important and necessary work, and the upkeep of the Mission property in the various islands is a continual source of anxious concern to Wardens and Superintendents. However, with trustful hearts we face the future, remembering it is "ours not to question why, ours but to do or die."

One serious aspect touching the future of our Province is the fact that out of 23 ordained Brethren, 10 are over 60 years of age, amongst whom are those whose gathered experience and wisdom may, humanly speaking, suddenly cease to act di-

rectly on the efficient working of the Province. Here again we wait upon Him in Whose hands that work is safe.

As a Province, we close the year deeply conscious of our weaknesses and failures, but nevertheless with glad and thankful hearts for the Divine guidance and favor that has in any way enabled us to further His purpose with His Church, and encouraged us to look hopefully on the future.

J. E. WEISS
Chairman of P. E. C.

Spring Gardens, Antigua, B. W. I.
May 2, 1925

REPORT OF THE PROVINCE OF JAMAICA, B. W. I. FOR THE YEAR 1924

By the President of the Provincial Elders' Conference,

THE REV. JONATHAN REINKE, D. D.

The Moravian Church has now occupied Jamaica as a Mission Field for 172 years, and it is natural that the Church should look for results. These have been achieved, but cannot always be tabulated. Jamaica is a land of sunshine, of wood and of water. As a rule tropical growth is rapid. A mountain slope denuded of its forest, if left alone soon repairs the damage. But the trees which grow are of different kinds. Some are of soft, while others are of hard wood. The growth of the former is phenomenal. Trees along the streets of Kingston, planted for shade only eighteen years ago, have already attained a diameter of twelve inches. The growth of the silk cotton tree is even more rapid. But the cedar, mahogany, bull-tree and their kindred grow slowly. At first the progress is easily observed, but as the years pass, they appear to stand still. After a lapse of from 30 to 40 years, they attain a size and symmetry that is surprising. And they continue to grow as long as they live, but the older they grow, the more difficult it becomes, from year to year, to measure their increase in size and value. This is a good illustration of the growth of Mission Work. The first growth is surprising. Then comes the time when progress is not so clearly marked, and finally the stage when apparently there is little growth. But the value of the work is increasing all the time in thoroughness and stability.

Our work in Jamaica has passed the first stage. The pages of history are eloquent with heroic deeds performed and results attained. Then came the second stage in which fruit was seen, and during which there was extension, expansion and consolidation. Character building is the characteristic of this stage. The

third stage is, in many respects, the most difficult, for then that which has been gained must be conserved and developed. This Province has reached the third stage. Jamaica no longer produces missionary heroes. Congregations do not increase in membership by scores and hundreds. Nevertheless, the field does produce results. The excellence of the work, both elementary and in the training of teachers, is recognized throughout the Colony, and the name "Moravian" stands for character. Our annual records no longer present thrilling incidents, or recount large numbers of conversions, but they do recount faithful, plodding toil and patient endurance. And those who support the work must be satisfied to exercise a like patience, for although the glamour is past, the work is still worth-while. Jamaica may yet become a strong self-supporting Province of the Unity.

The year under review did not begin auspiciously. For months there was no rain. Though Jamaica is known as "The Land of Wood and Water," these droughts are becoming more and more frequent. Some are of the opinion that this is the result of cutting down our forests. Certainly, years ago, when the centre of the island was well wooded, we did not suffer from frequent drought. The last months of the year, however, brought rain in abundance, which in some instances resulted in much damage to both crops and roads. Large lakes were formed, as was the case near Carmel, where a tract of land four or five miles square was submerged for several months, cutting off the mother congregation from her out-stations, where separate services had to be provided on Sundays. The rains, however, were a great blessing to cultivators. Food had become exceedingly scarce. In some localities the people were entirely dependent upon "shop food." Fortunately, Jamaica produces a large amount of fruit, especially mangoes, and where they were plentiful, they formed practically the only food for man and beast. The waters of the sea, which surround the island, usually teem with fish, but, as though nature had entered into a combine against us, fish, too, were exceedingly scarce. Our staple products suffered considerably. While the number of banana stems shipped showed an increase, they were so small that several had to be counted in value as one. The pimento and coffee crops were not large, but the prices were excellent, and there was also a call for orange oil and honey, though not at former prices. If we get seasonable rain, the prospects for the coming year are favorable.

The Mission Staff has been decreased by one minister, and many of the remaining members are growing old. Happily, the British Mission Board has promised recruits, which we hope will be at work by the end of the year.

The problem of the training of native ministers remains unsolved. It was not found practicable or desirable to send our

students to another denominational college, where they would be separated from the influence of our own Church, and where no member of the staff was connected with the Church. The whole Province is greatly indebted to Bishop Ward and kind friends in England who have been instrumental in providing funds for the training of native ministers. The matter is engaging the earnest consideration of the Executive, and it is probable that in our next report we may be able to give details of what has been done. In the meanwhile we can only state that it is hoped that arrangements can be made by means of which it will be possible for our students to take a London degree.

For the first time in many years, the Provincial Elders' Conference has been favored by receiving some confidential reports of the spiritual condition of the congregations, and they have been by no means discouraging. The usual annual report is prepared for public consumption, and while the truth is stated, the less favorable lights are sometimes wisely excluded. Not so in the confidential reports; and it is pleasing to note that the two reports do not differ much as to the essentials. The annual report taken in conjunction with the statistics usually gives the true version.

And this brings us to the statistics. At first glance these appear to be somewhat discouraging. But the true guide to a correct judgment is found in the column "Communicants." These are our real strength. Last year, that is 1924, reported a loss. But it is a natural and expected one. For the first time in many years we had four ministerial changes in our Province, which in this case meant six changes in pastorates, as we have two vacancies which have to be supervised by ministers of other congregations. When a minister has been in charge of a congregation for some considerable time, he becomes so well acquainted with the circumstances of his members that he hesitates to strike off names. But the new man takes the names at their face value, and if they belong to those who have not been faithful to their duties of attendance and support, they disappear from the roll. When there are six such changes in one year, the loss in membership is considerable. It is hoped that during the coming year the Evangelistic Committee of Synod may renew its activities with great success, and that these losses may be made good.

The outstanding feature of the year was the official visit of Bishop Ward, the representative of both the General and of the British Mission Board. It was hoped that the visitor might spend at least four months among us, so that he could spend at least one Sunday with each regular congregation. His visit, however, was greatly curtailed by lack of time. He arrived in Kingston on the 3rd of September, and was compelled to spend the first week in bed, worn out by his extended journeys in the Eastern Prov-

ince and his trying experiences in Santo Domingo. He sailed for the United States on the 11th of October. In the meantime, he covered a good deal of ground, paying visits of longer or shorter duration to Fairfield, Irwin Hill, Beaufort, Carmel, Salem, Springfield, Fulneck, Langton, Carisbrook, Eden, Aberdeen, Bethlehem, Lititz and Bethany. He was present, also at two District Conferences, at Carmel and at Fairfield, at which he met all of the ministers (except one who was ill), and at which he heard various views expressed. In all cases, where it was possible, he interviewed the official boards of the congregations visited, and held an official interview with the Provincial Elders' Conference. We all regretted that he was unable to visit the rest of the congregations, especially Kingston, where he would have had the opportunity to address people not connected with the Church. There has not yet been time to hear what decisions may have been reached as a result of this official visit.

May all those who love the Lord Jesus earnestly pray for the success of His work, and, when so doing, not forget Jamaica and our Church's work there.

Statistics of Jamaica, B. W. I.

The number of Communicants and Baptized Adults is reported for 1924 as 12,610; Baptized Children, 6,171; Members under Discipline, 147; a Total Membership of 12,610. The Total Membership in 1923 was 13,113. The Statistics for the year 1924 show a decrease, therefore, of 503.

Sunday-school Scholars and Teachers during 1924, numbered 6,000; during 1923, 6,321; a decrease during 1924 of 321.

Day-school Scholars and Teachers during 1924, numbered 8,249; during 1923, 8,500; a decrease during 1924 of 251.

XIII

DEMERARA

REPORT FOR THE YEAR ENDING DECEMBER 31st, 1924.

The year under review is characterised by two leading events, viz., (1) The United Christian Crusade under-taken jointly by the Free Churches and the Salvation Army, and resulting, *inter alia*, in a large accession of membership to all the Churches of the Colony; and (2) the official visit to this Mission of Bishop Arthur Ward, as representative of the Mission Board in Great Britain.

These two events helped to sustain a lively and healthy interest in the congregations throughout the year; they were productive of a revival of spiritual life, and of an improvement in matters of administration, organisation and discipline. As a result of the Crusade campaign fifty-five new members were added to the Church at Queenstown—not to speak of re-admissions—and of new accessions at the other stations. A further result of this United Mission is the formation of a Ministers' Fraternal, pledged to co-operate in all religious and social questions affecting the welfare of the peoples of the Colony.

XIV

WEST HIMALAYA

Report for 1923-24

Small though our successes are in this field, the general outlook of the work is by no means discouraging. Vigorous missionary campaigns have been carried on from our three remaining stations at Leh, Khalatse, and Kyelang.

Owing to increased difficulties in maintaining it any longer, our work at Poo, on the Upper Sutlej, had to be closed towards the end of the year. Separated from the rest of our stations by distance and results, it was always the child of sorrow in the field. Poor and weak and blind to progress, it had become a hindrance rather than a success. So the dry branch was cut off and the district vacated.

There are indications that long days of faithful toil in the past are at last bringing in some measure of reward. The signs are necessarily obscure as yet, though clear enough to attract attention. Both in Lahoul and Upper Ladakh strange under currents of new life and thought are noticeable. At Kyelang the experiment of dispensing with the services of their Lamas for a month has been made by the people. The result was to be watched, and further action taken after that. It is also known that the people of Leh begin to set their Lamas examples of Christianity, when involved in discord over some points requiring settlement in their own affairs. Dissatisfaction with the unscrupulous methods of the Lamas are no rare occurrence any more, and acts groping for light become more pronounced year after year. Nevertheless, the hold of Buddhism on the people is as strong as ever. Only a dawning dissatisfaction with something that is not right begins to creep at times over their minds, and long though it may be in coming, surely it is the dawn of an awakening.

Numerically we stand where we did a year ago. The spiritual life of our brethren was fostered and deepened. Progress was also made in the direction of educating them to see and take up their responsibilities towards their growing Church. Indifference is giving way to interest in Church affairs.

One of our greatest needs is the opening of a Training School at Leh for our future ministers and teachers. A start should be made as soon as we can get the right man to run it. A scarcity of Day school teachers is also deeply felt. Some might be employed with advantage in village schools out in the districts, if only we had them. We must do all in our power to

correct the existing deficiency in the supply of Tibetan recruits for our work. But the field is the Lord's. We look to Him to make it great!

H. KUNICK, Superintendent

In congregation, school, and hospital, at Leh, the usual activities have been carried on. The spiritual life of the congregation was satisfactory. Imperfections and weaknesses in the faith of some of our brethren are counterbalanced by the strength of character in others. Christianity in Leh is on the rise and now a factor to be reckoned with. Poor though the work in the Boys' School was, a revival is expected in the new year. With the entry of the first of our Ladakhi boys, educated at the Church Missionary Society's School in Kashmir, into our work, a change of management can be effected, and then the school should begin to look up again. The Girls' School did well. Its work is appreciated, and there was order and discipline in it. A Sunday School was held throughout the year also. Besides our own, Mohammedan and Buddhist children gladly avail themselves of the opportunity of learning and singing Christian hymns. Bible stories and lessons are taught, and much Christian knowledge is thus spread among the young in the town. Work in the hospital has again given relief to many. There was at least one fruit of the Gospel message preached and lived within its walls this year. A young man who was an in-patient for some time, has decided to become a Christian. He is now at our station at Kyelang, where he thought it easier to join the Christian Church.

One important move forward in the activities of this station should attract particular attention. It is the selection and training of three evangelists. If the Church into which we invite Ladakhis to enter is to attract them at all, it must be presented to them by Ladakhis themselves. The foreign element must be kept out of it as much as possible, and prejudices against an apparently foreign organization must be overcome. They were given a three months' course of training to begin with. After that they were sent out without delay. Their training will be continued each successive year, in order to qualify them thoroughly for their posts. Eight long distance evangelistic tours, either alone by themselves or in company with missionaries, were accomplished by them during the year. And besides this they have been out preaching in localities in and near Leh. In this way the Gospel was carried systematically to the farthest ends of our district. No mass movements started, it is true. But a soul or two have been made to think for themselves of their real need! However, not only "the evangelists," but "every baptized Christian a witness for

Christ" is our principle. Upon the extent of intelligent witness for Christ must depend the progress we make. It is being impressed upon our congregation that the evangelists are really their own messengers. They must be looked upon as such. As soon as ever possible the congregation must take them over themselves. But for the present this ideal cannot be realized. We must, therefore, rely on the support of mission friends at home and abroad to help us to retain the services of these men. They are indispensable to the work. And they need all the support, morally and spiritually, that anyone can give them. Will God's people in distant lands, therefore, also join us in our earnest prayer that our evangelists may be endued with the Spirit of God, with humility, tact, and power, and with that zeal and love for their work which alone can bring in souls into the Kingdom of Christ?

Sometimes long distance missionary journeys are accompanied by unexpected events. So it happened that two missionaries and their evangelist companion were snowed up for close to a fortnight, when farthest away from their home. After many delays, and only by making a long detour, were they at last enabled to reach their homes in safety, none the worse for their unpleasant experiences, and we should always pray: "Watch over Thy messengers both by land and sea."

The congregation at Khalatse seems to have stood fast during the years it was without a missionary. On the whole, it was a case of picking up very elementary threads, especially with regard to the women. Looking back over the past year one is glad to be able to report progress, particularly in their case. Mrs. Burroughs has given them special lessons, besides the usual Biblical instruction, the men's class being taken by the missionary. A prayer meeting has been held every Saturday evening, in which all are expected to take part. We believe that this has been helpful to the work as well as to ourselves; it has enlarged the outlook of the Christians, and taught them something of what intercession means. Once a month an effort is made to give some thought to the Missionary cause in other parts of the world.

Throughout the winter especially, the morning service has been planned to help to bring the heathen under the influence of the Gospel as well as for Christian worship.

Lantern services were also held during the winter, the last one being for the women only and conducted by Mrs. Burroughs.

Madtha, Chosphel's son, came on holiday from Kashmir during the Summer. It was decided to allow him to return there again this year. The agreement was made that if he does not enter Mission service, or should he leave within six years, he

must refund the money spent on his education. Chosphel is very keen that he should take up some sort of work for the Mission. He may make a useful teacher.

The Sunday School has been held immediately after the morning service, and has been conducted by Mrs. Burroughs. Adults sometimes stay. There are 41 names on the register, 28 being the best attendance. The children seem to enjoy coming.

Chosphel has had special instruction for his evangelistic work, and is always ready to go on tour.

Evangelization has been carried on as vigorously as possible. The whole district, at the commencement of the work, was mapped out into tours, in order that the ground might be covered as systematically as possible. The heavy snowfalls, and the long winter, hampered the work considerably, confining us to a half circle of nearer villages. Lantern services were held whenever possible, and proved to be a good means of getting people together. Chosphel seems to have had some opposition in Lower Ladak, where the Mohammedan element is strong.

The first patient to arrive for treatment at the Hospital was a leper, a Khalatse woman. There are five cases of that disease known to me in the district, and also three others, if reports are true. Two of these have received a few injections of the latest treatment, but it is most difficult to get them to come regularly. Some are too far away to do so.

Dr. Heber has operated on 5 cataract cases, and these we have had as in-patients for after-treatment—one, an old woman from the richest house in Khalatse, being with us for nearly a month. She often said "Yessus, Chakthsal!" ("Jesus, I pay reverence to Thee.") Whilst prior to that her chief hope seemed to be centered in her prayer-wheel.

Another in-patient, still with us, is a small baby nearly 8 weeks old, whose mother died in child-birth. As none of the relatives were willing or able to take it, and not one of the Buddhist women offered to do so,Mrs .Burroughs took it; and, although in a pitiable condition when it came, having been fed on whole milk from a goat's stomach, it is now quite well and healthy. We shall have to return it in a few weeks, as its grandmother will try to take care of it, and my wife cannot manage that and her school work as well.

Owing to a case of plague in Leh, travellers from India are stopped by a chapprassie from Leh, sent here for that purpose, and brought in for inspection. This, of course, is only a temporary measure.

On tour, the people have been very glad of medical help; but we have to fight not only disease and sickness, but ignorance and superstition as well. Totals for the past year:—

Total treatments, 1,500; new cases, 1,061; minor operations, 37; visits, 58; injections for goitre, 43; injections for leprosy, 5; local anaesthetics, 2; in-patients, 9; inspection cases (chiefly Yarkandi pilgrims), 94.

The Day-school has been carried on throughout the year. There are 33 names on the register, which includes 9 small boys of the Boys' School.

If we had suitable men it might be possible for us to start two or three schools in villages near Khalatse. Men who could combine teaching with evangelistic work would be most useful.

In conclusion, we are thankful for all the help and blessing given throughout another year; and, although we have not seen actual "results," in many ways we have seen evidence of the power of God working in the hearts of men, and in circumstances. We believe that the prayers of friends at home have contributed in no small degree towards this, and thank them for it.

H. F. BURROUGHS.

Khalatse, October 6, 1924.

Bro. Yoseb Gergan writes that there are five families of Christians in Lahoul, the province in which Kyelang is situated.

Ga Puntsog, the evangelist and teacher at the out-station, Chod, reports that during the year under review (October 1st, 1923, to September 30th, 1924) he was instrumental in making some two thousand people acquainted with Bible stories and parables, and during the winter months, when he could not leave the village on account of the great masses of snow that had fallen, he taught about a dozen children Bible stories and Tibetan reading and writing.

Bro. Gergan, on an evangelistic tour, reached Trangkar, a village in Spiti, and there was able to address a large number of people (he speaks of "a great multitude"). For eight days representatives of the district were together at Trangkar, and our minister had a splendid opportunity of speaking to them about Christianity. Hundreds of people heard the Gospel during those eight days, and many tracts and portions of Scripture were distributed among them. Bro. Gergan was here informed that some of the Spiti people are in the habit of reading the Bible daily.

Each year, in the month of October, the annual ceremonies of

the Lamas begin in the Bunan district, but on the 1st of October, last year, all the villagers in Upper and Lower Kyelang decided not to take any part in these ceremonies for a whole month, even if any of them were to die during that time. There are several young men of Lahoul, Br. Gergan adds, who consider Christianity to be better than Lamaism, but they cannot as yet make up their minds to give up their heathen religion. "Such," remarks Bro. Gergan, "is the custom of man."

XV

UNYAMWEZI

Tanganyika Territory (1897)

Summary of the Report for the year 1924.

A retrospective glance at the year 1924 fills our hearts with thankfulness to our Heavenly Father, Who has visibly blessed the work entrusted to our care and has held His protecting hand over us. On January 1st we had 636 baptized persons, adults and children. On December 31st their number amounted to 814. On January 1st, 553 people were under instruction in our catechumens' and hearers' classes. Their number was also increased in the course of the year, and amounted, on December 31st, to 612. These figures show that numerically we are able to speak of progress. A survey of the state of the work at the various stations also serves to show that the progress made is not merely a matter of figures. Of course there were also drawbacks to be registered. On the whole, however, it may be said that the work in its various branches is making progress. The observation of this fact gives us cause for thankfulness, the more so when we consider the limited staff of workers.

We have this year again been privileged to witness the conquering power of the Gospel of Christ as a Saviour of mankind. We read in the Annual Report of baptisms and of the willingness to make sacrifices. We read how the Christians at Sikonge built themselves a church, and how those at Usoke repaired their place of worship. We read that the Christians at Ipole assist the aged and the poor; that the Christians of Urambo have also done their share, and also those in Kiwere, according to their ability. We read of the blessings proceeding from the hospital at Sikonge and the dispensaries at Ipole and Usoke. We read of the opening of a carpenters' training school at Usoke. We read of the desire of certain chiefs to receive teachers for themselves and for their subjects. These are signs of progress which fill our hearts with thankfulness.

There has also been retrogression. Where there is light there are also shadows. We must, however, bear in mind that both progress and retrogression, success and failure, are to be valued relatively to their surroundings. Only too often this point is not sufficiently considered. And the result is that either too much or too little is thought of the spread of the Kingdom of God in Unyamwezi. We who live among the people and thus have the objects of our labor daily before our eyes, are inclined to make suppositions which really can be understood

by those only who are on the spot; and the fact is consequently too easily overlooked that expressions such as: beginners, children in Christ, converts, weakness as regards the Seventh Commandment, etc., are generally brought into relationship with corresponding terms used for similar phenomena in the surroundings of the reader. An ethnographical and ethnological description of our people would be helpful. The subject is, however, far too comprehensive to be dealt with in a report. Suffice it therefore just to call to mind that the Wanyamwezi are a people with traditions and beliefs vastly different from our own. They are a primitive race, and might also be called "nature's children." Their religion is a religion of superstition and fear. Their worship is animistic worship. its aim and purpose being to appease the spirits of their ancestors lest they become mischievous. They will also call on them for protection, and in days of distress. Constant sacrifices are required—sometimes a goat, sometimes a handful of flour, or less. The witch-doctor, or medicine-man, plays a great part in their life; he holds them under his sway. They may be said to be good-natured, sociable, easily led, and easily mislead. They are excitable, and easily turned into brutes when intoxicated. Other features of their character are cunningness and falsehood. Poisoning is practiced, though in secret only, for fear of the authorities and of revenge. Sympathy is shown to the nearest of kin only, and between those who have mixed blood. They are cruel to animals. The aged and infirm are neglected. They are servile in their intercourse with people of other races of superior intellect. Polygamy is lawful. The social condition of the woman is humiliating. A widow is inherited by one of her late husband's kinsmen. Adultery and unchastity are rampant. Divorce is easily brought about. Mutual affection between husband and wife is scarce. Their domestic life is therefore corrupt. Their wants are comparatively few, and their claims on life are not many, but they are all of a materialistic nature. They have no interests beyond things pertaining to the body. They are selfish and of a sensual disposition. Their amusements are dances and drinking bouts. Thus may the Wanyamwezi be described who has not yet been touched by the spirit of the Gospel of Christ. Nor does the foregoing by any means exhaust the list of his shortcomings. However, I trust these few sentences will be helpful to a better understanding of our successes and our failures. The afore-mentioned characteristics are the outcome of traditions and social conditions which are centuries old. In addition to these national characteristics, influences from outside have been at work for some considerable time, and have left their mark on our people. The Wanyamwezi have in the course of time (chiefly since about

1800) come into contact with other nations, religions, and civilizations; and the result of this is that many of the tribal customs and beliefs are falling into disuse, and tribal laws are in a state of relaxation. These influences, which have been particularly strong of late, are, furthermore, undermining the tribal religion so far as the younger generation is concerned. The young people are on the lookout for a substitute, and think they are finding it in the acquisition of knowledge, no matter how imperfect is may be.

Our people are really in a state of transition. The next generation will no doubt be different in many ways from the one we know and work amongst today. It is our task, in our own little way, to prepare the way for the future, and at the same time to serve the present generation, with a sympathetic understanding of their traditions and needs, in order that they may thus be led to God through our Saviour, Jesus Christ.

If we speak of our Christians as beginners, as children in Christ, and as such who are not yet far from the starting point of their pilgrimage, we see before us a flock of primitive people with primitive ideas and a primitive outlook on life, influenced, and bewildered in some degree, by foreign phenomena which they cannot understand. We see a flock of people who have promised to follow Christ surrounded by heathenism, in the atmosphere of which they have been brought up, with which they are in daily contact, and which has left its mark on their souls and to a certain extent also its abiding influence. Conversion from heathenism is not necessarily the same as conversion from formal Christianity to a life in imitation of Christ. It is conversion from one religion to another. It is, firstly, the turning away from a religion which has lost its attraction; and, secondly, it is the turning to a religion in which the satisfaction which the heart asks for is believed to be found. And if such a conversion is not at once a conversion to the imitation of the living Christ, it is always a step towards that end. If we sometimes see so little of the fruit of the Spirit (Gal. v. 22-24) we do well to remember that our converts have the manifold temptations of their heathen surroundings to fight against; and we shall therefore not be surprised to find that their conception of Christianity is strongly mixed with animistic beliefs, and that the end they aim at is in the first place not salvation from the evil that is so deeply rooted in the human heart, but deliverance from the power of the evil spirits. In this sense we must understand the happiness of the old woman who, after her baptism, exclaimed: "I have now become a child of God, and all evil spirits must flee away."

To bring up a staff of young men and women who carry a sound soul in a sound body must be one of our supreme duties.

That is easily stated on paper; but in practice it meets with many difficulties which for the present seem almost insuperable, owing to the present condition of our Christians and the limited staff of workers. The children of these first Christians will to some extent at least have better recollections of the life lived in their homes than their parents had, although even the best of these homes leave much to be desired. We have twenty-three Day schools at and around our stations, with roughly seven hundred scholars. Three of these schools are under European superintendence; but the rest (20) are in charge of native helpers and monitors. The majority of these schools are but very modest places of education, owing to the deficiency in the training of our present staff of assistants. The want of a better equipped staff of native teachers should be remedied in the near future. Urambo, Tabora and Kitunda are sorely in need of missionaries, and the stations already occupied should be better manned. But most urgently is an educationalist wanted, who could devote his whole time to the training of young men for service in our Day schools. The education of young girls is just as necessary. Considering the social standing of women, this is indeed a highly important question, and it is at the same time, of all problems that confront us, one of the most difficult, too. Much time and thought has been spent in the solution of this problem ever since missionary work was commenced in Unyamwezi; and we are at present fully alive to is importance, and are paying as much attention to it as circumstances and the limited staff of workers will allow. We have not made much headway yet, so far as we can see. But progress will naturally be slow, as the elevation of woman means nothing less than a campaign against deeply rooted traditions and prejudices. Turning again to the schools in general, we see before us ample oppportunities. There is a longing for education among the people as never witnessed before. True, in most cases, secular knowledge is what is desired. But as the people turn to the mission with their applications for teachers, the opportunity is ours also to instruct them in the Word of God, and thereby impart to them the highest values and the true education for the heart. We can only very inadequately comply with their wishes, for want of teachers.

We are daily reminded of the word of the Lord to His disciples: "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest." The word "pray" means here something infinitely more than the reciting of mere words; it is a challenge to His disciples.

N. H. GAARDE, Superintendent

Moravian Mission, Sikonge, March, 1925.

XVI

FIFTY THIRD ANNUAL REPORT OF THE LEPER HOME AT JERUSALEM

One of the commands given by our Lord to His disciples was this: "Cleanse the lepers." For centuries the disciples answered: "We cannot." Sometimes they tried at least to care for them, and then again they gave it up in despair as a hopeless or a disgusting task. For more than a century the Moravian Church has tried, in various ways, to help these poor people, first in Africa, then in Jerusalem and Surinam, with an occasional case in Tibet. But the work, though it was a labor of love, was never lightened till lately, or illuminated by a ray of hope that the word "cleanse" was to be taken literally. To stamp out the disease by segregation was all that seemed possible. Then came the first cures effected by Aiouni Oil, and the news of results achieved by other workers in other lands. Today Christ's disciples throughout the world no longer feel that they are groping in the dark, but they, and those who are interested in their task as a scientific or philanthropic problem, are aiming steadily at a definite goal—to free the world from leprosy. Our institution in Jerusalem has taken its share in this great enterprise for another year, and the doctor and the matron report progress. Their work is still based on segregation, but now it is combined with the latest medical treatment. For its moral and spiritual effect it must always rely upon the unfailing patience and Christlike service of the nurses, who learn and teach the love that beareth all things, believeth all things, hopeth all things, and which never faileth. This does not appear in reports, but imagination must see it in order to make the reports complete. Once more they, and we, thank all the kind friends who have helped to support this Home for the poorest of the poor, and to prepare for the larger work that may grow out of it when God reveals in His time and in His way the final secret of a perfect cure.

ARTHUR WARD, Hon. Sec'y.

THE STAFF

Sister Elsa, who succeeded Sister Elizabeth as matron, left our service at the beginning of the year to be married. She was succeeded by Sister Oggeline, who has been one of the nurses for 21 years. The staff at the end of 1924 consisted of the following:—

Matron: Sister Oggeline.
Assistants: Sister Bertha, outside work.
Sister Johanna, bandaging and general.
Sister Anna, bandaging and general.
Sister Margaretha, bandaging and general.
Called to service: Sr. Gertrude Goerne, vice Sr. Margaretha.
Chaplain: Pastor Farhud Kurban.
Doctor: Dr. Canaan.

EXTRACTS FROM THE DOCTOR'S REPORT

I. Statistics.	Total.	Male.	Female.
Entered in 1924	10	8	2
Died	1	—	1
Left	3	2	1
In the Home, Dec. 31st	29	20	9
Mohammedans	25	17	8
Christians	3	3	—
Jews	1	—	1

Classifying the patients according to the form of the disease, there are:—

Nodular	13
Nervous	10
Mixed	4
Non-lepers	2

II. I am happy to state that the spirit among the inmates of our Home in the past year was a very friendly one, both towards one another and towards the staff.

III. I have been trying to give our patients the very best chances of treatment. Whenever I have read about a new method which has proved in the hands of medical authorities to be of any benefit, it has been given a good trial. I continued to inject Moogrol in some cases until five months ago, when the treatment was stopped owing to the fact that all the patients so treated complained of severe pain after each injection. The reactions were also very severe. This fact was communicated to the manufacturers of this drug. By that time I had heard of a new combination of the ethyl-esters, prepared by Evans Sons, Lescher, and Webb, Ltd. The preparation is called E. C. C. O., from its constituent elements. This solution is injected, like Moogrol, intramuscular. Up to now it has been excellently supported, but the patients treated with it have not yet had a period long enough to allow of a decision. As the oil of Hydnocarpus Wightiana resembles in many respects that of the Chaulmoogra, I hope to get at least as good results with it as I had with the Chaulmoogra Oil.

At the request of the Bacteriologist of the Public Health Department, I am treating five patients with vaccine. This is

prepared in the Bacteriological Laboratory of the Government. The material for the vaccine was taken from our patients. In these cases also it is too early to give any definite results.

The Tartar Emetic treatment has been completely abandoned, for it gave absolutely no amelioration. The complications, when large doses were used, were, although not serious, very disagreeable.

General tonics (arsenic, iron, strychnine, cinchona bark, etc.) are always used, and I believe that we can get over many a symptom (of course, only of a secondary nature) through their use.

In general, we have been able to check the disease. The symptoms are much lighter than they have ever been in the past. In many cases it appears as if the disease had come to a prolonged standstill. In the last years I have not seen the severe symptoms which used to be a very common thing before the war. This amelioration is surely a result of the treatment. Our lepers themselves notice the betterment, and all are very anxious to be treated very energetically.

Dr. CANAAN

MATRON'S REPORT FOR THE YEAR 1924

When I look back upon the past year I do so with praise and gratitude, first of all to God for His daily help and the strength which has been given us, even when, in the heat of summer, it sometimes threatened to fail; then, with regard to our patients, who have given us a great deal of pleasure. I can truly say that the work of the Home has been done cheerfully.

There have been many changes this year. Sister Elsa, after a year in the work, left to be married, and I became matron. A new nurse, Sister Margaret Ribbach, entered the house in July.

Considering that our patients are lepers, we can say that their health has been good. In my opinion this is to be attributed to the Aiouni Oil, which gives so much relief. I am sorry that Dr. Canaan did not know the patients as they were before we had the Aiouni. I am always pointing out to him the difference between those days and now.

One of the great events of the year was our excursion to the Dead Sea, Jericho and the Jordan, in March, to which, in spite of fatigue and some adventures, as when our motor lorry stuck fast, we look back with real pleasure.

OGGELINE NOERGAARD

XVII

SURINAM

EXTRACTS FROM THE ANNUAL REPORT FOR THE YEAR 1924

The enormous practical difficulty we have to contend with in Surinam is the mixture of races. How is one to deal with it? Here is the Creole population, whose particular problems from the missionary's point of view arise from the fact that they have no national life. Each is a world to himself, which has to be known and handled separately. Even in his speech the Creole is uprooted; he drops the old Negro English more and more without getting really at home in Dutch. There are the Bush Negroes, and yonder the British Indians and Javans, for the present separate and quite distinct national groups. But, with the exception perhaps of the Bush Negroes, all these component parts of the population jostle one another throughout the land, or suddenly relieve one another at a given place. There are few places left where one can say: Here a missionary for Creoles is wanted, and here one for British Indians, and so on. We have every kind everywhere. In most of our schools a miscellaneous mixture of races occupies the benches, and all the young minds are hammered on the Dutch last. We shall not be able to maintain the distinction between Old Mission and New. Meanwhile, there emerges for the missionary the tremendous task of trying to learn, not only Dutch and Negro English, but also one of the difficult Asiatic languages.

THE SCHOOLS

The pupils in our schools now number 4,000—a figure which has not been reached hitherto during the past ten years. Strange that so great a gift as this should be bestowed upon us just when we are faced with special difficulties, outwardly, in connection with our educational work. But what gives us most pleasure is the fact that in the work in the country districts several of the teachers have been found ready and willing to undertake pastoral work in addition to their ordinary duties, e. g., to visit the people in their homes and to conduct services for them on Sundays. Altogether our native teachers show great zeal in their work.

THE OLD MISSION

The Church subscriptions of our members have not come in well during the past year. This is all the more noticeable since our missionaries are continually reminding their people of the seriousness of the times we are living in. We simply have to admit that the difficult years through which we have been passing lately have

not brought us one step further in the matter of the financial self-support of our Creole Church—which means, of course, that a valuable opportunity has been missed of making ourselves independent as a Church. And if we ask the reason of this failure one can truthfully say that the conviction has taken a firm hold on the people that the Mission has plenty of money. Indeed, every Bakra, or white man, is in their estimation, a rich man. Besides which, the cry of "shortness of cash" has oftentimes been heard in the land, and this makes little or no impression on their minds, since nevertheless the work goes on all the time! Moreover, as has repeatedly been stated before, they are not inclined to make sacrifices for anything the purpose of which is not quite clear to them. They will gladly give for such objects as a new church, or for the Children's Home at Saron, or the Leper Home at Bethesda, but they do not care to give regularly for such an object as the Mission in general. This and other observations serve to make it clear to us that we are still so far removed from the goal of independence as a Church that it would be better for us not to talk about it at all.

THE COUNTRY DISTRICTS.

With gratitude we record the fact that there has been no decrease in the numbers of our membership in the country districts during the past year. And in this respect we are still ahead of the R. C. Church, whereas in town the latter has long since outstripped us. But numbers alone are here not the decisive factor. One has more particularly the impression that out in the country our people manifest greater physical and spiritual strength. Life in the country and work on the land are, to begin with, healthier; family life, too, often thrives better there; and finally the country people's ways of thinking are often simpler and cleaner. Here in town a certain amount of deterioration gradually takes place. If only we could at least succeed in keeping the Creoles who still live in the country in their present places of abode! The depopulation of many districts during the past few years is in the highest degree disconcerting. Of what use is it for us to be zealous in the Mission work, if the people all move away from us.

Our most difficult district is that of the river Para. Here is to be found the secret source of all things heathenish which still happen. It is said that many of the town people also resort to these parts to "refresh" themselves. Snake worship more particularly is in vogue here. People are afraid of the spirits which have taken up their abode in certain kinds of snakes, which, if the truth were known, are considered to be the same kind of serpent as the one that brought about the fall of man! These spirits are feared, and are for that reason worshipped. This is done in the first instance by means of ablutions with certain herbal concoctions,

and then also by means of dances. By this means man, so to say, opens himself up to the influence of the spirits, which thereupon take possession of him. This sort of thing is connected, in part, simply with the badly-shaken nervous system of the people. All kinds of hysterical symptons manifest themselves, and these again have their origin, in part, in the licentious lives the people live, in part also in the frequency of inter-marriage which takes place among them. Both these things are rampant in the Para district

Our station Bergendal is strongly influenced by the Para district. True, in this place crocodile worship is more in vogue, but the outward effects are the same. Our local teacher and evangelist will not so soon be able to get the very unhealthy morass in front of his house on the riverside drained, for nobody will assist him in the work, as a crocodile might be living there!

THE NEW MISSION

(a) The Bushland Mission.

Very special attention has during the past year been given to the work in the Bushland, with the result that at the end of the year under review all our stations here are manned. A tour undertaken by the white missionary in charge of the work on the Surinam River took him as far as the last heathen Bush-Negro village on the Granrio, one of the tributaries of the Surinam River near its source. At Bakrakondre a certain Pobosi has been asking for Christianity to be brought to his place. It will not be possible for us to serve this distant place with the Gospel regularly, but it is at least to be visited now and again. On the way there one passes through extensive stretches of heathen territory, where the people are by no means always friendly to us. Altogether, we must not lose sight of the fact that there are probably some 10,000 heathen ranged against about 1,500 Christians along the banks of the Surinam River. The opposition of heathendom in these regions is certainly inwardly still like a wall against which we have so far thundered in vain. We can only beg our friends and supporters in the Homelands to assist us with their prayers, that the hour may soon strike when these people shall respond to the Gospel call.

Our work on the Upper Saramacca River bears quite a different character, as there the back has been broken, so to speak, of heathenism through the baptism of practically all the people—which, however, does not mean to say that it is dead outright. The village chiefs at Boschland and Pikin Lembe, two villages on the Upper Saramacca, exert a very good influence over their people. The last-named has, according to the Reports, made considerable progress spiritually since the day when he handed over to the Superintendent of the Mission the last of his idols. At New Year, 1925, there was a good deal of dancing in all the villages. After

that, however, these two village chieftains smashed the drums belonging to their villages, when the matter was brought to their notice by the missionary. In short, one cannot escape the impression that here something of the glory of the Lord is being manifested, and we have just cause to look upon this part of our work with gratitude.

(b) The Mission among the British Indians.

In this work we are faced with strong competition on the part of Rome. It is trying everywhere to get more especially the young people on to its lists of baptised persons. Still, we need not be too much distressed about this, for the British Indians gladly accept [illegible]ents from Rome, but not much else. It is not easy to overcome the influences of the family and national customs of these people.

(c) The Javan Mission.

Here, too, one can only speak of small beginnings that have been made. Still, in the case of this Mission one has, notwithstanding the modesty of its beginnings, the impression that a really sound and firm foundation for the work exists. The churches at Leliendaal and Nickerie are spiritually alive—that one can truly say, we think. Besides which, from the very commencement they have also been trained to make sacrifices for the support of their small causes. It may be that the national character of the Javans is more suited to that kind of thing than that of the British Indians and the Creoles. What one can never thank God sufficiently for is this, that we have in our two evangelists men who serve their Lord and Master in all humility, but with great determination. When a Javan becomes a Christian he knows that he will have to submit to all kinds of persecution and chicane on the part of his Mohammedan fellow-countrymen—he knows that he will have to stand very much apart from his people. Hence, the small number of those who have as yet elected to take this step for the most part show a noble zeal in their Christian life.

W. BURKHARDT,

Superintendent.

XVIII

SOUTH AFRICA WEST

To begin with, there is one event of the year which had great consequences for all South Africa. In June, 1924, the election for Parliament displaced the South African Party under General Smuts with the National (Boor's) Party under General Hertzog. The new government arranged for a national day of penitence and prayer for July 27, because of a number of unfortunate conditions, such as pestilence, drought, and a plague of grasshoppers. Very energetic measures were taken against the latter; it is said that in their brooding places in Rhodesia and Kalahari, 600,000 swarms were destroyed and thus the country saved from terrible destruction. The credit for the abrogation of the trusteeship over German mission property in South Africa also belongs to this Government. We indeed found Mr. J. Krige, the chairman of our Board of Trustees, a faithful adviser and a friendly helper; we can only cordially thank him. But that supervision rested like a punishment and a pall upon the German missionary societies, and it is cause for great rejoicement that the united representations of the German mismionary Superintendents to the Secretary of the Interior had as their consequence that on, December 5, the government returned to the missionary societies complete control over their property.

The Brethren D. Kronberg and K. Weber were consecrated as assistant Missionaries and Brother Michael Balie was ordained a deacon by Bishop Van Calker. There has been considerable sickness among the European missionaries.

The disturbances in Gnadental and Goedverwacht, already reported in 1923, have continued in 1924. A part of the inhabitants very decidedly object to the enforcement of the Mission Land Act in place of the former "Grants." At the end of the year negotiations with reference to the change were still in progress. We have lost about 180 members because of this, who have joined the Griqua and the National Churches. We hope for internal peace in our church during the new year.

In Goedverwacht, the year 1923 ended with the announcement of a "strike" on the part of the enemies of the mission in the paying of church dues and rents. On the first day of 1924 there was an armed parade of the instigators, intended to compel the faithful ones to revolt by threats of violence. There were some arrests, and hatred and party strife injured the life of the little congregation more and more. The faithful part of our people conducted themselves nobly during those months—

but it was an evil influence upon our youth. In August, both leaders of the opposition party—Johannes and Leopold Hendriks—both formerly honored evangelists, were formally banished from the village. They appealed the case to the Supreme Court at Capetown, but on November 17, the appeal was decided against them. Thereupon they and with them, about thirty families left and settled in Kraaifontein. The congregation rejoiced in the return of peace—yet the loss of 150 members is a very serious thing.

Otherwise we can thankfully report both the outward and the inward progress of our work. The statistics show that the loss in Gnadental and Goedverwacht has been more than balanced by gain in other places. Mamre has, in addition to Couterberg, still another preaching place, Menive Post, and in Enon and Clarkstown opportunities for work among the Kaffirs seem to be opening up. Moravian Hill, on First Advent Sunday, had the hitherto unheard of number of 57 catechumens, and Enon still feels the blessing of the centennial on August 1 and 2. This gave Enon an enlarged and redecorated church, as well as inspiring anniversary services and the entire Province had occasion to rejoice.

The eastern stations, Clarkson and Elim, have passed through an exceedingly hard year, especially because of the great drought. Brother Tietzen asks for special remembrance of the difficult Fingu-post, Wittekleibosch. In Enon, Petrus Sampson (see Report of 1923) with a part of the opposition, has now formally joined the Griqua Church of a Mr. Hannia.

The Training School in Gnadental has a good year behind it. A concert and the several days' journey to the Elim centenary pleasantly interrupted the school routine; the results of the examination were good. The hearts and minds of our African brethren are now concerned about the questions whether and how this School, hoary with age, founded in 1838, can be continued, and our intercessory remembrance shall surely not fail them. "These are hard times of testing through which the Lord is leading us and our congregations—may they further a more determined type of Christianity among us"—are the closing words of the Superintendent of this Mission Province.

XIX

SOUTH AFRICA EAST

The majority of the station reports for the year emphasize the extraordinary drought and its influence upon the people and the work of the church. In some places there was literally no crop at all and thousands of cattle perished; sickness became epidemic, the sacredness of property was less respected, men, women and girls looked for work outside of our church and poverty increased greatly in our congregations. Rain fell abundantly at the turn of the year so that our Kaffirs may look for a better perhaps good crop in 1925.

Our staff of native ministers suffered a serious loss in the death of Benjamin Mazwi, on January 24. He conducted the service in Zincuka on January 20; as they were singing the closing refrain: "He, He is my confidence alone," he fell unconscious and never regained consciousness. He was 58 years old, the youngest of three brothers in our service. For the congregation also this was a hard blow; in 1920, Brother Steinman died here unexpectedly; in 1922, Brother Mtombeni here suffered a complete collapse and died soon after and now the third case of death in the ministry! Since August, Brother Ernst Marx is working in Zincuka.

At the end of April and the beginning of May the third Church Conference of South Africa East met in Baziya; there were present 9 European and 4 native missionaries and 15 elected delegates. The Chairman emphasized three characteristics of the Conference: the faithfulness of the native workers to our Church, the willingness to sacrifice in the hard times through which we are now passing, and the decided refusal to make concessions with reference to popular customs connected with heathenism.

The statistics of the Province show an increase of 181 members, two-thirds of them through baptisms of heathen. The spiritual condition varies greatly, of course. But nowhere are there missing evident signs of the spirit of Jesus in individual hearts and in congregations—the willingness to sacrifice out of their poverty, the witness-spirit, genuine repentence, real longing for communion with the Saviour of sinners and with the brethren, genuine peace of heart on the death-bed.

The financial condition of the work rests as a heavy burden on the authorities of the province here and on the authorities in the home provinces. The receipts are not sufficient to carry on the work, hence the debt is growing from year to year. Yet

we necessarily ought to think of repairs and of extension, of a better training and better salaries for our very fine evangelists, of the improvement of our schools and other things. And thus every annual report becomes a question to the church in the homeland, how she will tackle and discharge her share in the work of the next year.

The seminary in Moenyane had to experience all kinnds of unpleasantnesses in its internal life, which ended in the removal of one of the students. Brother Poiet has taken hold of the work very well and has had good success in his first examination.

In general, so closes the report of the Superintendent, the present with its many economical, social, political and popular excitements is not favorable for great numerical increase in our mission work. We are thankful that, nevertheless, the work of our Lord is not going backward, nor standing still, but is making progress. God's Word is still exercising its life-giving power. Our work is not in vain. And even if storms are raging within and without, we will try not to lay ourselves open to the rebuke, "Why are ye fearful, O Ye of little faith."

XX

NYASA

Tanganyika Territory (1891)

Owing to conditions brought about by the War, this Mission, since 1916, has been under the care of the Free Church of Scotland. In September, 1925, the German Missions Bund (a Federation of all the Mission Societies of Germany) upon the urgent suggestion of the German Missions Ausschusz (the Executive Committee of the Federation) made preparations to finance this Mission under the administration of the Herrnhut Mission Board for a period of five years. The other Boards composing the General Directing Board of the Unity have consented to this arrangement with the reservation they cannot be held in any way responsible for the outcome of this experiment on the part of the Herrnhut Mission Board, because of the serious financial responsibilities which they have assumed in other fields.

AFRICAN NOTES

The following paragraphs of general interest appeared in "Quarterly Notes, Being the Bulletin of the International Missionary Council," for October, 1925.

The Sixth General Missionary Conference of South Africa.—This conference was held at Johannesburg, June 30 to July 3, 1925, representing missionaries, mission boards and Churches of South Africa, and was attended by about one hundred and twenty members from a score of organizations. France, Sweden and Switzerland were represented, and, for the first time since the war, German missionaries of the Berlin and Moravian societies.

The following is taken from an account of the meeting by the secretary:

For the first time in the history of the conference, native members opened a discussion of some topics, and a native lady speaker read a paper. From all parts of South Africa—the Cape, Orange Free State, Natal, Transval, Basutoland, Switzerland, Pondoland, Zululand, Rhodesia, Portuguese Africa—they came. The subject chosen by the executive was "The Evangelization of South Africa," the committee feeling that the startling fact, revealed by the latest census figures, that there are still between three and four million heathen in the

Union of South Africa, should engage the earnest attention of the conference.

The Europeans present appreciated the contributions made by the Native speakers, realizing that there is no better way of getting at the back of the black man's mind than by hearing him speak.

The spiritual note was strong throughout the conference, and many missionaries who came from far-away lonely stations testified that they were spiritually helped and encouraged.

XXI

GENERAL DIRECTORY

of the Missions and Missionaries of the Moravian Church.

Notes. The Foreign Mission Work of the Moravian Church (begun on August 21, 1732) is a common enterprise of the entire Church. The control is in the hands of the Mission Board, which is a part of the general governing Board of the entire Unity, whose members are elected by the representatives of the various independent Provinces assembled in General Synod, or, between Synods, by the various Provinces of the Unity. The unity of the work finds expression in the fact that the governing Boards of the various Provinces are at the same time "Provincial Mission Boards" to further the support of the work in the entire field, as far as their resources, over and above the needs of the Fields assigned to them by the Unity's Conferences, referred to in this and previous Reports, permit.

A. THE HOME BASE

(Names in parentheses are the maiden names of wives.)

I. THE MISSION BOARD

a. Address: Herrnhut, Saxony, Germany, except in the case of the Representatives of the American and British Provinces.

Rev. Samuel Baudert, D. D., (Doehner), President.
Rt. Rev. J. Taylor Hamilton, D. D. (Beck), 1444 Main St., Bethlehem, Pa.
Representative of the American Province.
Rt. Rev. Arthur Ward (Warwick), 32 Fetter Lane, London, E. C.
Representative of the British Province.
Rev. John Hettasch (Kern), Vice-President and
Director of Mission Finance.
Rev. Herman Steinberg (Liebig),
Representative of the European Continental Province.

b. Mission Secretaries.

Rev. Kurt Fichtner (Hickel), Recording Secretary and Registrar.
Rudolph Merian (Barth), Financial Secretary.
Woldemar Richard, Business Secretary.

c. Mission Advocates.

In *Germany:* Rev. Theodore Bechler (Wauer), Editor of German Mission Literature; Mission Inspector. Address, Herrnhut, Saxony, Germany.
Rev. Traugott Bachman (Künzel), Niesky, Silesia.
In *Austria* and *Czecho-Slovakia:* Rev. Franz Cheleboun.
Address, Turnau 543
In *Switzerland:* Bernhard Menzel.
Address: Avenue de Mont-Choisi, Lausanne, Switzerland.
In *Holland:* Rev. Herman Bielke (Reusch).
Address, Zusterplein 18, Zeist in Holland.
In *Denmark:* Rev. Friedrich Hoy (Holm).
Address: Christiansfeld, North Schleswig Denmark.
In *England:* Rev. Charles Klesel (Plevy).
Address, 32 Fetter Lane, London, E. C. 4, England.

In *America:* Rev. Paul de Schweinitz, D. D. (Daniel).
Address, 67 West Church St., Bethlehem, Pa.

d. Finance Department.

F. Schuetz, Herrnhut, Saxony, Representative of the Continental Province. Rev. H. J. Wilson, London, England, Representative of the British Province. H. Feldman, M. D., in Untertuerkheim b. Stuttgart; O. Uttendoerfer, A. Beck, H. Marx and J. Sieborger, all in Herrnhut, Saxony, Germany. The last three, with F. Schuetz, constitute the Executive Committee.

The general Mission finances are in charge of the central treasury in Herrnhut:

e. Agencies.

There are the following agencies:

Herrnhut, Saxony, Germany, cares for the furloughs and journeys of missionaries, for the packing and shipping of freight, etc., from the Continent of Europe.
Adolph Glitsch (Raatz), Manager.

London, England, 32 Fetter Lane, E. C., attends to exchange between Herrnhut and the Missions abroad. Rev. H. J. Wilson, Manager; Charles Harvey (Perrett), William Pennington (Collins), and Otto Ilgner, Bookkeepers.

Bethlehem, Pa., and Winston Salem, N. C., U. S. A., also attend to exchange between Herrnhut and the Mission Fields.
The Rev. Paul de Schweinitz, D. D., 67 W. Church St., Bethlehem, Pa.
The Rev. E. H. Stockton, 501 S. Main St., Winston-Salem, N. C.

Mission Book Agency in Herrnhut, founded in 1898, edits Mission literature and handles material of a similar nature.
Theophil Raillard (Schuetz), Manager.

II. THE PROVINCIAL MISSION BOARDS

1. In *Germany: The German Unity's Board.*

Headquarters: Herrnhut, Saxony.
Bishop Paul Jensen, D. D., President; Theodor Marx, Otto Uttendoerfer, Karl Kuecherer, Samuel Baudert, D. D.

2. In *England: The British Provincial Elders' Conference.*

Headquarters, London.
Bishop Arthur Ward, President; J. Norman Libbey, H. James Wilson, and the Mission Secretary, C. J. Klesel.

3. In *America (Northern Province): The Provincial Elders' Conference.*

Headquarters, Bethlehem, Pa.
Ernest S. Hagen, President; Bishop Karl A. Mueller, D. D., Paul de Schweinitz, D. D., Samuel H. Gapp, D. D.

4. In *America (Southern Province): The Provincial Elders' Conference.*

Headquarters, Winston-Salem, N. C.
Bishop Edward Rondthaler, D. D., LL. D., President; J. Kenneth Pfohl, D. D., J. F. McCuiston, John W. Fries, Agnew H. Bahnson.

These four Provincial Boards, together with Mission Board, constitute the *General Directing Board of the Unity.*

In addition, in all Provinces of the Unity, the ministers of congregations and evangelists are agents for the presentation of the Mission cause and the gathering of funds.

III. MISSIONARY SOCIETIES.

The most important are:

1. *The Society for the Furtherance of the Gospel among the Heathen,* The Trust Society for the Furtherance of the Gospel among the Heathen (S. F. G.), in London. Founded 1741, Incorporated 1921.

It consists of members of the Moravian Church and undertakes to further the mission work of the Church especially in British Colonies. It has made *Labrador* its particular charge. It owns a ship, "The Harmony," carries on trade with the Eskimos and has published *"Periodical Accounts"* since 1790.

The Board of Management of the Society is as follows: H. R. Mumford, Chairman; J. N. Libbey, Secretary; H. J. Wilson, Treasurer; C. J. Klesel, Secretary of General Committee.

Address: Rev. H. J. Wilson, Treasurer, 32 Fetter Lane, London, E. C. 4, England.

2. *The Society for Propagating the Gospel among the Heathen* (S. P. G.), in Bethlehem, Pa. Organized 1745, Reorganized 1787, Incorporated 1788.

All ministers of the Northern Province of the Church in America, are *ex-officio* members of this Society, while other members of the Church may be elected to active, and outside friends to honorary membership. The first care of this Society is for the Aborigines of America, and therefore it takes particular care of the Missions in Alaska, California and Nicaragua. Publishes an annual pamphlet *"Proceedings."*

For the list of the Board of Directors see page 2.

Address: Rev. Paul de Schweinitz, D. D., President and Treasurer, 67 West Church Street, Bethlehem, Pa.

3. *The Foreign Missionary Society of the Moravian Church, South.* Incorporated 1922. Organized 1923.

Office, 501 S. Main St., Winston-Salem, N. C.

All ministers of the Moravian Church, South, are *ex-officio* members of this Society. Any communicant member of the Moravian Church, South, may become an active member. Others, whether or not they be Moravians, may become contributing members. This Society is conducted purely and completely for the purpose of aiding and furthering the Foreign Missions of the Moravian Church.

Officers— J. K. Pfohl, D. D., *President;* H. A. Pfohl, *Vice-President;* Leon G. Luckenbach, P., *Secretary;* E. H. Stockton, D., *Treasurer. Board of Directors*—Edward Rondthaler, D. D., LLD., Ep., J. W. Fries, John F. McCuiston, P., Agnew H. Bahnson, J. K. Pfohl, D.D., P., H. F. Shaffner, W. F. Miller, H. A. Pfohl, R. D. Shore, R. A. Spaugh, W. E. Shore.

Address: Rev. Ernest H. Stockton, Treasurer, 501 South Main Street, Winston-Salem, N. C.

4. *The Mission-Society in Zeist, Holland.* Founded 1793.

Its members are members of the Moravian Church in Zeist. It takes particular interest in Surinam. Publishes *"Berichten uit de Heiden-Wereld."*

Address: Rev. Herman Bielke, Moravian Church, Zeist, Holland, Secretary. Emil Weiss, Assistant.

5. *The London Association in Aid of Moravian Missions.* Founded 1817.

It consists entirely of friends of Moravian Missions in England. The Missions are indebted to this Society for very generous support. A quarterly Report and an annual Report are published.

Secretary: Rev. E. Swainson, 7 New Court, Lincoln's Inn, London, W. C. 2, England.

6. *The North Schleswig Missionary Association.* Founded 1843. Headquarters, Christiansfeld, N. Schleswig.

Its members are members and friends of the Moravian Church in North Schleswig. It publishes "Evangelisk Missionstidende" in Danish.

Address. Rev. Fr. Hoy, Christiansfeld, North Schleswig, Denmark.

7. *The Mite Association.* Founded in 1877.

Operates chiefly in Germany under the name of the "Fuenfpfennigverein," but also in England. Chairman, Rev. H. O. Beck, Herrnhut, Saxony, Germany.

8. *The Unyamwezi League.* Founded 1914.

Rev. Th. Bechler, President, Herrnhut; E. Goerlitz, Treasurer, Herrnhut, Saxony, Germany.

9. *The Staten Island Moravian Missionary Society.* Organized 1906.

Its members are friends of Moravian Missions whether members of the Moravian Church or not, and its twofold object is "to diffuse information about Moravian Missions and to raise funds for their prosecution."

Rev. C. A. Weber, President, West New Brighton, S. I., N. Y., U. S. A.

10. *The Moravian Foreign Missionary Society in Ohio.*

Composed of members of the Moravian churches in Ohio. Holds an anniversary at various churches connected with the Society.

Rev. J. E. Weinland, President, Dover, O., U. S. A.

11. *The American Society in Aid of Moravian Missions.* Adopted by Synod in 1920.

Aims to keep or secure the interest and support especially of former Moravians and scattered friends of the Missions. Membership is open to anyone.

Rev. H. E. Stocker, Ph. D., Executive Secretary, 63 Hamilton Terrace, New York, N. Y.

IV. MISSION SCHOOLS AND COLLEGES.

1. *The Bible and Mission School, Herrnhut, Saxony, Germany.*
Rev. Gerhard Jasper (Freytag), Director.
Rev. Gerhard Reichel (Mueller), Instructor.

2. *The Mission College in Bristol, England.* Founded 1904.

Rev. Arthur Heath (Townsend), President.

3. *The Theological Seminaries in Germany (Herrnhut), England (Fairfield near Manchester), and America (Bethlehem, Pa.),* also prepare men for mission service.

V. EDUCATIONAL INSTITUTIONS FOR THE CHILDREN OF MISSIONARIES.

The children of German missionaries are educated chiefly in the two schools in Kleinwelka, near Bautzen, Saxony.

1. *The Boy's School* was founded in 1776. Its Principal is Rev. Peter Buck (Beck).
2. *The Girls' School* was founded in 1779. Its Principal is Rev. Edward Burkhardt (Erxleben). Mrs. Martha Schuetz (m. n. Boenhof) is Matron and Miss Hanna Knothe is Head Teacher.

The children of British and American missionaries are, many of them, educated in the Boarding Schools conducted by those Provinces.

B. MISSIONARIES

(As of March, 1925, corrected, as far as possible, to November, 1925).

(Names in parentheses are the maiden names of wives. Dates after stations or fields denote the founding of the enterprise in each case; after missionaries' names, they give the date of their entry on mission service. An asterisk (*) before a name indicates a *native* worker. A dagger (†) indicates medical training, or medical or hospital or other nursing experience.)

I. AMERICA.

1. Alaska (1885).

Bethel 1885 Rev. Arthur Butzin (Strohmeier). Superintendent of the Province, 1909.
Rev. Frederick Schwalbe (Buxbaum), 1907.
Quinhagak 1903 Rev. Adolf Stecker, 1884.
Rev. Ferdinand Drebert (Stecker), 1912.
Quigillingok 1915 *Ivan Petluska, in charge.
Nunapitsingok, Kuskokwim Orphanage and School
Rev. Charles Moore (Nowlin), 1923.
Carl L. Miller (Beitel) 1925.
Twelve native Assistants.
Address to the station, Kuskokwim District, Alaska.

2. California (1890).

Banning (Potrero), 1890
†Rev. William Weinland (Yost). Superintendent, 1890.
Banning P. O., Riverside Co., California.
Martinez 1896 Rev. Eugene H. Oerter, 1923.
P. O., Thermal, California.
Rincon 1902 Vacant.

3. Nicaragua, Central America (1849).

Provincial Elders' Conference.

Rt. Rev. Guido Grossmann, (Mohrmann), President, 1899; Rev. C. Conrad Shimer, 1920, Warden; Rev. Kenneth G. Hamilton, (Peterson), 1914.

Bluefields with Sunday-schools at *Old Bank, Cotton Tree (South Side)* and *San Pablo*
Rev. George A. Heidenreich (Reusswig), 1923.
Rev. C. Conrad Shimer, 1920, Warden.
*Rev. Hedley Wilson, Assistant.
Anna Lee Stafford, 1924, and Margaret Heidenreich, 1924; Junior High School.
*Alderman Thompson, 1925, Day School.
Rama Key 1858 *Clemente Bailey, Evangelist.
Cotton Tree Plantation 1920
*Herbert Morais, Evangelist.
Hone Creek 1922 *Henry Sinclair, Evangelist.
Pearl Lagoon 1855 Rev. Frederich Wolff († Meyer), 1925.
Tasbapauni 1864 *Peter Watson, Evangelist.
Karawala 1896, *Sharon* (Little Sandy Bay) 1833, and *La Cruz* 1922
Rev. Karl A. Bregenzer (Remke), 1922.

Rio Grande 1922 *A. W. Bendless, Evangelist.
Quamwatla 1884 and *Prinsapolka* 1914
*Rev. D. Newton Wilson (Bateman), 1903.
Ebenezer 1905 *S. E. Ramsey, Evangelist.
Wasakin 1913 *Joseph Jiminez, Evangelist.
Wounta Haulover 1860, *Wounta* and *Layasiksa*
Rev. Rufus Bishop (Woosley) 1912.
Kukallaya 1871 *W Lockwood, Evangelist.
Yulu 1884 and *Karata* 1875, *Sissin* 1909 and *Kiha* 1916
*Rev. John Palmer (Hodgson), 1902.
Tuburus 1918 *Theophilus Jotham, Evangelist.
Twappi 1886 and *Kiha* 1916
*Rev. John A. Fisher, 1899; *H. W. Vaughan, Evangelist.
Bragman Bluff †Rt. Rev. Guido Grossmann (Mohrman), 1899, Superintendent.
Sandy Bay 1806 Rev. Henry Schubert (van Calker), 1894.
Dakura 1893 and *Auastara*
*Isaac Lewis, Assistant.
Cabo Gracias 1890, *Kruta* (Wahamlaya) 1914 and *Puerto Cabo* 1918
†Rev. Kenneth G. Hamilton (Peterson), 1914.
†Anna Kreitlow, Trained Nurse 1925.
Wasla 1896 †Rev. O. Danneberger (Hieber), 1907.
Bilwaskarma 1913*D. Downs, Evangelist.
Anris 1923 *N. Macdonald, Evangelist.
Sangsangta 1907 †Rev. F. E. Schramm (Bahr) 1899
Asang 1919 *A. Daram, Evangelist.
Wirapani 1921 *Ignatius Maibit, Evangelist.
Musawas 1922 *Demetrio Leandro, Evangelist.
Waspuck, *Leopold Mueller.

On furlough in Sweden; †Rev. David Haglund (Lindquist) 1916.

4. LABRADOR (1771).

Hebron 1830 Rev. Siegmund Waldmann (Besdo), 1891.
Nain 1771 †Rev. Paul Hettasch (Koch), 1897.
Hopedale 1782 Rev. Walter Perrett (Ridgway), Superintendent and Warden, 1892.
Makkovik 1896 Rev. Berthold Lenz (Jannasch), 1899; Edna Perrett, 1921. Irene Allsopp, 1919;
Business Department.
Hebron Joseph J. Gaunt (Spencer), 1921.
Okak, E. MacLeavy (Tranter) 1921.
Nain Frederick Grubb (Perry), 1919.
Hopedale C. H. Pennington (Allen), 1923.

Address to the station, Labrador, via Newfoundland, April to September.

5. WEST INDIES. WESTERN PROVINCE, JAMAICA (1754).

Provincial Elders' Conference—Rev. Jonathan Reinke, D. D., President; Rev. Frank Wilde, Treasurer; Rev. Samuel Ashton, Secretary.

Fairfield 1823 Bishop August Westphal (Romig), 1892.
Address: Spur Tree P. O., Manchester.
Eden 1816 Vacant.
Address: Balaclava P. O., St. Elizabeth.
Carmel 1827 and *Kilmarnock* 1830.
Rev. Frederick Weiss (Beck), 1897.
Address: New Market P. O., Westmoreland
Dober 1882 Served from Salem.
Bethlehem 1833 Rev. Samuel Ashton (Boyd), 1888. Superintend-

ent of the Female Teachers' Training School.
Address: Malvern P. O., St. Elizabeth.
Fulneck 1830 *Rev. Stanley Swaby (Campbell), 1910.
Address: Middle Quarters P. O., St. Elizabeth.
Carisbrook 1885 Vacant.
Address: Maggotty, St. Elizabeth.
Nazareth 1838 *Rev. James Gale (Tomlinson), 1893.
Address: Maidstone, Manchester.
Beaufort 1834 *Rev. James Carnegie (Depass), 1893.
Address: Darliston, Westmoreland.
Irwinhill 1815 *Rev. Simeon Crawford (Quest), 1906.
Address: Montego Bay, St. James.
Salem (New Hope) 1838
*Rev. James Black (Parnell), 1905.
Address: Bluefields, Westmoreland.
Lititz 1839 Served from Fairfield.
Bethany 1835 Rev. Samuel Allen (Walser), 1897.
Address: Mile Gully P. O., Manchester.
Mizpah 1866 Rev. John Kneale (Hicks), 1918.
Moravia 1885 *Rev. Wm. Morris (Cambridge), 1891.
Address: Christiana P. O., Clarendon.
Broadleaf 1885 *Rev. W. M. O'Mealey (?), 1919.
Address: Porus P. O., Manchester.
Patricktown 1874 Served from Broadleaf.
Bethabara 1840 Rev. Frank Wilde (Wolle), 1882.
Address: Newport P. O., Manchester.
Springfield 1848 Rev. William Driver (Pinnock), 1907.
Address: Springfield P. O., St. Elizabeth.
Kingston 1892 Rev. Jonathan Reinke, D. D. (Caffrey), 1881.
President of the Province.
Address: 22 North St., Kingston.

6. West Indies, Eastern Province (1732).

Provincial Elders' Conference.

Rt. Rev. J. E. Weiss, President. Rev. Paul Bartels, Secretary, Augustus Romig, Treasurer.

1. *St. Thomas* (1732) and *St. John's* (1754).
St. Thomas 1743 and *New Herrnhut* 1738
Rt. Rev. John E. Weiss (Mellowes), 1896.
Nisky 1771 †Rev. Augustus B. Romig, 1884, Superintendent and Warden.
Emmaus (St. John's) 1782 with *Bethany* 1754.
Rev. Colin Williams, 1922.
Address station and island, Virgin Islands, United States.

2. *St. Croix* (1740).
Friedensthal 1755 Rev. William Allen (Oehler), 1894.
Friedensburg 1771 Rev. Herman Asboe (Jeffreys), 1914.
Friedensfeld 1805 *R. P. Jacobs, Lay Reader.
Address station and island, Virgin Islands, United States.

3. *St. Kitts* (1777).
Bethesda 1820 *†Rev. D. C. Barrow, 1917.
Basseterre 1777 *Rev. Mansfield Williams (Southwell), 1902.
Estridge 1845 with *Bethel* 1832
*Rev. Charles Julian (Crowe), 1892. Superintendent and Warden.

4. *Antigua* (1756).
St. John's 1761 Rev. Arthur Hutton, 1905.

Potters 1881 *Rev. William Osborne, 1913.
Greenbay 1848 and *Five Islands* 1834
*Rev. Emanuel George, 1919.
Gracehill 1782 and *Cana* 1883
*Rev. Charles Francis (Henry), 1903.
Gracebay 1797 Served from Cedarhall.
Cedarhall 1822 Rev. Paul Bartels (Grau), 1889, Warden.
Newfield 1817 Served from Lebanon.
Lebanon 1837 *Rev. Joseph Christopher (Thompson), 1893.
Gracefield 1840 and *Bethany* 1817
Served from *St. John's (Spring Gardens)*.

Address, station and island, West Indies.

5. *Barbados* (1765).
Bridgetown 1836 and *Fulneck,* 1905 vacant.
Sharon 1795, and *Gracehill,* 1857
Rev. Clement Oehler (Cullen), 1885. Superintendent and Warden.
Mount Tabor 1826*Rev. A. Cuthbert Pilgrim, 1912.
Clifton Hill 1841 *Rev. J. Ross.

Address, station and island, West Indies.
On furlough in England, Harry Lloyd (Clough), 1907.

6. *Tobago* (1790; re-established 1827).
Montgomery 1827 †Rev. Cecil Trowell (Hepworth), 1919, Superintendent.
Moriah 1842 and *Salem*
*Rev. Charles A. Schouten (Marsh), 1909.
Bethesda 1878, and *Spring Gardens* 1859, vacant.

Address, station and island, West Indies.

7. *Trinidad* (1890).
Belmont 1904 *Rev. J. A. Kelso, 1921.
Rosehill 1892 and *Chaguanas* 1894
*Rev. Herman Schouten, (Marsh) 1905.
Manantial 1896 and *L'Anse Noire* 1907, Vacant.

Address, station and island, West Indies.

8. *St. Domingo* (1907).
San Pedro de Macoris 1907.
*Rev. George Penn, 1912.
La Ramona, 1916 *J. Richards, Lay Reader.

7. DEMERARA (BRITISH GUIANA), SOUTH AMERICA (1878).

Provincial Elders' Conference
*Rev. John Dingwall, President;
*Rev. Henry W. Grant, Secretary.
Queenstown (Georgetown) 1903
*Rev. John Dingwall (Denton), 1890. Superintendent and Warden of the Province.
Graham's Hall 1878 Vacant.
Beterverwachting, or *Tabernacle.*
*Rev. Henry William Grant (Bayley), 1906.

Address, Station, Demerara, South America.

8. SURINAM. (DUTCH GUIANA), SOUTH AMERICA (1738).

A. *Provincial Elders' Conference.*

Rev. Walter Burkhardt, President; Friedrich Neub, ex-officio member; Paul Schmiedecke, Heinrich Barth, John Clausen, members; John Rueffer, Ludwig Schuetz, alternates.

Provincial Officials.

Rev. Walter Burkhardt (Puecker), Superintendent of the Province, 1922.
Friedrich Neub (Wehle), Warden, 1912.
Rev. Ludwig Schuetz (Jensen), Superintendent of Schools, 1893.
Herman Engel, Assistant, 1923.

B. *Mission Stations.*

a. The Old Mission.

Paramaribo:

1. *Central-City Church* 1778
   Rev. Henry Barth (Krueger), 1905. *J. C. Nelso, 1916, Assistant.
2. *North-City Church* 1906
   Rev. Paul Schmiedecke (Rinderknecht), 1894.
   Rev. Gustav Gill (Kleiner), 1922.
3. *Combe* (Suburb) 1858
   *Rev. Adrain Hiwat (Bauer), 1913.
4. *South-City Church* 1906
   Rev. Johannes Clausen (Baader), 1905.
   *Rev. Johannes Dundas (Seymonson), 1909.
5. *Wanica* (Suburb) 1886
   Rev. John Rueffer (Brauer), 1912.
   *B. Jensen, Assistant, 1917.
6. *Rust en Vrede* (Suburb), 1882.
   Rev. Wilhelm Kersten (Hasenwikel) 1896.
   *Rev. Frederick Sprang (Pengel) 1909
   *J. Paug Atjok, Assistant, 1919.

City Mission in Paramaribo.

Rev. John Frey (Richard), 1921. Superintendent.
*W. Belfor, Assistant, 1921.

In the Country or River Districts.

7. *Albina* (Marowijne) 1894
   Rev. Harold Schuetz (Groenenwegen) 1923
8. *Bergendal* (on the Surinam) 1870
   Served from Domburg.
   *Aaron, Teacher and Evangelist.
9. *Bersaba* (on the Railroad) 1858, and District
   *Rev. Julius Labadie (Kensdel), 1909.
   *C. Rufus, Assistant.
   *M. Waak, Evangelist.
10. *Carolina and Agila.* Served from Domburg. *A. J. Welles.
11. *Catharine Sophia* (Saramacca) 1894, and District.
    Served from Groningen.
12. *Charlottenburg* (upper Cottica), 1835, and District
    Rev. Hermann Fischer (Heinrich), 1915.
13. *Domburg* (on the Surinam), 1891, and District.
    Rev. Frederick Petersen (Petersen), 1918.
14. *Groningen* (Saramacca), 1894, and District
    Rev. Max Weigel (Brauhardt), 1907.
    *P. W. Rust, Assistant, 1904.
15. *Groot Chatillon* (on the Surinam), 1898, with Leper Home "Bethesda."
    Rev. Emil Saul (Krebs), 1917.
    Pauline Prellwitz, Head Deaconess, 1922.
    Nellie de Borst, Deaconess, 1920.

Mathilde Demelt, Deaconess, 1921.
Martha Martin, Deaconess, 1923.

16. *Hecht on Sterk* (Commewijne), 1895, and District .
Served from New Amsterdam.
17. *Helena-Christina* (on the Railroad), and District.
Served from South-City Church.
18. *New Amsterdam* (lower Surinam), 1899, and District.
Rev. Marc Voullaire (Croeger), 1920.
19. *New Nickerie,* 1886, and District.
Rev. Friedrich Kuhnt (Klitzke), 1902.
*J. Wielkens, Assistant, 1917.
20. *Potribo* (Commewijne), 1896, and District.
*Rev. Frederick Stella (von Frederici), 1912.
21. *Salem* (Coronie), 1840, and District.
Rev. Alvin Lehmann (Schmitt), 1906.
*J. van Bossé, Assistant.
22. *Sharon* (Beekhuizen, on the Railroad), 1843.
Rev. Samuel Schmidt (Fischer), 1914.
Hanna Kunz, Deaconess, 1910.
Annie Groh, Deaconess, 1922.
Ane Nissen, Deaconess, 1922.
Ida Baerm, Deaconess, 1923.
Bertha Hoffmann, Deaconess, 1924.
23. *Vertrouwen* (Nickerie), and District.
Served from Nickerie.

Called to Surinam, Hildegard Geller, as the bride of Hermann Engel.

On Furlough in Europe: Friedrich Neub (Wehle), 1912
Olga Ressel, Deaconess, 1923.

b. *The New Mission.*

Bushland-Mission:

1. *On the Marowijne, Langatabbetje* (in the Paramacca tribe).
*John Leetz
2. *On the Cottica,* under the superintendence of the Missionary at Charlottenburg, H. Fischer.
Wanhatti (in the Auka tribe).
*D. C. Ritfeld.
3. *On the Surinam,*
Ganzee (in the Saramacca tribe).
Frederich Gaander, Assistant, 1921.
Koffie Kamp (in the Auka tribe).
*H. Clare, Evangelist.
New Aurora, Botopasi (in the Saramacca tribe).
*H. Krolis, Evangelist.
*D. Gluisdom, Evangelist.
Abenastoon, H. Zangen
4. *On the Saramacca.*
Upper Half in the Matuari and Koerenti tribes.
Kwattahede *Frederick Gessel, Assistant, 1921.
Kwakoegron Vacant.
New Jakobkondre.
*R. J. Gillard, Assistant Evangelist.
Pakapaka *A. J. Wachter.
Boschland *D. Meiliese.
Lower Half in the Matuari and Auka tribes, under the superintendence of the missionary from Groningen. Villages visited are: Maho, Zantigron, Damparra, Tottikamp, Gravensteen Kreek.

5. *On the Coppename,* in the Koffiemakka or Koerenti-Negro tribe.
Kaimanstoon. *Chr. Nijman.

c. *Mission to East-Indians.*

1. *Paramaribo,* Gravenstraat.
Rev. Rudolph Karsten (Keppler), 1905.
*Ram Dahin, Evangelist.

Preaching places: Landsgrund (Poor House), Fort Zelandia (Prison). The Hospital is visited and many plantations, and Groot Chatillon.

Out-stations: *Domburg.* Vacant.
New Nickerie *T. Gangapersad, Evangelist.
Groningen *Philip Parabir, Evangelist.

2. *Alkmaar* Rev. Walter Fliegel (Zimmermann), 1922.
Rev. Peter Legene (von Zanten) 1912, Superintendent of the Children's Home.
*Z. Sriman, Evangelist in Kronenburg.

Many plantations are visited on the Commewijne and the Cottica Rivers.

3. *Javanese Mission.*
Leliendal Rev. Hans Larisch (Rüffer), 1920.
Rev. Arthur Peuker (Israel), 1922, living in Paramaribo.
*Kasan Moekmin, Evangelist.
*Waggimin, Evangelist.

Preaching places: Groot Chatillon, Fort Zelandia, Fort Amsterdam. Many plantations are visited on the Commewijne, etc.

d. *Business Department.*

Paramaribo: Siegfried Beck (Tietzen), *General Manager,* 1906. Wm. Ahnelt (Hoppe), 1921; Theodore Ahrens (Fleischman), 1921; Willy Aszmann (Schmidt), 1908; Cornelius van Baalen (Louwerier), 1922; Friedrich Buck (Stodtmeister), 1923; Heinrich Demmerer, 1922; Conrad Erdmann (Gormsen), 1922; Wilhelm Hasewinkel (Schlemm), 1906; Waldemar Jannasch (Oliviera), 1921; Willy Langner (Boehme), 1914; Rudolph Mees (Koehler), 1918; Herman Schlieszler (Thomson), 1920; George Scholze (Newmann); Gottlob Schwab (Hasting), 1907; Adolph Voland (Voland), 1897; Max Voland (Holland), 1904; Wilhelm Weiszelberg (Loth), 1922; Gustav Zembsch (Piersig), 1920.

On furlough in Europe: Siegfried Beck (Tietzen), 1906.

Address letters to all missionaries in Surinam in care of C. Kersten & Co., Paramaribo, Surinam.

II. *AFRICA.*

9. South Africa West. (Begun 1736. Re-established 1792).

Provincial Elders' Conference.

Richard Marx, President; Herman Birnbaum, Carl Shreve.

Advisory Council.

Richard Marx, President; Samuel Will, Herman Birnbaum, Emil Poiet.

Gnadenthal 1792 Rev. Rudolph Schmidt (Schmitt), 1901. Minister at Gnadenthal.
Rev. Emil Poiet, (Ledoux), Superintendent of *Gnadenthal,* 1892.
†Rev. Gerhard Hettasch (Marx), 1900. Superintendent of School for Assistants.

Berea 1865 Vacant.
Elim 1824 Rev. Herman Birnbaum (Ledoux, born Redslob), 1897.
Rev. Theodore Tietzen (Lenz), 1924.
Moravian Hill (Capetown) 1884.
Rev. Richard Marx (Keil), 1893. Superintendent and Warden of the Province.
Maitland (Capetown)
*Rev. Richard Rasmus, 1914.
Mamre 1808 Rev. Walter Winkler (Knothe), 1907.
Rev. Gustav Reichel (Bauer), 1908.
Pella 1871 *Rev. Daniel Joorst (Hendricks), 1917.
Goedverwacht 1889 Rev. Carl Schreve (Marx), 1892.
Wittewater 1859 *Rev. Michael Baalie, (Less), 1924.
Clarkson 1839 Rev. Paul Mosel (Kuecherer), 1892.
Rev. Gustav Reichel (Bauer), 1908.
Moravian Hope (Port Elizabeth), 1898.
*Rev. Ernst Dietrich (Morkel), 1899.
Enon 1818 Rev. Friedrich Gericke (Langerfeld), 1896.

Business Department.

Elim Samuel Will (Mueller), 1892, Superintendent, 1892.
Albert Geiger (Scholze,) Merchant, 1920.
Gnadenthal Emil Weder (Wedemann), 1907, Merchant.

Address: *Clarkson,* via Assegaibush, Union of South Africa. *Elim,* Bredasdorp, Union of S. A. *Enon, Coerney, Port Elizabeth. Guadendal,* District Caledon, Union of S. A. *Goedverwacht,* Great Berg Siding, Union of S. A. *Mamre,* via Belleville, Union of S. A. *Moravian Hill,* Ashley Street, Capetown. *Moravian Hope,* Mount St., Port Elizabeth, Union of S. A. *Seaview,* Care of Moravian Hope, Mount St., Port Elizabeth, Union of S. A. *Wittewater,* Piquetberg, Union of S. A.

10. SOUTH AFRICA EAST (1828. Independent of the Western Province, 1869).

Provincial Elders' Conference.

Ernst Van Calker, President. Ernst Marx, Walther Bourquin.

Shiloh 1828 Bishop Ernst van Calker (Werner), 1889, Superintendent and Warden of the Province.
Rev. William Hartmann (Zimmermann), 1902.
Otto Sieboerger (de Villiers), 1913, Merchant.
Engotini 1859 and *New Hope.*
Rev. Philip Hickel (Haugk), 1898.
Goshen 1856 Rev. Johannes Haller (Schaerf), 1907.
Queenstown 1904 and *East London.*
*Rev. Levi Ngqakayi, 1922.
Baziya 1863 and *Xentu.*
†Rev. Wilhelm Blohm (Bürger), 1911.
Tabase 1873 Rev. Paul Moths (Ledoux), 1898.
Tinana 1875 Rev. Walther Bourquin (Wuestemann), 1907.
Nxotschane 1905 *Rev. William Mazwi (Makunga), 1895.
Zincuka 1881 Rev. E. Marx, (Haller), 1893.
*L. W. Ntabeni, Assistant.
Bethesda 1877 Rev. Adolph Hartmann (Heinrich), 1922.
Magadla *Rev. David Monah (Konzo), 1921, Assistant.
Elukolweni 1875 *Rev. Peter Mazwi (Dywilie), 1895.
Mvenyane 1888 Rev. Ernst Asboe (Marx), 1890.
Rev. Rudolf Baur (Keil), 1899 Superintendent of the Training School for Teachers.

Eugene Baudert (Baur), 1902. Teacher in the Training School.
Theodore Poiet, 1922. Teacher in the Training School.
Otto Sonnenburg, 1924.
Conrad Schmitt (Hoffmann), 1904. Merchant in Ntlola.

On furlough in Europe: Rev. Frederick Mueller, (Aastrup), 1902.

Address: *Baziya* via Umtata, Tembuland, Union of South Africa. *Bethesda,* Kenegha-Drift P. O., via Mt. Fletcher, Union of S. A. *Elukolweni,* same as Bethesda. *Engotini,* Whittlesea P. O., via Queenstown, Union of S. A. *Zincuka,* P. O. Far View, via Maclear, East Griqualand, Union of S. A. *Goshen,* Cathcart P. O., Union of S. A. *Mvenyane,* Cedarville P. O., East Griqualand, Union of S. A. *Ntlola,* near Cedarville, East Griqualand, Union of S. A. *Shiloh,* same as Engotini. *Tabase,* same as Baziya. *Tinana,* same as Zincuka.

11. Nyassa: (1890). 1916-1925. Under the care of the United Free Church of Scotland, Rev. D. R. Makenzie and Rev. M. H. Foulds, Missionaries.

12. Unyamwezi: (1897) Tanganyika Territory.

Sikonge 1902 — Rev. Nis Hansen Gaarde (Andsager), 1908.
†Rev. Arthur Keevill (Klesel), Medical Missionary, 1923.
Ipole 1903 — Rev. Soeren Ibsen (Haahr), 1922.
Margrethe Jensen, 1922, Deaconess.
Usoke 1907 — Samuel Nielson (Oster), 1912.
Johanne Larsen, 1922, Deaconess.
Kitunda 1901;
Urambo 1898 and *Tabora* 1912
Served by Native Helpers.

Address: Sikonge, Ipole, or Usoke, P. O. Tabora, Tanganyika Territory, East Central Africa, omitting the word Unyamwezi.

III. *ASIA.*

13. West Himalaya (North India) (1853).

Kyelang, Kangra District via Kullu 1856 and *Chat.*
†Rev. Frederick E. Peter (Redslob), 1898, Warden.
*Rev. Joseph Gergan, 1920.
*Ga Puntsog, Assistant.
Leh, Ladak, via Kashmir, N. India 1885
†Rev. Hermann Kunick (Miles), 1904, Superintendent.
†Dr. A. Reeve Heber (Cole), Medical Missionary, 1913, Leh Hospital. (Withdrew from Mission Service July 1925).
Rev. Walter Asboe, (Larmor) 1921.
*Rev. Dewazung, 1920.
Kalatse, near Leh, via Kashmir, N. India (in Kashmir), (1899).
†Rev. Henry F. Burroughs (Moore), 1913.

Address: Via Brindisi-Bombay. Moravian Mission, *Leh* and *Kalatse,* Ladak, via Kashmir, North India. *Kyelang,* Kangra District, via Kullu, North India.

On Furlough in Europe: Rev. Dr. Hermann Francke (Wiez), 1895.

14. THE LEPER HOME, JERUSALEM. "Jesus' Help."

Matron: Sister Oggeline Noergaard, 1903, assisted by four Nurses.
Chaplain: Rev. Farhud Kurban.
Physician: †Dr. Canaan.

During the year, 13 persons were called into the service (4 Brethren and 9 Sisters).

For one reason or another, 41 persons left the service (10 Brethren and 9 Sisters), among these were 22 unordained native helpers in Unyamwezi.

Two were called to their eternal reward. Sister Eugene Oerter, maiden name Weber, in Southern California, and Sister Richard Rasmus, maiden name Liedermann, in South Africa—West.

There were 367 persons in Mission service—30 less than in the preceding year.

STATISTICAL TABLES A

Statistics of Membership in the Mission Provinces, January 1, 1925

Mission Provinces	Baptized Membership of the Congregation														Classes in the Congregation				Others in Care of Missionaries				Personal Changes in the Congregation			
		Decrease by			Increase by																					
					Heathen Baptisms				Additions																	
	Satus at Close of Previous Year	Deaths	Withdrawals or Dismissals	Removals to Other Congregations	Adults	Children	Baptisms of Members' Children	Re-admission	From Other Congregations	Total Decrease	Toal Increase	Less	More	Status at Close of Year Under Review (1923)	Communicants	Baptized Adults (Non-communicants)	Under Church Discipline	Baptized Children	Candidates for Baptism	New People and Unbaptized Children	Total	Grand Total	Confirmed and Admitted to the Communion	Couples Married	Under Church Discipline (not "Excluded")	Restored to Church Privilege
1. **Labrador**	884	27	2	79	1		35		75	108	111		3	887	328	212	37	310	2	6	8	895	9	9	37	33
2. **Alaska**	2141	61		78	6		126		57	139	189		50	2191	1063	12	19	1097	2	20	22	2213	28	12	33	15
3. Southern California "Ramona Mission"	182			3					1	3	1	2		180	96	15		69				180				
4. Jamaica	13113	134	801	484			526	247	143	1419	916	503		12610	5628	664	147	6171				12610	233	59	84	71
5. West Indies (E. Province)	22628													22628	8329	2799	822	10678		1432	1432	24060	535	154	325	179
St. Domingo	1340													1340	169	185	2	984		251	251	1591	6	24	3	6
St. Thomas & St. Johns	2107													2107	938	327	65	777				2107	63	13	42	8
St Croix	1588													1588	772	208	64	544		330	330	1918	46	7	37	32
St. Kitts	2495													2495	894	349	83	1169		496	496	2991	95	17	34	33
Antigua	6782													6782	2600	793	180	3209		337	337	7119	139	13	93	56
Barbados	3022													3022	1227	394	129	1272				3022	85	31	31	6
Tobago	4291													4291	1372	423	273	2223		1	1	4292	90	31	66	38
Trinidad	1003													1003	357	120	26	500		17	17	1020	11	18	19	
6. Nicaragua (Moskito)	10107	201	303	50	236	204	547	67	75	554	1129		575	10682	3288	972	292	6130	101	69	170	10852	105	144	113	53
7. Demerara	2485	16		20			49		52	36	101		65	2550	522	448	300	1280		44	44	2594	64	79	2	15
8. Surinam	24968	499	525	1142	32	7	876	292	1439	2166	2646		480	25448	7113	6305	976	11054	30	140	170	25618	432	112	157	113
Surinam (Old Mission)	21946	431	518	1069	4		720	277	1377	2018	2378		360	22306	6742	4947	878	9739	5	83	88	22394	393	82	131	89
Do. (New Mission)	3022	68	7	73	28	7	156	15	62	148	268		120	3142	371	1358	98	1315	25	57	82	3224	39	30	26	24
9. South Africa (West)	14931	238	63	431	83	10	613	51	202	732	959		227	15158	4441	3734	214	6769	37	287	324	15482	239	136	120	120
10. Do. (East)	11688	221	203	192	119	22	424	54	178	616	797		181	11869	4210	1494	882	5283	289	990	1279	13148	238	137	183	137
11. E. Central Africa (Nyasa)																										
12. Do. (Unyamwesi)	636	4	9	5	144		35		17	18	196		178	814	593	14	30	177	253	359	612	1426	24	4	11	1
13. West Himalaya	149	4		6			8		1	10	9	1		148	71	11	4	62	5	2	7	155				
	103912	1405	1906	2490	621	243	3239	711	2240	5801	7054	506	1759	105165	35682	16680	3723	49080	719	3349	4068	109233	1907	846	1065	737
		5801					7054			+1253		+1253					105165									

As no statistical report had been received from the West Indies, Eastern Province, at the time of going to press the only figures available are those here given for January 1, 1924.

STATISTICAL TABLES B

Missionaries and Helpers, March, 1925

Mission Provinces	Stations	Out-Stations	Preaching Places	European and American Missionaries: Ordained Brethren	Unordained Brethren	Missionaries' Wives	Unmarried	Sisters about to be married to Missionaries	Total	Native Missionaries: Ordained Native Brethren	Their Wives	Unordained Native Brethren	Total	Total of Missionaries	Native Helpers: Brethren who hold Meetings (Evangelists)	Native Helpers (Male)	Native Helpers (Female)	Total	Total of Missionaries and Helpers
1. Labrador	5		1	5	4	8	4		21					21		12	15	27	48
2. Alaska	3	1	24	6		5			11			12	12	23					23
3. Southern California "Ramona Mission"	3		3	2		1			3					3					3
4. Jamaica	18	16	10	8		8			16	7	6		13	29	50	71	101	222	251
5. West Indies (E. Province)	27	19	10	12		9			21	13	4	2	19	40	61	133	167	361	401
St. Domingo	2	2	3	1		1			2	1		1	2	4	3	3	8	14	18
St. Thomas & St. Johns	3	2		3		1			4					4	1	14	22	37	41
St Croix	3			2		2			4			1	1	5	3	11	18	32	37
St. Kitts	3	1	1							3	2		5	5	2	26	28	56	61
Antigua	6	6		3		2			5	4	1		5	10	14	31	32	77	87
Barbados	4	3	3	2		2			4	2			2	6	29	17	28	74	80
Tobago	3	4	1	1		1			2	1	1		2	4	8	23	21	52	56
Trinidad	3	1	2							2			2	2	1	8	10	19	21
6. Nicaragua (Moskito)	11	24	33	11		10	3		24	3	2	1	6	30	62	128	77	267	297
7. Demerara	3	2								2	1		3	3	20	16	18	54	57
8. Surinam	31	36	25	23	21	43	10	1	98	5	5	10	20	118	23	123	153	299	417
Surinam (Old Mission)	23	23	17	18	21	38	10	1	88	5	5	8	18	106	7	101	127	235	341
Do. (New Mission)	8	13	8	5		5			10			2	2	12	16	22	26	64	76
9. South Africa (West)	11	3	21	11	2	13			26	4	3		7	33	25	103	92	220	253
10. Do. (East)	13	43	150	12	5	15			32	4	3	1	8	40	103	36	119	258	298
11. E. Central Africa (Nyasa)																			
12. Do. (Unyamwesi)	6	19	61	2	2	4	2		10					10		27		27	37
13. West Himalaya	3	1	1	5	1	6			12	2	2	1	5	17	6	2	1	9	26
	134	164	339	97	35	122	19	1	274*	40	26	27	93	367	350	651	743	1744	2111

* Including 30 Theologians; 2 Physicians; 10 Brethren who have received medical training at Livingstone College, 1 at Tubingen, and 1 at Lewisburg; 23 Tradesmen; 1 Artisan; 1 Laborer; 11 Deaconesses, and 8 Mission Sisters.

STATISTICAL TABLES C

The Schools in the Mission Provinces, January 1, 1925

Mission Provinces	DAY SCHOOLS Scholars: At the Stations	At the Out-stations	Christian Boys	Christian Girls	Heathen Boys	Heathen Girls	Total	Teachers: Miss'y Teachers (M)	Native Teachers (M)	Miss'y Teachers (F)	Native Teachers (F)	Monitors	Total
1. Labrador	5		41	45			86	1	2	2	1		6
2. Alaska													
3. Southern California													
"Ramona Mission"													
4. Jamaica	30	26	3927	4141			8068		45		75	61	181
5. W. I. (E. Prov.)	16	13	2044	2242	1		4287		52		59	5	116
St. Domingo	2	2	75	105			180		4				4
St. Thomas & St. Johns.													
St. Croix													
St. Kitts		1	35	36			71				1		1
Antigua		2	38	41			79		1		1		2
Barbados	6	5	906	998			1904		20		23	5	48
Tobago	6	3	791	844			1635		24		22		46
Trinidad	2		199	218	1		418		3		12		15
6. Nicaragua	9	12	641	398	20	9	1068	5	17	1	6	9	38
7. Demerara	3		194	181	113	47	535		9		8	6	23
8. Surinam	26	10	1956	1560	354	130	4000	2	84		34	7	127
Surinam (Old)	20	3	1716	1360	275	102	3453	1	68		33	7	109
Do. (New)	6	7	240	200	79	28	547	1	16		1		18
9. S. Africa (W.)	11	12	1259	1246	23	28	2556		42		21	1	64
10. Do. (E.)	13	43	1107	1673	668	722	4170		76		49		125
11. E. C. A. (Nyasa)													
12. Do. (Unyamwesi)	5	18	55	50	453	149	707	1		3		42	46
13. West Himalaya	4	1	9	17	36	37	99		3	2	2		7
	122	135	11233	11553	1668	1122	25576	9	330	8	255	131	733
			25576						733				

Mission Provinces	SUNDAY SCHOOLS: At the Stations	At the Out-stations	Scholars: Boys	Girls	Older People	Total	Miss'y Teachers (M)	Native Teachers (M)	Miss'y Teachers (F)	Native Teachers (F)	Total	TRAINING SCHOOLS: Number	Miss'y Teachers (M)	Native Teachers (M)	Miss'y Teachers (F)	Native Teachers (F)	Pupils (Male)	Pupils (Female)
1. Labrador	1		11	4	2	17		1			1							
2. Alaska	3		81	92	86	259	6	2	6		14							
3. Southern California																		
"Ramona Mission"	2		29	24	12	65	2	2			4							
4. Jamaica	32		1945	2562	1163	5670	2	153	3	178	336	1	1		1	1		25
5. W. I. (E. Prov.)	34	29	2233	3369	3624	9226	7	196	6	329	538	1	1			3		13
St. Domingo	2	2	124	183	87	394	1	9	1	17	28							
St. Thomas & St. Johns.	3	6	296	368	459	1123		23	1	51	75							
St. Croix	3		145	233	399	767	3	11	2	30	46							
St. Kitts	4	5	330	578	994	1902		33		68	101							
Antigua	6	6	644	982	525	2151	2	40		78	120	1	1			3		13
Barbados	7	4	333	548	351	1232		32		46	78							
Tobago	6	3	288	332	757	1377	1	38	2	26	67							
Trinidad	3	3	73	155	52	280		10		13	23							
6. Nicaragua	13	29	1338	1719	2073	5130	9	69	6	53	137							
7. Demerara	3	3	130	193	94	417		12		14	26							
8. Surinam	14	9	1194	1335	2	2531	11	53	6	31	101							
Surinam (Old)	14	9	1194	1335	2	2531	11	53	6	31	101							
Do. (New)																		
9. S. Africa (W.)	9	4	342	469	9	820	3	11		10	24	1		1			23	11
10. Do. (E.)	8	2	205	430	59	694	5	10	1	17	33	1	3				63	
11. E. C. A. (Nyasa)																		
12. Do. (Unyamwesi)																		
13. West Himalaya	4		81	52	1	134		5	3		8							
	123	76	7589	10249	7125	24963	45	514	31	632	1222	4	5	1	1	4	86	49
			24963					1222										

XXIII

The Membership Statistics of the Unitas Fratrum or International Moravian Church, January 1st, 1925

	No. of Congregations	Communicants	Total Membership
Continental Province	24	7,311	9,376
Czecho-Slovakian Province...	6	3,350	6,661
British Province	43	3,477	4,063
American Province, North ..	98	17,632	25,007
American Province, South ..	28	6,631	9,216
Totals of the Home Church..	199	38,401	54,323
Foreign Missions	298	35,682	109,233
Affiliated Societies on the Continent of Europe	57		70,000
Totals, January 1, 1925	554	74,083	233,556

NOTES

1. As the method of tabulating the statistics in our European Provinces is different from our own, it is difficult to secure absolutely accurate figures. In our European Provinces they do not classify the members under the rubrics of Communicants, Non-Comunicants and Children, but under the rubrics of the old "Choir" system.

Hence the 7,311 communicants is an estimate, the total membership is accurate. In the total membership of the British Province the children are not included because their statistics do not separate the children of members and non-members in their Sunday-schools, and there is no other record of the children.

2. In Czecho-Slovakia our congregations are grouped into six parishes, but there are what we would call 12 congregations, from which 25 additional preaching places are served. Four orphanages are maintained. The 3,350 communicants is an estimate. The total membership is accurate.

3. The comparatively small number of communicants in our Foreign Missions is due to the extreme care exercised before admitting converts to the Holy Communion. In addition to the 35,682 communicants there are 20,403 baptized adults.

4. There are no statistics available for the affiliated societies ("Diaspora" congregations) on the continent of Europe. The number 70,000 is an old estimate, which has stood unchanged for years.

6. We maintain two Homes for Lepers:—"Jesus Help" just outside of Jerusalem in Palestine and "Bethesda" at Groot Chatillon in Dutch Guiana (Surinam). Five deaconesses are employed in each. At the last report there were 29 patients in the Jerusalem Home. In Bethesda about 60 patients are cared for.

XXIV

SUMMARY OF CONTRIBUTIONS OF THE NORTHERN PROVINCE OF THE MORAVIAN CHURCH IN AMERICA FOR ALL FOREIGN MISSION CAUSES FOR THE YEAR 1924

Foreign Missions in General		$16,049 38
Alaska		14,401 96
California		3,686 64
Jamaica		100 00
Nicaragua		31,720 64
Surinam: Native Evangelists	$ 685 66	
P. M. Legene's Work	4,410 12	
"Bethesda" Lepers	1,498 67	
		6,594 45
Lepers, Jerusalem		1,926 65
South Africa—East		2,048 00
South Africa—West		75 00
Western Himalaya, Leh Hospital (Tibet)		273 10
Mission Deficit		75 00
Deaconesses' Home, Niesky, O/L.		468 95
Missionary Literature Distributed		1,168 52
Bro. F. E. Schramm's Motor Boat		198 71
Retired Missionaries and Children of Missionaries living in Germany		3,360 07
Mission in Czecho-Slovakia		4,058 72
Moravian German Relief		1,651 27
Near East Relief		1,188 52
Starving Children of Germany		3,060 97
		$92,106 55
Deduct the S. P. G. Appropriations		21,824 87
		$70,281 68
Deduct all contributions from outside the Northern Province		12,675 48
Total contributions from the Northern Province, 1924		$57,606 20
Corresponding total, 1923		52,785 39
Increase during 1924		$4,920 81

This increase is due in large measure to the extra collection for the Starving Children of Germany, which though a foreign cause is not a missionary cause, but even without that there was an increase of over $1,800.00.

Average per communicant, 1920	$ 3 01
Average per communicant, 1921	3 86
Average per communicant, 1922	2 88
Average per communicant, 1923	3 11
Average per communicant, 1924	3 30

Summary of all Contributions from the Northern Province only for all Causes passing through the Provincial Treasury during the various Fiscal Years closing in 1924, exclusive of Income from Funds:

All Foreign Causes as above		$57,606 20
Home Missions		7,690 00
Theological Seminary, current	$8,287 76	
Endowments	120 00	
Science Building	2,750 50	
		11,158 26
Retired Ministers' Collection		4,296 93
Increase of the Sustentation Fund		41,575 00
Provincial Administration		16,698 70
Bethlehem Widows' House		2,181 80
American Bible Society		809 97
Virgin Island Hurricane Loss		854 17
Legacies to the S. P. G.		2,570 00
Total for the Northern Province only, 1924		$145,441 03
Corresponding total, 1923		122,105 11
Increase during 1924		$ 23,335 92

This phenominal increase is due to the receipt of sundry legacies and especially of the $40,000.00 from the Charles E. W. Harvey Estate for "The Board of Elders of the Northern Diocese of the Church of the United Brethren in the United States of America."

These amounts, however, are by no means complete. No contributions for the Larger Life Foundation or various forms of District Work or for local building operations, or for gifts made to many Home and Foreign causes and sent direct or for non-Moravian causes, are included in the above, but only such contributions as are accounted for in the Provincial Treasurer's Office. But of these gifts the

Average per communicant for 1920 was	$ 5 43
Average per communicant for 1921	7 16
Average per communicant for 1922	5 72
Average per communicant for 1923	7 15
Average per communicant for 1924	8 33

The Mission Treasurer would regard it as a personal favor, if readers of the Church paper would let him know by postal card, whether the detailed tabular statement of these gifts of the individual congregations is of sufficient value to justify the labor of working it out, or whether the condensed summary of the gifts would answer for all practical purposes.

Additional Notes on the Statistical Summary

1. Note particularly, that the contributions for the Alaska Mission are not for the calendar year 1924, but for the Fiscal Year, September 1, 1923, to August 31st, 1924.

2. The Ohio Missionary Society contributed $2,102 64 for various mission causes during the year, but by instruction of the Directors this amount is included in the totals of the six contributing congregations.

3. There are 41 congregations contributing at the rate of more than $2.50 per communicant for Foreign Mission causes, as over against 25 in 1923. This is a very encouraging improvement. While this is a fairly high per capita as such things unfortunately go, yet there is nothing to glory about in an average of five cents a week for all purposes connected with building up the Kingdom of our Lord abroad. It does not show a very keen desire to bring to the crucified Saviour the "reward for His sufferings." And how about those congregations, in which the per capita is much smaller?

These averages are worked out, so that Pastors may use them to spur their people to greater efforts and in order to counteract the false averages so often ascribed to Moravians. It is hoped, that all these matters will be carefully studied, and that missionary leaders in our congregations will make practical use of these data.

4. The total cost of administering these $92,106.55 was only $270.00. This is possible because the major portion of the Treasurer's salary is borne by other corporations. But be that as it may, contributors to Moravian Missions may be assured, that their gifts are transmitted to the fields without any deductions for overhead expenses, and the silly statements about the cost of getting a dollar to the mission fields are absolutely false.

5. All these contributions were used for the field named in the summary. The contributions specifically designated for Nicaragua were not sufficient to meet the cost of this mission, and $11,658.27 had to be appropriated from the gifts for Foreign Missions in general.

6. The gifts for Foreign Mission causes from the Southern Province are not at all complete. The amount stated in the summary is only that which was transmitted through the Bethlehem office. Additional details may be found in The Wachovia Moravian.

7. The total of all gifts here given as $145,441.03, does not agree with the total published in the Church papers of the issue of January 7th, 1925, which was $129,082.82 because the former amount refers exclusively to the gifts from the Northern Province, while the latter includes gifts from other sources remitted to the Bethlehem office, and in addition the first named amount refers only to the totals of fiscal years,—not of the calendar year. It is practically impossible to get an entirely complete record of all gifts.

This summary is submitted for careful study by

Yours fraternally,

PAUL DE SCHWEINITZ,

Secretary of Missions and Provincial Treasurer

XXV

THE PRESENT STATUS OF THE ADMINSTRATION OF THE MISSIONS OF THE UNITAS FRATRUM—THE MORAVIAN CHURCH

For the purpose of Church Government, the Moravian Church consists of four independent Home Provinces, together with the Mission Fields, which are more or less dependent upon the Home Provinces for their support and general oversight. The Home Provinces are the Continental (German), the British, the American Province, North, and the American Province, South.

For the correlation of its work and co-operation in its mission enterprises, the Church acts as a Unity, (1) through General Synods, composed of representatives from the four independent Home Provinces and from the Mission Fields; (2) through a General Directing Board, for executive administration between the meetings of General Synods, composed of the General Mission Board and the Executive Boards (Provincial Elders' Conferences) of the four independent Home Provinces; (3) through a General Mission Board composed of five members elected by the General Synod; one representing the Continental (German) Province; one, the British Province; one, the two American Provinces; and two at-large.

The business of the General Directing Board is usually transacted through an Executive Committee consisting of three members: the President of the Board, a representative of the Continental (German) Provincial Board and a representative of the Mission Board. Provision has also been made for a more general meeting, when conditions demand it, of what is known as a Unity's Conference. This is composed of one representative from each Provincial Elders' Conference of the four Home Provinces together with two representatives of the Mission Board, one entitled to vote and one advisory.

The last General Synod was held in Herrnhut, Saxony, Germany, between May 14 and June 13, 1914. Conditions, financial and general, brought about through the World-war, have made it impossible to hold another General Synod since that time.

At the outbreak of the war, all of the countries concerned made very strict regulations with reference to "trading with the enemy." As all of our world-wide missions were directed officially from Herrnhut, Saxony, Germany, which was also at that time the official residence of all of the members of the Mission Board, it at once became necessary to make some arrangements for a decentralization of administration. This was effected by correspondence between the various Provincial Boards. "In September 1914, it was

agreed by the Unity's Mission Board and the several Provincial Boards, that the Missions in British Colonies other than the West Indies should be financially carred for by the British Provincial Mission Board, and that the Provincial Elders' Conference and the Directors of the Society for Propagating the Gospel, in Bethlehem, should assume charge of the mission in Nicaragua in addition to the fields (Alaska and California) already administered in America. Jamaica and the other West Indian Province should continue to draw men and means from both London and Bethlehem. That this decentralization had been providentially arrived at became clear after our country entered the conflict, and the Mission Board as such ceased to function."

During the years of the war, therefore, our missions were cared for as well as possible under this general understanding. It became evident, however, that a meeting of a Unity's Conference should be held as soon as possible in order to deal with these matters regularly, officially and in accordance with the Constitution of the Church. Upon the initiative of the Provincial Elders' Conference of the American Province, North, therefore, a Unity's Conference was held at Zeist, Holland, August 14 to 18, 1919. This was know as the "Third Unity's Conference," the First having been held in 1902, and the Second in 1906.

A detailed report of the action of this Conference was presented to the Synod of the Northern Province in America, held in Bethlehem, Pa., June 16 to 24, 1920, and was made a part of the Jornal of that Synod.

In general, it approved of the course of the Society for Propagating the Gospel "in assuming full administrative control of the Mission in Nicaragua, as well as of the Missions in Alaska and California, and of its various acts in connection with the work in Surinam."

It expressed the judgment "that the situation in the world at large and the attitude of the various political governments make it necessary, that for an indefinite time to come the method of administering the missions of the Moravian Church, adopted under the stress of war conditions, will have to be continued."

This report also stated that "It further appears desirable that all other mission matters, that can best be administered from London shall be so administered by the British Provincial Mission Board." Political conditions at that time were still in such an uncertain state that it seemed impossible to assign definite responsibility for some of the fields, particularly those in Africa, to any of the Provincial Mission Boards.

The Provincial Synod of 1920 approved the findings of the Zeist Unity's Conference and the action of the Society for Propagating the Gospel, and formally committed "to the said Society the administration of the missionary interests of this (Northern)

Province," and instructed "The Provincial Elders' Conference to work in conjunction with the said Society in furthering the missionary enterprse." A Synod of the American Province, South, took similar action.

Political conditions improving, another Unity's Conference, the Fourth, was held at Herrnhut, Saxony, Germany, August 11 to 21, 1922. The detailed report of this Conference was both published in THE MORAVIAN of January 17, 1923, and also made a part of the annual volume of the Proceedings of the Society for Propagating the Gospel for 1923.

In this report, the responsibility for the administration of the various mission fields then existing was recognized as follows:—

"From Herrnhut are controlled and administered: Surinam,, South Africa West, and South Africa East.

"From London: Labrador, the West Indies, Demarara, Himalaya, Unyamwesi, and the Leper Home in Jerusalem.

"From Bethlehem: Alaska, California, and Nicaragua."

The work in Nyasa had been taken over temporarily by the United Free Church of Scotland.

This Conference also recognized that "In the present critical period of our Missions the Conference accepts a share of the Mission Pensions and expenses for Missionaries' Children, payable in the Continental Province, as an obligation of the whole Church towards her former Missionaries and their children, and urges each Province to issue a special appeal to its members for this object."

At a meeting of the Synod of the Continental (German) Province in Herrnhut, September 9 to 22, 1924, resolutions were adopted to the effect,

1. That a meeting of the General Mission Board should be held as soon as possible;

2. That a meeting of the Unity's Conference should be held simultaneously at Herrnhut; and

3. That the General Mission Board should again endeavor to function through all of its members residing in one place, not necessarily Herrnhut.

At a meeting of the Provincial Elders' Conference of the American Province, North, October 28, 1924, a series of counter proposals was adopted, and later approved by the Directors of the Society for Propagating the Gospel, for presentation to the other bodies which compose the General Directing Board and for the consideration of the Synod of the Northern Province in America.

These counter proposals, among other things, had for their purpose the amendment of the Resolutions of the Unity's Conference of 1922, making the division of the responsibility for the

various mission fields permanent instead of temporary, and, therefore, the abolishing of the General Mission Board as "superfluous." The declaration of the Unity's Conference of 1922 with reference to retired Missionaries and their children was practically re-stated, though in a slightly altered form. These proposals came to be known as the "American Proposals."

Before the other bodies which compose the General Directing Board of the Unity had acted officially upon these American Proposals, the Synod of the Northern Province in America met in Bethlehem, Pa., from June 17 to 25, 1925. In the meanwhile also, proposals were received from Herrnhut, which, although not intended to be officially presented, were, nevertheless, considered by the Synod.

This Synod of 1925, therefore, had before it (1) the Report of the Unity's Conference of 1922; (2) the American Proposals; and (3) the Herrnhut Proposals. After the Foreign Mission situation had been considered and debated at length in the Foreign Missions Committee, in the Committee of the Whole and on the floor of Synod, the following resolutions were adopted:—

A.—That the temporary arrangements for the administration of our Foreign Missions as adopted by the Unity's Conferences of 1919 and 1922, made necessary by war conditions, be continued temporarily, in view of the fact that the international situation has not yet become sufficiently stabilized to enable the international Moravian Church to affix the stamp of finality on any plan of administration;

B.—That this Synod elect by ballot an intersynodal committee of five men, of whom none may be a Provincial official and of whom at least two must be laymen of business experience; to which Committee the members of the Provincial Elders' Conference to be elected at this Synod shall be added as voting members; and that this Committee so constituted shall have the following duties, viz.

1—To make a study de novo of the problems involved in the administration of the mission fields of our Church, having authority for this purpose to deal officially with representatives of our own and other Moravian Provinces by conferenec or correspondence.

2—To present to the next Provincial Synod a detailed plan for the administration of our missions which preserves a unified general oversight of the missions of a real Unitas Fratrum, while continuing as far as may be possible the authority of the various Provinces in details of administration of the fields for which they have assumed responsibility.

3—To agree with the Southern Province in America, the Continental and the British Provinces on some equitable plan for the division of the financial burden involved in pensions of missionaries in service prior to 1914 and the education of their children;

such a plan to go into effect as soon as this Committee can agree on its details with the other Provinces.

Before the adjournment of the Synod this inter-synodal Committee of Five was duly elected.

The Synod also re-affirmed the declaration of the Synod of 1920 in the following resolution:—

"That the Synod endorse the splendid work done by the Society for Propagating the Gospel in the past intersynodal period, and that Synod again appoints the Society for Propagating the Gospel as its agency for the administration of the Foreign Mission work of this Province."

In view of the action of the Synod, at a meeting of the Provincial Elders' Conference of the Northern Province, June 26, 1925, the American Proposals were formally withdrawn, and the other constituent bodies of the General Directing Board were duly notified of this action.

Therefore, until this inter-synodal Committee of Five has formulated a plan for the relief of the retired Missionaries, and until it has reported its findings on the subject of the administration of our missions to the next Provincial Synod, the status of the administration of the missions of the Unitas Fratrum, the Moravian Church, remains as adopted by the Unity's Conference of 1922, and reported in the annual volume for 1923 of the Proceedings of the Society for Propagating the Gospel.

XXVI

THE WASHINGTON FOREIGN MISSIONS CONVENTION

January 28 to February 2, 1925

The Rev. Paul de Schweinitz, D.D.

The great Foreign Missions Convention in Washington, D. C., from Wednesday, January 28, to Monday, February 2, was quite distinct from the Foreign Missions Conference of North Amercia, although organized under its auspices and by its executive, the Committee of Reference and Counsel. The Foreign Missions Conference of North America meets annually in January, is composed largely of the Executive Officers and Board Members of the various Foreign Mission Societies, and meets for the discussion of administrative problems. The primary purpose of this Convention was for the information and inspiration of the Churches of Canada and the United States. The Annual Conference is made up of the delegated representatives of about 100 Boards and Societies, and the attendance is about 300. These same hundred odd Boards and Societies were authorized to send nine times the number of official delegates allowed at the Annual Conference, and these with others invited from foreign lands and from the city of Washington, made an attendance of between four and five thousand.

It was an inspiring gathering. The executive secretary, Mr. F. P. Turner, who has spent both Easter and Christmas in Bethlehem, was very anxious to have the Bethlehem Trombone Choir come to Washington to lead the convention singing, but the leader of the Bethlehem Trombone Choir assured Mr. Turner that to do so effectively at least fifteen trombonists would have to be brought to Washington, and in addition it would be necessary to transpose all the convention hymns especially for the trombones. So the plan had to be abandoned. The event proved Bro. G. E. Sigley to be entirely correct. The singing was led by two pianos and one cornet, and when the mighty congregation sang some familiar hymn, one could scarcely hear the instruments at all.

The platform sessions were all held in the new Washington Civic Auditorium, which it is claimed can seat between five and six thousand persons. This was the first convention held in it.

There were no reserved seats, except for the foreign speakers, cabinet officers, and a very few outstanding personalities. When Secretary of State Hughes entered the balcony to take

his seat he was at once recognized by many and greeted with great applause.

The amplifiers worked perfectly, and every word of the speakers was heard with marvellous distinctness. These amplifying devices are a wonderful invention and made possible the hearing of these uplifting addresses by thousands, who otherwise could either not have heard at all, or very unsatisfactorily.

The Convention was scheduled to begin Wednesday, January 28, at 3 P. M. It was a delight to have a great gathering like this begin exactly on time. It shows what can be done by proper executive management. A few moments before three, the President of the United States walked upon the platform and the vast throng rose to its feet and greeted him with prolonged applause.

Precisely on the stroke of three to the second the great Convention was opened by singing "All Hail the Power of Jesus' Name."

The same punctuality was observed at every session, and not even execrable weather conditions seemed to affect the attendance. It was a joy to see thousands thronging to missionary meetings.

The opening address was prepared by the Chairman of the Convention, Dr. James L. Barton, who was the anniversary speaker for our Society for Propagating the Gospel in Bethlehem a number of years ago, but the address had to be read by the Vice-Chairman, Dr. J. C. Robbins, as Dr. Barton's voice failed him owing to a sore throat. In this address Dr. Barton sketched very graphically the development of interdenominational and international co-operation in the foreign missionary enterprise.

The feature of the opening session was naturally the address of Mr. Calvin Coolidge. Special weight must be given to the utterances of the President of the United States. He was invited to deliver this address, because he is the President of the United States. He was speaking, therefore, as the President. He developed the thesis, that Christian ethics must permeate the civilization that we carry to other people. He emphasized the supreme importance of the missionary enterprise for the welfare of the world, and specifically for carrying the message of brotherhood to the world. He pled for the return of the missionary enthusiasm of the apostolic age. His discriminating use of the personal pronouns "you" and "we" was significant. The President of the United States clearly identified himself with all other Christians of the land in acknowledging responsibility for permeating the world with Christian ethics.

At the conclusion of his address the congregation rose and remained standing until he had left the platform.

It will be self-evidently impossible to characterize any of the other addresses of the Convention, but it is assumed that all would be interested in the message of the President of the United States to a missionary convention.

The President was followed by Bishop Edwin D. Mouzon, D.D., of Nashville, Tenn. One sentence—and it really was the thought about which the whole masterly address was built—appealed to the heart of an old-time Moravian:—"If you take the Cross out of the Gospel, you take the heart out of the Gospel. The world is crying for redemption."

Miss Jean K. Mackenzie, of African fame, also spoke at this opening session.

At the evening session the speakers were Bishop Herbert Welch, D.D., of Korea, and Bishop Charles H. Brent, D.D., of Buffalo, N. Y. The keynote of his great plea was:—"The surest way of Christianizing the world would be for the United States to become truly Christianized. We expect the converted heathen to be a martyr for his new found faith. How many of us have the spirit of a martyr." He also came out unequivocally for the League of Nations and for the World Court.

In the Thursday morning session, January 29, J. H. Oldham, of London, one of the executive secretaries of the International Missionary Council, in his address on "Christ's Message to Nations and Races," brought out most effectively the thought, that differences in color and racial characteristics need not mean and should not mean antagonisms.

Dr. Stanley Jones, of India, in a thrilling address on the "Aim and Motive of Foreign Missions, reported an interview with Ghandi, in which he asked this most famous of living Hindu philosophers what the missionaries could do to make their message acceptable to the East Indians, and he replied: "1. Be more like Christ. Live Christ. 2. Do not tone down Christ or His demands. 3. Love. 4. Be not afraid of the truth in the non-Christian religions." Most significant advice from a non-Christian. Dr. Jones' keynote was "Present Christ. Be Christ-like. Give thyself."

In the closing devotional address Dr. W. Douglas Mackenzie, President of the Hartford Theological Seminary, in using the recent total eclipse of the sun as an illustration, gave utterance to this pregnant sentence, "The blackness of the Cross reveals the corona of God."

THE WASHINGTON FOREIGN MISSIONS CONVENTION, AND THE MORAVIAN CONFERENCE

By the Rev. Rufus F. Bishop

At the Moravian Denominational Conference, held on Monday, February 2, at half past two in the afternoon, in the parish house of the Protestant Episcopal Church of the Epiphany, Washington, D. C., the writer was requested to prepare a report of the Washington Foreign Missions Conference, and he desires to give his impressions of the Convention as a whole, rather than to describe each session by itself.

A very inspiring and important part of the Convention program was the period of Intercession, held daily for half an hour, at the close of each morning's session. These periods of intercession were most profitable, for through them, with the impression of the addresses already delivered and the anticipation of others yet to come, we were led to intercede for the work and the workers for those who directed it, and for those who support it; as well as for all those interested in extending the kingdom and spreading the Gospel to Jesus Christ. With our thoughts directed toward intercession by a Scriptural introduction, and then led into silent and oral prayer in a very solemn and devotional way, an atmosphere of deep reverence and peace filled the auditorium.

In every gathering of this kind certain words stand out prominently as the key words of the convention. In this convention, these were: educate; adequate; adapt; contact; cooperate.

To arouse interest in mission work in the homelands, it is necessary to educate the people, young and old. Knowledge creates understanding, and the cause is helped. This also holds good on the field. The school goes hand in hand with the winning of souls for Jesus.

With education there is linked the idea that all plans for instruction should be adequate. The Church as a whole should have a complete and well understood plan for missions. The congregation should have a vision of the world's need and gird itself for sharing in its salvation. In every case the conception should be adequate.

One of the most profound reactions the writer received from the convention, was the fact that our work in Nicaragua links us up with the Indian work in Latin America. Roughly speaking, there are sixteen million Indians in Lattin America, and of these, eight millions have not yet been reached by the Gospel. So there is a great field for work among the Indians, and we, through our Nicaraguan Province, are connected with that

great work. This is recognized by boards and mission societies, but often the individual conception of this vast work is not adequate enough. The writer did not realize this connection, although working in Nicaragua, until he attended the simultaneous conference on Latin America. Now his conception of the work has been broadened and deepened.

We on the field have tried to adapt ourselves to the people, in order to help them to a better understanding of Jesus. This is necessary. Often the message means nothing because it is given in such a way that it cannot be understood. Adapt the message to the requirements of the time and people, and then there will be results.

The matter of contact is also important. To help, one must reach down and lift up, but not in a patronizing way. There must be a point of contact, where the missionary and the people can meet. Any feeling of superiority prevents efficient work being done. A Christian in the homeland and on the field should have no "superiority complex."

Whenever possible, there should be co-operation. Single-handed, things can be accomplished, but not as well as when there is a joining of forces. This spirit of co-operation is shown on the big fields of India, China, Japan and elsewhere. This is right. There should be more of it. Jesus is the central theme of the Gospel story, and all missionaries preach Him. All can join hands on that.

It was a great source of joy to see how the Cross was brought forward and how the redemptive Christ was held up to the notice of the convention. The old-fashioned Gospel is still powerful, and is adapted to present day conditions, and we are not ashamed of our crucified, risen Lord, Who has saved us by His blood.

A Hindu Christian, Rev. Prof. J. J. Cornelius, speaking on "Movements Toward Christ in India," said that there is a movement of politics towards Christ, that there is also a movement of mind toward Christ among the educated classes, as well as a movement of the untouchables toward Christ. So there is a gleam of hope in every stratum of human society in that country. But he said that the Orient is looking for the Occident to live Christ. Were the West thoroughly Christian, the East would quickly accept Christianity.

On Friday night, we heard from Dr. T. Kagawa, of Kobe, Japan, of his work in the slums of that city. He gave us a stirring and hopeful picture. He has done much for the working people of his land. He also told us that Christianity would make more progress in Japan and throughout the world, if the so-called Christian nations were more thoroughly Christian.

On this same night, we heard from Miss Margaret Burton of New York about the condition of women and children in China. It was not a very pleasing picture which she drew for us. She stated positively that the East was looking to the United States for guidance in the matter of child labor legislation. So it is apparent that the actions of the States on the child labor amendment to the constitution will have its effect on mission work far across the waters.

Our own Secretary of Missions, Dr. Paul de Schweinitz, presided at the Sunday morning session, when the convention sermon was preached by the Rev. Canon H. J. Cody, D.D., of Toronto, on the theme, "The Unsearchable Riches of Christ." It was very inspiring. The Intercessory Hour led by Mr. Robert P. Wilder of the Student Volunteer Movement on the general theme of "Spiritual Qualifications for Missionary Service at Home and Abroad" was just what was needed on this, the Sunday of the Convention. It seemed as if the Committee of Arrangements had made a special effort to have the stronger part of a very strong program for the last two days. There were so many wonderful and inspiring addresses and greetings during that time.

In the afternoon session, there were presented to the convention the fraternal greetings of the representatives from Holland, by Baron Van Boetzelaer Van Dubbledam; from France, by Dr. Daniel Couve, of the French Evangelical Church; from Scandinavia, by Dr. Jakob Lundahl, Secretary of the Swedish Missionary Council; from Germany, by Dr. Schlunk, of the North German Missionary Society (Bremen Mission); from Great Britain, by the Bishop of St. Albans, Kenneth MacLennan and Dr. Forgan. These greetings made a profound impression, for again we realized that this matter of missions makes the whole Church of Christ one. Race, color, or creed do not exist for him who loves and serves our Lord Jesus Christ.

Then followed a stirring address by Dr. John R. Mott, who spoke to us on the subject "New Forces Released Through Co-operation." He showed us plainly where co-operation makes for better efficiency and deeper interest both in the homeland and out in the Foreign Field.

At the night session we had wonderful messages from three young people who are under appointment for the foreign field, two young men and a young woman. One of the men is going this year to Bagdad, the other, a doctor, to China, and the young woman to Turkey. In each instance we learned that the desire to do something for the Lord so compelled them to dedicate their lives for the foreign field that they could do nothing else but go forth. The doctor even said that he tried to find a number of real reasons why he should remain in the homeland,

but he could find none, so that he had to go if he loved the Saviour. And he is going!

Then followed two addresses on the Moslem world, the one by the Rev. F. F. Goodsell, D.D., of Constantinople, and the other by the Rev. Samuel Zwemer, D.D., of Cairo. The first dwelt almost exclusively with Turkey. We learned that Islam is awakening to its need of Christ, and there is great reason for rejoicing.

The Islam world and Latin America were mentioned several times from the convention platform but these two addresses and one on Latin America were the only lengthy consideration which they received. The rest of the world received the greater attention.

On the closing day, in the afternoon, we had our denominaal conference—simultaneously with the conferences of other societies and denominations (in the Parish House of the Church of the Epiphany). This was led by Dr. de Schweinitz, and was attended by twenty-four Moravians. It was both inspiring and helpful to meet the various delegates from the different parts of American Moraviandom, and to exchange thoughts and ideas received during the convention. It was the concensus of opinion that the delegates must take the inspiration of their enthusiasm back to their congregations. It was regretted that more could not be present at the convention, so that the enthusiasm might be more widespread. We realized that what we needed more than anything else is a broader and deeper knowledge, a more thorough diffusion of missionary facts, and a greater amount of education in mission matters among our entire membership, young and old. A very profitable period of two hours was spent, ending all too soon.

Then at the night session, we learned some very interesting facts about the convention. There were 4,408 delegates of denominations and missionary societies. In Washington itself 1,000 tickets had been sold. These latter were so arranged that anyone could use the ticket for only one session. Thus it was estimated that between 8,000 and 10,000 Washington people attended one or more of the sessions. Fifty-eight different denominational boards and 27 other religious and sending societies were represented, a total of 85. Eleven missionary training schools in the United States and Canada also were represented. There were 17 sessions of the conventions, besides four periods of simultaneous conferences. Those who attended every session of the convention listened to 62 addresses, all but 9 being 20 minutes or more in length. Someone estimated that a delegate sat to thirty hours of addresses. It was a gigantic undertaking and well put through.

I have left two things for the last. One was that during the

entire convention, and especially during the Monday morning session, when four addresses on this general subject were given, a great deal of stress was placed upon the movement toward World Peace and its relation to Foreign Missions. The League of Nations and the World Court were advocated as tremdous steps in the right direction. It is hoped that the stand here taken is an indication of the feelings of the Church at large towards peace.

The other was the address of Dr. Robert E. Speer, on "The Call of the Unfinished Task." In part he told us that much has been said about what was now being done, and great strides have been made. But Dr. Speer reminded us that much still remains to be done. The task has only been begun and the call is loud and insistent. He said that there are more heathen untouched by the Gospel in the world today than there were when modern missions were begun. Our responsibility, therefore is great. But though the unfiinished task is large, it is not appalling, for we can rise to the challenge and surmount it for the sake, and with the help of our Saviour, Jesus Christ.

With this address and the benediction pronounced by the Rev. James L. Barton, chairman of the Committee of Arrangements the convention came to an end, grateful to the Committee that planned, to the Washington Committee which saw to all of the arrangements, to the speakers who gave of their time and enthusiasm, to the musicians who so ably led the singing and to our Lord and God Who so signally blessed us through it all.

CONVENTION NOTES

The great Foreign Missions Convention of the United States and Canada, in session in Washington, D. C., from Wednesday, January 28th, to Monday, February 2nd, both inclusive, was attended by 30 Moravian delegates, appointeed by the Society for Propagating the Gospel,—10 from the Southern Province; 14 from the Northern Province, and 6 from Nicaraugua. The total registered attendance was 4408.

Bro. George R. Heath was one of the appointed speakers of the American Bible Society sectional conference on Saturday afternoon. Bro. H. B. Marx spoke on Tibet at a sectional conference, and our Nicaraguan missionaries participated in and spoke at the sectional conference on Latin America on Friday afternoon.

Bro. Paul de Schweinitz presided at the Sunday morning session, February 1st, in the new Civic Auditorium, in which all the platform meetings were held, at New York Avenue, E and 19th Street, N. W. He conducted the Moravian denominational conference on Monday afternoon, February 2nd, of which Bro. Rufus Bishop served as secretary. The Protestant Episcopal

Church of the Epiphany, on G Street, between 13th and 14th, N. W., very kindly placed its parish house at the disposal of the Moravians for this purpose.

Bro. de Schweinitz also participated in the meetings of the Committee of Reference and Counsel on Tuesday, January 27th, and Tuesday, February 3rd.

Foreign Missions Conference—The 32nd annual business meeting of the Foreign Missions Conference of North America was held in the Mount Vernon Methodist Episcopal Church, South, on Massachusetts Avenue at 9th Street, N. W., Washington, D. C., on Tuesday, February 3rd. Our Society for Propagating the Gospel was represented by Bro. S. C. Albright, York, Pa., and by Bro. Paul de Schweinitz. Bro. de Schweinitz was re-elected as one of the American members of the International Missionary Council for another term of three years, and a member of the Editorial Council of the Missionary Review of the World for a term of one year. His term as member of the Committee of Reference and Counsel,—the incorporated Executive Committee of the Foreign Missions Conference,—does not expire until January, 1927.

The following were the Moravian representatives at the Foreign Missions Convention:

NORTHERN PROVINCE

Paul de Schweinitz and Mrs. de Schweinitz, Bethlehem, Pa.; Walter E. Volkmann and Mrs. Volkmann and Carl Nowack, Watertown, Wis.; F. R. Nitzschke, Gnadenhuetten, Ohio; Samuel Wedman and Mrs. Wedman, Uhrichsville, Ohio; S. C. Albright, York, Pa.; A. E. Francke, Riverside, N. J.; F. W. Stengel and E. S. Crosland, Lititz, Pa.; Mrs. F. F. Couch, New Brunswick, N. J.; Ralph C. Bassett (Moravian College and Theological Seminary) Philadelphia, Pa.; H. B. Marx, Laketown, Minn.

SOUTHERN PROVINCE

J. Kenneth Pfohl and Mrs. Pfohl, Herbert A. Pfohl and Mrs. Pfohl, Henry F. Shaffner, Douglas L. Rights and Mrs. Rights, Herbert B. Johnson and Mrs. Johnson, Miss Constance Pfohl and Carl J. Helmich, Winston-Salem, N. C.; and F. Walter Grabs, Bethania, N. C.

NICARAGUA

Guido Grossmann, Rufus Bishop and Mrs. Bishop, G. R. Heath, and F. E. Schramm.

Through the very liberal offer of a brother, who does not wish his name mentioned, the Directors of the Society for Propagating the Gospel were able to send a copy of the report of the Foreign Missions Convention held in Washington, D. C., January 28th to February 2nd, to all the Pastors in the Northern Province and to our Missionaries.

XXVII

THE LARGER LIFE FOUNDATION

The annual volume of "Proceedings" for 1920 was designated the "Larger Life" Issue. A series of "inserts" therin set forth the Missionary Program of the Larger Life Foundation.

While the goal, the accumulation of a Fund of $750,000.00, has not yet been reached, some things have been accomplished which it is well worth while to record, to ponder over and to seize upon as an incentive for a renewal of our zeal for its early completion.

The reports of the Larger Life Foundation Committee and of the Trustees of the Larger Life Foundation, led the Provincial Synod of 1925 to authorize the Committee to formulate plans for the completion of the Foundation "as soon as possible," and to employ a Field Secretary "to organize and carry out the final effort." The Rev. R. H. Brennecke, Jr., has been appointed to this responsible and important office. His reports have been most encouraging. Every friend of Moravian Missions is urged to give him their most cordial co-operation.

Among other things, the Larger Life Foundation Committee was able to report to the Provincial Synod of 1925 that the expenses of the Committee "have been and are being liquidated out of the income, so that no capital is being used for administration."

In addition the Committee was able to place at the disposal of the Society for Propagating the Gospel, from the income, from the investments of its capital, the following sums:

1923	$1,000 00
1924	1,000 00
1925	1,200 00
Total to June 1925	$3,200 00

This represents 2-15 of the net income of the present capital of the Foundation, the proportion set aside by enactment of Synod for the use of the Society for Propagating the Gospel. The more rapid the increase of the capital, the greater will be the net increase in the annual income. With the completion of the Foundation, the expenses of administration can be materially reduced, thus adding a proportional amount to the dividend of each beneficiary.

Every inducement, therefore, is offered to the members and friends of the Society to further this enterprise, "the greatest in the history of the American Moravian Church," to the utmost of their zeal and ability.

XXVIII

ALPHABETICAL LIST OF THE NAMES OF MISSIONARIES AND OTHERS WHICH APPEAR IN THE "GENERAL DIRECTORY OF MISSIONS AND MISSIONARIES OF THE MORAVIAN CHURCH"

Memoranda about addressing letters to Missionaries are given at the end of each section. For particulars about rates of postage, etc., inquire at sending office.

A

Aaron, Surinam 125
Ahnelt, W., Surinam, B. D. 127
Ahrens, T, Surinam, B. D. 127
Allen, S., Jamaica 123
Allen, W., St. Croix 123
Allsop I., Labrador 122
Asboe, E., Africa, S. E. 128
Asboe, H., St. Croix 123
Asboe, W., W. Himalaya 129
Ashton, S., Jamaica 122
Aszmann, W, Surinam, B. D. 127
Atjok, J. P., Surinam 125

B

Baalen, C. van, Surinam, B. D. 127
Baalie, M., Africa, S. W. 128
Bachman, T., Mission Adv. 117
Baerm, 1., Surinam, ... 126
Bahnson, A. H., Prov. M. B. ..118, 119
Bailey, C., Nicaragua 121
Barrow, D. C., St. Kitts 123
Bartels, P., Antigua 123, 124
Barth, H., Surinam 124, 125
Baudert, E., Africa, S. E. 129
Baudert, S., Mission Bd. 117
Baur, R., Africa, S. E. 128
Bechler, T., Mission Adv. 117, 120
Beck, A., Finance Dept. 118
Beck, H. O. Missionary Soc. 120
Beck, S., Surinam, B. D. 127
Belfor, W., Surinam 125
Bendless, A. W., Nicaragua 122
Bielke, H., Mission Adv. 117, 119
Birnbaum, H., Africa, S. W.....127, 128
Bishop, E. J., S. P. G. Auditor .. 2
Bishop, R., Nicaragua 122
Black, J., Jamaica 123
Blohm, W., Africa, S. E. 128
Borst, N. de, Surinam 125
Bosse, J. van, Surinam 126
Bourquin, W. Africa, S. E. 128
Bregenzer, K. A., Nicaragua 121
Buck, F., Surinam, B. D. 127
Buck, P., Schools 120
Burkhardt, E., Schools 120
Burkhardt, W., Surinam 124, 125
Burroughs, H., W. Himalaya 129
Butzin, A., Alaska 121

C.

Canaan, Dr., Jerusalem 130
Carnegie, J., Jamaica 123
Cheleboun, F., Mission Adv. 117
Christopher, J., Antigua 124
Clare, H., Surinam 126
Clausen, J., Surinam 124, 125
Crawford, S., Jamaica 123

D

Dahin, R., Surinam 127
Danneberger, O., Nicaragua 122
Daram, A., Nicaragua 122
Dewazung, W. Himalaya 129
Demelt, M., Surinam 126
Demmerer, H., Surinam, B. D. 127
Dietrich, E., Africa, S. W. 128
Dingwall, J., Demerara 124
Downs, D., Nicaragua 122
Drebert, F., Alaska 121
Driver, W., Jamaica 123
Dundas, J., Surinam 125

E

Engel, H., Surinam 125, 126
Erdmann, C., Surinam, B. D. 127

F

Feldman, H., Finance Dept. 118
Fichtner, K., Mission Sec. 117
Fischer, H., Surinam 125, 126
Fisher, J. A., Nicaragua 122
Fliegel, W., Surinam 127
Foulds, M. H., Nyasa 129
Francis, C., Antigua 124
Francke, H., W. Himalaya 129
Frey, J., Surinam 125
Fries, J W., Prov. M. B. 118, 119

G

Gaarde, N., Unyamwezi 129
Gale, J., Jamaica 123
Gaander, F., Surinam 126
Gapp, S. H., Dir. Prov. Miss. Bd. .2, 118
Gangapersad, T., Surinam 127
Gaunt, J. J., Labrador 122
Geiger, A., Africa, S. W. 128
Geller, H., Surinam 126
George, E., Antigua 124
Gergan, J., W. Himalaya 129
Gericke, F., Africa, S. W. 128
Gessel, F., Surinam 126
Gill. G., Surinam 125
Gillard, R. J., Surinam 126
Glitsch, A., Agencies 118
Gluisdom, D., Surinam 126
Goerlitz, E., Missionary Soc. 120
Grant, H. W., Demerara 124
Groh, A., Surinam 126
Grossmann, G., Nicaragua ...121, 122
Grubb, F., Labrador 122

H

Hagen, E. S., Dir. Prov. Miss. Bd. 2, 118
Haglund, D., Nicaragua 122
Haller, J., Africa, S. E. 128

Hamilton, J. T., Mission Bd. 117
Hamilton, K. G., Nicaragua 121, 122
Hartmann, A., Africa, S. E. 128
Hartmann, F. B., S. P. G. Dir. 2
Hartmann, W., Africa, S. E. 128
Harvey, C., Agencies 118
Hasewinkel, W., Surinam, B. D. .. 127
Heath, A., Schools 120
Heber, A. R., W. Himalaya 129
Heidenreich, G. A., Nicaragua .. 121
Heidenreich, M., Nicaragua 121
Hettasch, G., Africa, S. W. 127
Hettasch, J., Mission Bd. 117
Hettasch, P., Labrador 122
Hickel, P., Africa, S. E. 128
Hiwat, A., Surinam 125
Hoffmann, B., Surinam, ... 126
Hoy, F., Mission Adv. 117, 120
Hutton, A., Antigua 123

I

Ibsen, S., Unyamwezi 129
Ilgner, O., Agencies 118

J

Jacobs, R. P., St. Croix 123
Jannasch, W., Surinam, B. D. 127
Jasper, G. Miss. Schools, ... 120
Jensen, B., Surinam 125
Jensen, M., Unyamwezi 129
Jensen, P., Provincial M. B. 118
Jiminez, J., Nicaragua 122
Joorst, D., Africa, S. W. 128
Jotham, T., Nicaragua 122
Julian, C., St. Kitts 123

K

Karsten, R., Surinam 127
Keevil, A., Unyamwezi 129
Kelso, J. A., Trinidad 124
Kersten, C. & Co., Surinam 127
Kersten, W., Surinam 125
Kessler, H. W., S. P. G. Dir. 2
Klesel, C. J., Mission Adv., P. M. S. 117, 118 119
Kneal, J., Jamaica 123
Knothe, H., Schools 120
Kreider, C. D., S. P. G. Secretary .. 2
Kreitlow, A., Nicaragua, ... 122
Krolis, H., Surinam, ... 126
Kuecherer, K., Provincial M. B. 118
Kuhnt, F., Surinam 126
Kunick, H., W. Himalaya 129
Kurban, F., Jerusalem 130
Kunz, H., Surinam 126

L

Labadie, J., Surinam 125
Langner, W., Surinam, B. D. 127
Larisch, H., Surinam 127
Larsen, J., Unyamwezi 129
Laubach, J. F., S. P. G. Director .. 2
Leandro, D., Nicaragua 122
Leetz, J., Surinam, ... 126
Legene, P., Surinam 127
Lehman, A., Surinam 126
Leibfried, J. E., S. P. G. Dir. 2
Lenz, B., Labrador 122
Lewis, I., Nicaragua 122
Lewis, J., St. Thomas 126
Libbey, J. N., Prov. M. B. 118, 119
Lloyd, H., Barbados 124
Lockwood, W., Nicaragua 122
Luckenbach, L. G., Missionary Soc. 119

M

Macdonald, N., Nicaragua 122
MacLeavy, E., Labrador 122
Maibit, I., Nicaragua 122
Makenzie, D. R., Nyassa 129
Martin, F. H., S. P. G. Dir. 2
Martin, M., Surinam 126
Marx, E., Africa, S. E. 128
Marx, H., Finance Dept. 118
Marx, R., Africa, S. W., ...127, 128
Marx, T., Prov. Miss. Bd. 118
Mazwi, P., Africa, S. E. 128
Mazwi, W., Africa, S. E. 128
McCuiston, J. F., Prov. M. B. ..118, 119
Mees, R., Surinam, B. B. 127
Meiliese, D., Surinam, ... 126
Menzel, B., Mission Adv. 117
Merian, R., Mission Sec. 117
Miller, C. L., Alaska 121
Miller, W. F., Missionary Soc. 119
Moekmin, K., Surinam 127
Monah, D., Africa, S. E. 128
Moore, C., Alaska 121
Morais, H., Nicaragua 121
Morris, W., Jamaica 123
Mosel, P., Africa, S. E. 128
Moths, P., Africa, S. E. 128
Mueller, F., Africa, S. E. 129
Mueller, K. A., S. P. G. Director, 2; Prov. M. B. 118
Mueller, L., Nicaragua 122
Mumford, H. R., Miss. Soc. 119

N

Neub, F., Surinam 124, 125, 126
Nelso, J. C., Surinam, ... 125
Ngqakayi, L., Africa, S. E. 128
Nielson, S., Unyamwezi 129
Nijman, C., Surinam 127
Nissen, A., Surinam 126
Noergaard, O., Jerusalem 130
Ntabeni, L. W., Africa, S. E. 128

O

Oehler, C., Barbados 124
Oerter, E., California 121
Oerter, Sr. E., died, ... 130
Oggeline, Sr., Jerusalem 130
O'Mealey, W. M., Jamaica 123
Osborne, W., Antigua 124

P

Palmer, J., Nicaragua 122
Parabir, P., Surinam 127
Penn, G., Sto Domingo 124
Pennington, C. H., Labrador 122
Pennington, W., Agencies 118
Perrett, E., Labrador 122
Perrett, W., Labrador 122
Peter, F. E., W. Himalaya 129
Petersen, F., Surinam 125
Petluska, I., Alaska 121
Peuker, A., Surinam 127
Pfohl, H. A., Missionary Soc. 119
Pfohl, J. K., Prov. M. B. 118, 119
Pilgrim, C., Barbados 124
Poiet, E., Africa, S. W. 127
Poiet, T., Africa S. E. 129
Prelwitz, P., Surinam 125
Puntsog, G., W. Himalaya, ... 129

R

Raillard, T., Agencies 118
Ramsey, S. E., Nicaragua 122
Rasmus, R., Africa, S. W. 128
Rasmus, Sr., died 130

Rau, E. A., S. P. G. Director 2
Reichel, G., Miss. Schools 120
Reichel, Gus., Africa, S. W. 128
Reinke, J., Jamaica 122, 123
Ressel, O., Surinam 126
Richard, W., Mission Sec. 117
Richards, J., Sto. Domingo 124
Ritfeld, D. C., Surinam 126
Romig, A. B., St. Thomas 123
Rondthaler, E., Prov. M. B. ,118, 119
Ross, J. D., Barbados, ... 124
Rueffer, J., Surinam 124, 125
Rufus, C., Surinam 125
Rust, P. W., Surinam 125

S

Saul, E., Surinam, ... 125
Schlieszler, H., Surinam, B. D. 127
Schmeidecke, P., Surinam 124, 125
Schmidt, R., Africa, S. W. 127
Schmidt, S., Surinam 126
Schmitt, C., Africa, S. E. 129
Scholze, G., Surinam, B. D. 127
Schouten, C. A., Tobago 124
Schouten, H., Trinidad 124
Schreve, C., Africa, S. W. 128
Schramm, F. E., Nicaragua 122
Schubert, H., Nicaragua 122
Schuetz, F., Finance Dep. 118
Schuetz, H., Surinam 125
Schuetz, L., Surinam 124, 125
Schuetz, M., Schools 120
Schwab, G., Surinam, B. D. 127
Schwalbe, F., Alaska 121
Schweinitz, P. de, S. P. G. Director, 2; Miss. Adv., etc., ...118, 119
Shaffner, H. F., Missionary Soc. .. 119
Shimer, C., Nicaragua 121
Shore, R. D., Missionary Soc. 119
Shore, W. E., Missionary Soc. 119
Shreve, C., Africa, S. W. 127
Sieborger, J., Finance Dep. 118
Sieborger, O., Africa, S. E. 128
Sinclair, H., Nicaragua 121
Sonnenburg, O., Africa, S. E. 129
Spaugh, R. A., Missionary Soc. .. 119
Sprang, F., Surinam 125
Sriman, B., Surinam 127
Stafford, A. L., Nicaragua 121
Stecker, A., Alaska 121
Steinberg, H., Mission Bd. 117
Stella, F., Surinam 126
Stocker, H. E, Missionary Soc. .. 120
Stockton, E. H., Agencies, Miss. Soc. 118, 119
Swaby, S., Jamaica 123
Swainson, E., London Assoc. 120

T

Teter, C. C., S. P. G. Auditor 2
Thompson, A., Nicaragua 121
Tetzen, Africa, S. W. 128
Trowell, C., Tobago 124

U

Uttendoerfer, O., Fin. Dep. P. M. B. 118

V

Van Calker, E., Africa, S. E. 128
Voland, A., Surinam, B. D. 127
Voland, M., Surinam, B. D. 127
Voullaire, M., Surinam 126

W

Waak, M., Surinam 125
Wachter, A. J., Surinam 126
Waggamin, Surinam 127
Waldmann, S., Labrador 122
Ward, A., Mission Board 117, 118
Watson, P., Nicaragua 121
Weber, C. A., Miss. Soc. 120
Weder, E. Africa, S. W. 128
Weigel, M., Surinam 125
Weinland, J. E., Missionary Soc. .. 120
Weinland, W., California 121
Weiss, E., Missionary Soc. 119
Weiss, F., Jamaica 122
Weiss, J. E., St. Thomas 123
Welles, A. J., Surinam 125
Westphal, A., Jamaica 122
Wielkens, J., Surinam 126
Wilde, F., Jamaica 122, 123
Will, S., Africa, S. W. 127, 128
Wilhelm, F. H., S. P. G. Auditor .. 2
Williams, C., St. Thomas 123
Williams, M., St. Kitts 123
Wilson, H., Nicaragua 121
Wilson, H. J., Fin. Dep. P. M. B. 118, 119
Wilson, N., Nicaragua 122
Winckler, W., Africa, S. W. 128
Wolff, F., Nicaragua, ... 121

Z

Zangen, H., Surinanm 126
Zembsch, G., Surinam, B. D. 127

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A Prayer for Missions

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.

Their sound went into all the earth, and their words unto the end of the earth.

The Lord gave the word:

Great was the company of those that published it.

Lift up your eyes, and look upon the fields, for they are white already to harvest.

The harvest truly is plenteous, but the laborers are few.

Pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest.

Thou light and desire of all nations,

Watch over Thy messengers both by land and sea;

Accompany the word of their testimony concerning Thy atonement with demonstration of the Spirit and of power.

Thou knowest where they dwell, and wherein they labor; and that they are keeping the word of Thy patience.

In the hour of temptation do Thou keep them; and let Thy holy name be named upon them: preserve them in times of danger and distress.

Let them find comfort in the fellowship and intercessions of the churches, which have sent them forth in obedience to Thy call.

May the fire of Thy love awaken and preserve amongst us the spirit of the great cloud of witnesses, who loved not their life unto the death.

Bless us all, both them and us, and make of us a blessing. Amen.

The Society of the United Brethren
FOR
Propagating the Gospel
AMONG
the Heathen

Organized 1745

Reorganized 1787

Incorporated 1788

The Oldest Incorporated
Protestant Missionary Society
in the
United States of America

Incorporated by the Act of the Legislature of the
State of Pennsylvania
Wednesday, February 27, 1788

OFFICE:
67 West Church Street, Bethlehem, Pennsylvania

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PROCEEDINGS

OF THE

Society for Propagating the Gospel Among the Heathen

ANNUAL MEETING
AND
REPORT OF BOARD OF DIRECTORS

1926

REPORTS FROM MISSION FIELDS

General Mission Directory

WORLD-WIDE MORAVIAN MISSIONS

IN PICTURE AND STORY

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1732-1932

Text by

Adolf Schulze, of Herrnhut, Saxony, and

S. H. Gapp, Ph.D., D.D., of Bethlehem, Pa.

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PROCEEDINGS

OF THE

Society for Propagating the Gospel Among the Heathen

For the Year Ending November 1, 1926

ONE HUNDRED AND FIFTY-THIRD
GENERAL MEETING

REPORTS OF THE MISSIONS

PUBLISHED BY THE SOCIETY, BETHLEHEM, PA.
MCMXXVI

THE SOCIETY OF THE UNITED BRETHREN FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN

Founded August 19, 1745;

Organized November 28, 1745;

Reorganized November 1, 1787;

Incorporated February 27, 1788,
Under the Present Title.

DIRECTORS

The Rev. Paul de Schweinitz, D.D. (1898)

The Rt. Rev. K. A. Mueller, D.D. (1913)

The Rev. E. S. Hagen. (1924)

The Rev. S. H. Gapp, D.D. (1925)

Eugene A. Rau. (1894)

James F. Laubach. (1920)

Fred B. Hartmann. (1921)

John E. Leibfried. (1922)

Frank H. Martin. (1922)

J. Seward Titlow. (1925)

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PRESIDENT AND TREASURER,
The Rev. Paul de Schweinitz, D.D.,
67 W. Church St., Bethlehem, Pa.

VICE-PRESIDENT,
The Rev. E. S. Hagen,
45 W. Church St., Bethlehem, Pa.

SECRETARY,
The Rev. Charles D. Kreider,
Nazareth, Pa.

Auditors: E. J. Bishop, C. C. Teter, F. H. Wilhelm.

FOREWORD

This volume of the Proceedings of the Society for Propagating the Gospel is of more than usual interest and importance owing to the fact that during the year which it covers it was possible to send one of the members of the Board of Directors, the Rev. S. H. Gapp, D.D., Eastern Vice-President of the Governing Board of the Moravian Church in America, Northern Province, the Provincial Elders' Conference, on an Official Visit to our mission field in Alaska. He has carefully prepared a series of reports covering all phases of the work in Alaska, and these reports form a part of this volume.

The revolution in Nicaragua has directed the attention of the world to that part of Central America where the largest and most important mission field of our Church is located. At the time that the reports from this field were prepared, revolutionary movements had scarcely begun. Developments since then have been of kaleidoscopic character and rapidity. The reports, therefore, are of value as a record of our work and of its status at the time of the beginning of the revolution.

Attention also is directed to the Report of the Treasurer. Thanks to his indefatigable labors, under the blessing of God, the Mission Deficit, which faced the American Provinces of the Moravian Church at the time of the report for 1925, has been wiped out, and the Society was able to close its accounts for 1926 without a deficit.

While Alaska, with its Orphanage, California, with its important and interesting work among our North American Indians, and Nicaragua, with the opportunities which are certain to follow after the revolution, call for a large measure of our interest and attention, other fields of our "World Wide Missions" are reported as space permits.

CHAS. D. KREIDER, Secretary.

Bethlehem, Pa., November 1, 1926.

TABLE OF CONTENTS

I. THE ONE HUNDRED AND THIRTY-NINTH ANNUAL MEETING 7

II. THE ONE HUNDRED AND FIFTY-THIRD GENERAL BUSINESS MEETING 9

III. REPORT OF THE BOARD OF DIRECTORS 11

IV. ABSTRACT OF THE ACCOUNTS OF THE SOCIETY. 16

V. ANNUAL FINANCIAL STATEMENT OF THE ALASKA, CALIFORNIA AND NICARAGUA MISSIONS 18

VI. SUMMARY OF CONTRIBUTIONS 23

VII. A LIST OF MEMBERS OF THE SOCIETY 27

VIII. "OWN MISSIONARIES AND CATECHISTS" 34

IX. THE MISSION IN ALASKA 39

1. The Bethel District
   - July to December, 1925 39
   - January to June, 1926 42
2. The Quinhagak District
   - July to December, 1925 44
   - January to June, 1926 47
3. Statistics for the Year 1925 51
4. Official Visit by the Rev. S. H. Gapp, D.D., Reports 52
   1. The Itinerary 52
   2. General Physical, Moral and Religious Condition of our Alaskan Natives.. 59
   3. The Mission Property, Its Value and Conditions, Quinhagak and Outlying Stations, by the Rev. F. Drebert... 65
   4. The Progress of Missionary Work, Quinhagak, by the Rev. F. Drebert. 66
   5. Our Kuskokwim Orphanage and School 67
   6. Our Alaska Reindeer Problem 69

X. THE "RAMONA MISSION" IN SOUTHERN CALIFORNIA 73

1. Potrero-Morongo Reservation 73
2. Martinez, Torres Reservation 74
3. Statistics for the Year 1925 76

XI. THE MISSION IN NICARAGUA 77

1. Report of the Superintendent, the Rt. Rev. Guido Grossmann, for the Year 1925 77
2. Statistics, 1925 84
3. Medical Work at Cabo Gracias a Dios, 1925.. 85
4. Education in the Mission Fields 88
5. The Dedication of the Church at Bilwi 91
6. Bringing His Sheaves with Him 93

OTHER FIELDS

XII. THE MISSION IN LABRADOR 98
XIII. THE MISSION IN THE WEST INDIES 102
1. Eastern Province, the Virgin, Leeward and Windward Islands, Sto. Domingo 102
2. Western Province, Jamaica 106
XIV. THE MISSION IN DEMERARA 110
XV. THE WEST HIMALAYA MISSION (TIBET) 112
XVI. THE UNYAMWEZI MISSION, EAST CENTRAL AFRICA 116
XVII. THE LEPER HOME, "JESUS HELP," JERUSALEM. 123
XVIII. THE MISSION IN SURINAM 127
XIX. THE MISSIONS IN AFRICA 132
1. South Africa West 132
2. South Africa East 133
3. Nyasa, East Central Africa 134
XX. GENERAL DIRECTORY OF THE MISSIONS 135
XXI. MISSION STATISTICS—TABLES A, B, C ...149, 150, 151
XXII. STATISTICS OF THE UNITY 152
XXIII. THE BOHEMIAN MORAVIAN MISSION IN CZECHO-SLOVAKIA 153
XXIV. LIVINGSTONE COLLEGE 154
XXV. THE LARGER LIFE FOUNDATION 154
XXVI. ALPHABETICAL LIST OF NAMES IN THE GENERAL DIRECTORY 156

LIST OF ILLUSTRATIONS

1. The Rev. and Mrs. Wm. H. Weinland ..... Frontispiece
2. Helper Ivan Petluska and Family 42
3. After a Snow Storm, Bethel, Alaska 44
4. The Mail Carrier Starting from Bethel, Alaska 44
5. A Dog Shelter, Alaska 50
6. A True Fish Story, Alaska 50
7. The Rev. Samuel H. Gapp, D.D. 52
8. Indians of the Moravian Mission, 1897 72
9. Indians of the Moravian Mission, 1926 72
10. Indians of the Moravian Mission, 1926 72
11. Chapel at Pechanga, California 76
12. Junior High School, Bluefields, Nicaragua 82
13. The Church at Sharon, Nicaragua 88
14. The Congregation at Sharon, Nicaragua 88
15. The Rev. Karl A. Bregenzer and Helpers, Nicaragua 92
16. Preparing to Start on an Evangelistic Trip, Nicaragua 92
17. A Nicaraguan "Tiger" Skin 96
18. A Nicaraguan "Tarpon" 96
19. John Hus Monument, Prague, Czecho-Slovakia 152

PROCEEDINGS

OF THE

Society of the United Brethren for Propagating the Gospel among the Heathen

FOR THE

YEAR ENDING NOVEMBER 1, 1926

I.

THE ONE HUNDRED AND THIRTY-NINTH ANNIVERSARY MEETING

Bethlehem, Penna., November 7, 1926

The One Hundred and Thirty-ninth Anniversary of the Society for Propagating the Gospel among the Heathen was fittingly observed on Sunday, November 7th, when a large congregation assembled in the Central Moravian Church, at the 11:00 A.M. service, keenly interested to hear the address of the Rev. Dr. S. H. Gapp, recently returned from an official visitation and inspection of the Church's work among the Eskimos in Alaska.

The Rev. Paul de Schweinitz, D.D., President and Treasurer of the Society, was in charge of the service and led the devotional exercises in the Litany appointed for Missionary Festivals, the Epistle and Gospel for the occasion being portions taken from the 10th chapter of the Epistle to the Romans and the 28th chapter of St. Matthew's Gospel. The music, under the direction of Dr. A. G. Rau, organist and choirmaster, was in keeping with the requirements of the occasion, the opening hymn, "From All that Dwell below the Skies, Let the Creator's Praise Arise," supplying the keynote of joy and thanksgiving characteristic of the entire service.

Dr. de Schweinitz, in a short address of welcome, called attention to the fact that more than 20 years had passed since the Mission in Alaska had been favored by an official visitation.

Dr. Gapp gave a vivid account of the land and the people, touching on their racial origin, their modes of life, the way in which they obtain their food, their enslavement to and belief in the power of their Sorcerers, emphasizing toward the close

of his address the great difference between the Eskimos in their purely native condition and those who have been won from heathenism through the arduous labors of the missionaries, whose 40 years of effort for their betterment show marked success. Those who have become Christians no longer care to live in the filthy and unsanitary igloos and kashiges but aspire to properly built homes above-ground where the decencies of family life may be observed. It was the graphic and gripping story of an eyewitness that Dr. Gapp had to tell and one that in all its naked details his hearers will not soon forget.

The closing prayer was offered by the Rev. David Haglund, who is spending a few days in Bethlehem before proceeding to take up his work in Nicaragua, after a year's furlough in his native country, Sweden. The benediction was pronounced by Dr. de Schweinitz.

F. E. LENNOX.

II

THE ONE HUNDRED AND FIFTY-THIRD GENERAL MEETING OF THE SOCIETY

The One Hundred and Fifty-third General Meeting of the Society took place in the Central Church, at 3:00 P.M., at which the annual report of the Directors and also of the Treasurer were presented. The meeting was in chage of the Rev. Dr. de Schweinitz who, on account of more than a quarter of a century's most intimate contact with all the concerns and work of the Society was able to speak with absolute authority on any and every detail of the Society, operations or financial interests. The meeting was opened by singing Hymn 362, prayer being offered by the Rev. Robt. I. Giering, pastor of the Schoeneck congregation.

The names of those who had passed away during the year were mentioned together with the date on which they had become members, the company joining in singing stanzas 1 and 4 of the hymn "For All Thy Saints Who from Their Labors Rest," in their memory, those who had thus answered the call being: A. P. Betge, Wm. A. Steinmueller, Wm. M. Beck, of Bethlehem, Pa.; F. A. Spring, Gnadenhuetten, O.; Monroe P. Lind, Philadelphia, Pa., and Rev. H. J. Meinert, Altura, Minn., whose three sons, Cornelius, Paul and Richard, are in the ordained ministry of our Church.

The report of the Board of Directors, read by the Secretary, Rev. Chas. D. Kreider, called attention to several outstanding achievements in the course of the year: the cancellation of the Nicaraguan Mission deficit; the sending out of the ordained brother, Augustus B. Martin, to assist in the work of the Orphanage and School at Nunapitsinghak, Alaska; the Rev. H. H. Stortz and Mrs. Stortz to take up the duties of mission work in Nicaragua; and the official visitation of Dr. Gapp to the Alaskan Mission. These were all matters for devout thankfulness.

The Treasurer's report was a detailed account of income and disbursements and revealed somewhat of the scope of the Society's operations in the three Mission fields: Alaska, $41,869; Southern California, $3,284; and Nicaragua, $53,586, a total well on to the $100,000 mark.

The following became members of the Society by virtue of their recent ordination: Geo. C. Westphal, Aug. B. Martin, Wm. F. Kroening, H. H. Stortz, E. H. Christianson and A. L.

Bautz; those by election being: C. C. Meixell, Roy D. Hassler, T. H. Mueller, Clayton Bernhart, all of Bethlehem; Wm. N. Schmickle, Easton; Eugene Trein, Warren Siegfried, F. Martin, H. Martin, Stuart Knecht, all of Nazareth; Paul E. Beck, Stroudsburg; F. E. Grosh, Trenton, N. J., and Carl F. Nowack, Watertown, Wisconsin.

On motion of the Rev. G. M. Shultz, of Nazareth, the election of officers resulted in a cast of the ballot by the Secretary for all the former Directors, who had performed their several duties during the past year with care and faithfulness. Their names follow: Eugene A. Rau, J. Seward Titlow, James F. Laubach, Fred B. Hartmann, John E. Leibfried and F. H. Martin. These with the Brethren of the Provincial Elders' Conference, constitute the Board of Directors; the Auditors being: E. J. Bishop, C. C. Teter and F. H. Wilhelm.

The Rev. David Haglund gave a short but very interesting account of his work in Nicaragua, after which a hymn and the benediction brought the 153rd general meeting to a close.

F. E. LENNOX.

III

REPORT OF THE BOARD OF DIRECTORS OF THE SOCIETY OF THE UNITED BRETHREN FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN FOR THE YEAR ENDING NOVEMBER 1, 1926

Immediately after the re-election of the Board of Directors at the annual meeting of the Society, November 1, 1925, a meeting of the Board was held and organization effected as follows:

Bro. Paul de Schweinitz, President and Treasurer;
Bro. E. S. Hagen, Vice-President;
Bro. Chas. D. Kreider, Secretary.

At the second session, the resignation of Bro. Harvey W. Kessler, as a member of the Board, was received with deep regret. Bro. Kessler had been a member of the Board since 1911, and during the years since then had rendered valuable service in auditing the Alaska requisitions, bills, accounts and statements as well as the Nicaraguan budgets. The Secretary was directed, therefore, to note on the minutes, with its regrets, the appreciation of the Board for Bro. Kessler's faithful and valuable services.

At the same session, Bro. J. Seward Titlow, of Bethlehem, Pa., was elected to fill the vacancy created by the resignation of Bro. Kessler. Bro. Titlow was appointed to Bro. Kessler's post on the sub- or Nicaraguan Committee, and cheerfully assuming the duties which the latter had performed, has entered into them with interest and enthusiasm.

Three outstanding events of the year 1926, give us every reason for praise and thanksgiving. A fourth, the revolution in Nicaragua, while a cause of anxiety, has nevertheless an element of thanksgiving, inasmuch as, thus far at least, our missionaries and mission property have been saved from harm and destruction.

Of the three events to which we have referred, the cancelling of the Mission Deficit of almost $16,000.00, together with the liberal contributions of individuals, societies and churches for the current mission account, stands as a "phenomenal" achievement. As readers of our church papers, we trust that you have examined and studied carefully the Report of the Treasurer, as it appeared in the issues of September 22, 1926, and that will appear for your future reference in the annual volume of "Proceedings" of your Society for 1926. We will leave further comment upon this feature to the Treasurer, adding only the record

from the Minutes. After the Treasurer was able to announce the cancellation of the last balance of the Mission Deficit through the generosity of the Board of Trustees of the Bethlehem, Pa., congregation, the Board instructed the Secretary to enter the following upon the Minutes:

"Resolved, That the Board of Directors acknowledges with sincere gratitude the painstaking and indefatigable labor of its President and Treasurer, Brother Paul de Schweinitz, in his efforts to wipe out this Deficit."

A second noteworthy event has been the preparation and sending out of three of our young people to reinforce the veterans of the fields.

Bro. Augustus B. Martin, a graduate of our College and Theological Seminary in June, and who had been ordained a Deacon of the Moravian Church, May 30, by Bishop J. Taylor Hamilton, sailed for Alaska, August 19, and arrived safely at Bethel, September 4. From there he has proceeded to the Orphanage and School at Nunapitsinghak, where he will remain during the winter, learning the Eskimo language and assisting Bro. Chas. Moore.

Bro. Howard H. Stortz, who spent a year in special preparation for work in Nicaragua, returned from Livingstone College, London, England, June 30. On July 11, he was ordained a Deacon of the Moravian Church by Bishop J. Taylor Hamilton; on July 17, he was married to Edna May Sponheimer, of Emaus, Pa.; and on September 6, eager and enthusiastic, in spite of revolutionary reports, trusting in Divine protection, this young missionary couple left Emaus on their way to Bluefields, Nicaragua. After their departure, word was received that, owing to the revolution, no vessels were sailing from New Orleans; and awaiting the first opportunity to enter their chosen field, they are now at Winston-Salem, N. C., where a friend of Moravian Missions has assumed the entire cost of their salary.

The interest and enthusiasm of these American young people, in Alaska and on their way to Nicaragua, should be an inspiration to others to follow in their footsteps, and we should pray for their protection and safety and that their courage may not fail when disappointment and danger lie in their paths.

The third event to which we would call special attention is the official visit of Bro. S. H. Gapp to the field in Alaska. It is not necessary to enlarge upon that here. You have heard Bro. Gapp speak this morning, and reports from him will be printed both in the church papers and in the "Proceedings." Read them carefully, and let them stir your interest to the point of enthusiasm in the matters which they will present.

A word of appreciation must be added here for the interest shown in Missions, particularly in the Alaska Mission, by the young people in the Western and Canadian Districts, by individuals and organizations, and particularly by the conferences of young people gathered this last summer at Green Lake, Wisconsin, and at Bruederheim, Alberta, Canada.

Leaving Alaska for further consideration in the reports of Bro. Gapp, and before turning to Nicaragua, we would direct your attention briefly to the "Ramona Mission" among the North American Indians in California. Here under the faithful and heroic work of the Superintendent, Bro. Wm. H. Weinland, and his assistant, Bro. Eugene Oerter, steady progress is noted. Bro. Weinland continues to call attention, however, to his infirmities and increasing age, and eagerly begs that these facts be taken into consideration so that adequate preparation may be made for continuing this work, so dear to his heart, when he may no longer be able to carry on. The Christian Endeavor Union of the Eastern District continues in its loyal support of this Mission by meeting the salary of the Superintendent, and the Board desires to express its appreciation of this valuable assistance.

The fourth event, to which reference has already been made, the revolution in Nicaragua, will continue to cause more or less anxiety until conditions are again normal. In the meanwhile, we can continue to pray for the workers, the work, and for those, too, under their care; as well as to make preparation, financial and otherwise, for any emergency and for the most active advance as soon as the conditions will warrant. The latest news available has been, and will continue to be given through our church papers.

Financial matters will be dealt with in the Report of the Treasurer.

On account of the revolution, the plans for the much needed new station at Musawas have had to be laid aside until political and other conditions become more favorable.

Encouraged by the enthusiastic interest of the young people gathered in the Convention of the Christian Endeavor Union of the Eastern District, at Bethlehem, Pa., in August, and their pledge of support, your Board has endorsed the plans for the building of a parsonage at Bilwi, where the commercial development at Bragman's Bluff in the neighborhood has attracted a large number of our people and the residence of a missionary is important.

In spite of the revolution, the delivery of the New Testament in the Miskito language, as revised by Bro. George R. Heath, was finally made in Bluefields. To the appreciation for the

work of Bro. Heath, we must add our gratitude to the American Bible Society, which bore more than half of the cost of printing, and we trust that our people will bear this in mind when the offerings for the work of that Society are gathered in May.

We regret the loss of Bro. Heath to the Nicaraguan Mission. The health of Sr. Heath imperatively demanded a change of climate, and they have been transferred to the Mission in Jamaica, where we pray they may be richly blessed.

The Special Publication Fund has underwritten the cost of printing a Grammar of the Miskito language by Bro. Heath. It is now in course of printing.

The ever increasing need of medical missionaries must be kept in mind. The reports of the Superintendent, Bishop Grossmann, in Nicaragua, as well as those of the missionaries who have had some medical experience and training, constantly bear testimony to the valuable assistance in every phase of the work of Miss Anna M. Kreitlow, who last year was added to the staff as a trained nurse, and we trust that Bro. Stortz may soon be on his way, but the need and the plea for a hospital must not be forgotten.

Our church papers are carrying an ever increasing amount of information about and from the mission fields and your added interest in their support and your help in increasing their subscription lists, and thus the spreading abroad of the news and needs of our missions, is earnestly solicited.

After almost thirteen years of faithful and successful service as Editor of "The Moravian Missionary," Bro. F. R. Nitzschke felt compelled to resign on account of the pressure of other duties. His task has been undertaken by the Secretary of your Board. The success of this monthly magazine in the past as a means of missionary propaganda, particularly among our young people, has been such that your Board has considered it as money well spent in meeting some of the ever mounting cost of illustration and administration. Together with our other church papers, it should reach every Moravian home, and an enlarged subscription list will aid both it and your Board to solve their mutual problems.

This is but a brief outline of a few of the important matters which have engaged the attention of your Board during the past year. The volume of "Proceedings," which will be published at as early a date as possible, will give you additional information about these fields for the administration of which you are responsible, as well as information concerning the other fields of our Moravian World Wide Missions, so graphically de-

scribed in the recent publication under that title by the Religious Education Board, which we also commend to your possession and reading.

Deeply sensible of the rosponsibility, as well as of the honor, which your confidence has placed upon us, and asking your continued prayers for, and your enthusiastic support of, all of our missionaries and their work, this report is submitted for the Board of Directors by its Secretary.

CHAS. D. KREIDER.

IV

ABSTRACT OF THE ACCOUNTS

OF THE SOCIETY OF THE UNITED BRETHREN FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN, FOR THE YEAR, SEPTEMBER 1, 1925, TO AUGUST 31, 1926

Assets

Stocks of Corporations	$ 12,470 00	
Bonds of Corporations	65,256 00	
Call Loans	9,100 00	
Bonds and Mortgages of Individuals (111)	346,195 00	
Debtors in Account Current	1,174 90	
Ground Rent	1,800 00	
Cash	4,998 17	
		$440,994 07

Liabilities

Stock Account of the S. P. G.	$176,731 00	
Sundry Legacies	61,000 00	
The Moravian College and Theo. Seminary	20,000 00	
The John Jordan Fund	10,000 00	
The Wm. Man Ephrata House Fund	5,000 00	
The Ephrata Missionary Home	3,500 00	
The Wm. Man Abandoned Graveyard Fund	2,200 00	
Bishop New Springplace Graveyard Fund.	600 00	
All other Trust Funds	129,009 95	
Annuity Funds	7,800 00	
Capital Creditors	15,076 40	
Sundry Creditors in Account Current	433 97	
The Contingent Fund	2,000 00	
Profit and Loss	7,642 75	
		$440,994 07

Receipts

Interest and Dividends, net	$ 17,568 85	
Dues of Members	588 85	
Larger Life Foundation	1,400 00	
		$ 19,557 70

Disbursements

Administration Expenses	$ 1,214 00	
Missionary Literature Distributed	971 55	
Nicaragua	7,182 66	
Ephrata Missionary Home	63 13	
Martinez, Cal.	1,284 61	
Contingent Fund	1,199 00	
Credited to Profit and Loss	7,642 75	
		$ 19,557 70

PAUL de SCHWEINITZ, Treasurer.

Bethlehem, Pa., September 1, 1926.

AUDITORS' CERTIFICATE

We, the undersigned auditors, hereby certify, that we have examined the foregoing accounts, compared them with the ledger and find them correct. We have likewise examined all the stocks and bonds of all the corporations and all the bonds and mortgages of individuals and find all the securities on hand as called for by the ledger.

At the close of business on Tuesday, August 31st, 1926, there were $4,998.17 cash on hand, for which the treasurer presented a certified check, which has been returned to him.

(Signed) EMIL J. BISHOP,
FRED H. WILHELM,
CLARENCE H. BOEHM,
Auditors.

Bethlehem, Pa., September 10th, 1926.

N. B.—The large amount of cash on hand was due to the fact that a mortgage was repaid just before the close of the books and could not be reinvested before the close of the fiscal year.

V

ANNUAL FINANCIAL STATEMENT

Of the Missions in Alaska, California and Nicaragua for the Year Ending August 31, 1926

	Alaska	Nicaragua	Nicaragua Deficit
Eastern District			
PENNSYLVANIA:			
Bethlehem, North Side	$ 2,292 24	$ 2,553 95	$ 5,173 10
Bethlehem, South Side	Nothing	Nothing	Nothing
Canadensis	10 00	5 58	Nothing
Roemerville	Nothing	Nothing	Nothing
Coopersburg	43 23	39 41	55 00
Easton	45 53	55 00	75 15
Emmaus	187 58	150 00	175 29
Lancaster	202 14	150 28	166 93
Lebanon	40 00	7 50	105 00
Lititz	529 51	2,505 50	276 00
Nazareth	463 23	804 24	303 10
Newfoundland	25 60	Nothing	10 00
German Valley	23 17	10 00	Nothing
Philadelphia, I.	446 00	175 00	2,430 77
Philadelphia, III.	24 00	15 00	20 00
Philadelphia, V.	80 00	90 00	85 00
Reading	10 70	1 00	20 00
Schoeneck	148 46	25 00	79 50
York, I.	210 00	113 00	1,040 00
York, Bethany	21 64	2 30	23 09
NEW YORK:			
Brooklyn	89 38	38 50	35 00
New Dorp	165 00	160 00	395 00
Castleton Corners	690 81	Nothing	30 00
Great Kills	74 14	Nothing	62 50
Midland Beach	10 00	10 00	3 00
New Dorp, Italian	Nothing	Nothing	Nothing
New York City, I.	161 90	58 80	307 00
New York City, II.	60 00	Nothing	83 00
New York City, III.	Nothing	Nothing	Nothing
New York City, IV.	Nothing	Nothing	Nothing
Stapleton	15 00	Nothing	Nothing
Staten Island Miss. Soc.		300 00	.....
Utica, I.	112 24	92 24	72 12
Utica, Trinity	116 75	180 00	47 25
NEW JERSEY:			
Egg Harbor City	36 10	25 00	53 00
Elizabeth	Nothing	10 00	20 00
Palmyra	116 30	24 94	142 19
Riverside	50 00	25 00	33 11
MARYLAND:			
Graceham	10 00	Nothing	5 00

OHIO:			
Dover	711 22	288 00	87 00
Fry's Valley	50 00	50 00	15 00
Gnadenhuetten	304 90	1,022 30	30 00
Port Washington	30 00	37 00	Nothing
Sharon	136 01	112 00	25 00
Uhrichsville	163 00	148 00	37 00
INDIANA:			
Hope	175 00	30 00	25 00
Enon	Nothing	Nothing	Nothing
Indianapolis, I.	25 00	30 00	25 00
Indianapolis, II.	11 13	Nothing	13 63
Total	$ 8,116 91	$ 9,344 54	$ 11,583 73
Western District			
WISCONSIN:			
De Forest	$ 30 00	$ 41 66	$ 32 00
Ebenezer	181 35	189 10	44 35
Ephraim	88 68	43 15	Nothing
Sister Bay	23 96	9 41	Nothing
Freedom	124 21	54 16	34 00
Green Bay, East	50 00	50 00	83 45
Green Bay, West	217 78	43 94	Nothing
Lake Mills	200 16	56 03	190 00
London	34 08	36 93	57 90
Mamre	35 00	79 32	Nothing
Sturgeon Bay	65 00	177 00	38 50
Shiloh	6 00	Nothing	7 00
Veedum	2 13	3 45	Nothing
Watertown	476 15	314 47	244 00
Piperville	11 55	21 48	Nothing
Wisconsin Rapids, I.	10 00	28 76	Nothing
Kellner	3 50	10 00	Nothing
Wisconsin Rapids, Trinity	25 00	9 91	5 00
Rudolph	Nothing	Nothing	Nothing
MICHIGAN:			
Daggett and Bagley	Nothing	Nothing	4 85
Unionville	96 00	153 38	204 00
ILLINOIS:			
West Salem	114 94	38 06	130 53
IOWA:			
Gracehill	17 41	Nothing	10 00
MINNESOTA:			
Berea	75 00	66 54	23 02
Bethany	75 00	146 00	69 00
Bethesda	15 68	11 10	5 00
Chaska	47 97	118 45	75 00
Elim	21 03	20 00	5 00
Bird Island	.....	.....	5 00
Hebron	52 00	31 22	231 00
Laketown	25 61	41 30	35 00
Northfield	9 35	25 45	10 00
Zoar	31 15	105 00	Nothing
Waconia	34 17	31 35	Nothing

NORTH DAKOTA:			
Aurelia	31 75	5 00	34 00
Bethel	80 00	79 35	37 00
Canaan	48 62	138 82	13 50
Embden	42 30	51 55	15 00
Alice	10 00	16 77	Nothing
Goshen	19 43	67 51	38 00
Casselton	73 22	66 50	20 00
Total	$ 2,505 18	$ 2,382 12	$ 1,701 10
Canadian District			
ALBERTA:			
Bruederfeld	$ 18 90	$ 254 18	$ 142 00
Bruederheim	267 10	400 00	10 00
Calgary	17 42	Nothing	Nothing
Heimthal	30 46	50 00	10 00
New Sarepta	Nothing	Nothing	Nothing
Strathcona	Nothing	19 25	Nothing
Canadian Christian End.	40 00	48 00	.....
SASKATCHEWAN:			
Esk	5 00	Nothing	Nothing
Pleasant Point	9 95	34 00	30 00
Total	$ 388 83	$ 805 43	$ 192 00
Recapitulation			
Eastern District	$ 8,116 91	$ 9,344 54	$ 11,583 73
Western District	2,505 18	2,382 12	1,701 10
Canadian District	388 83	805 43	192 00
Unclassified Contributors	67 65	163 00	750 68
Total Northern Province	$ 11,078 57	$ 12,695 09	$ 14,227 51
Southern Province	1,820 00	4,801 04	892 15
Alaska	383 93	5 00	67 35
California Indians	.....	.....	25 50
Nicaragua	.....	.....	474 87
Jamaica	30 00	.....	1 50
Non-Moravian	175 00	112 50	.....
London Association	170 33	1,804 90	.....
Totals	$ 13,657 83	$ 19,418 53	$ 15,688 88

A. THE ALASKA MISSION

Total contributions for all phases of the Alaska Mission from all sources as itemized above	$13,657 83
Interest on Alaskan Fund	104 00
C. L. Miller's Outfit Allowance refunded	225 00
	$13,986 83

Disbursed as follows:

Circulars, Telegrams, Tide Tables		$ 19 37
Traveling Expenses of the Brethren Hinz, Stecker, Gapp, Martin and Miller		1,316 50
Final payment on Tuluksak Chapel from Emmaus, Pa.		150 00
Christmas celebration from Lake Mills, Wis.		17 50
Allocated to Quinhagak by Morton Trustees		170 33
11 Native Helpers from sundry donors		1,020 00
11 Missionaries including wives		5,790 00
Orphanage specially so designated	$2,902 31	
Allocated from the collections	2,600 82	
		5,503 13
		$13,986 83

2. The offerings for Alaska are $1,250.00 more than last year and this total is the largest amount ever contributed for Alaska in any one year, and together with the proceeds of the stores have met all the expenses of the mission. The Bethel Station was able to contribute $1,757.06 to the Orphanage and the Quinhagak Store, $679,71.

3. It has not been possible to distinguish what was expended exclusively for the construction of the new Orphanage at Nunapitsinghak on the Kuskokwim, but the total cost for the balance of the construction account and for maintenance was provided as follows:

Credit Balance from last year	$ 1,229 50
Specially contributed for the Orphanage	2,902 31
Allocated from the general collection	2,600 82
Contributed by the Bethel Station	1,757 06
Contributed by the Quinhagak Store	679 71
Interest	80 00
Supplies sold	57 75
Salaries paid from general collection	1,615 00
	$10,922 15

There is now no credit balance left, and only the beginning of an Endowment Fund of $500.00, so the entire cost of upkeep apart from local receipts will have to be contributed this new year, which has now begun.

B. THE CALIFORNIA MISSION

Contributions from the First Christian Endeavor Union of the Eastern District	$ 1,550 00
Ohio Missionary Society	100 00
Bethlehem Indian Association	100 00
Bethlehem, Pa.	60 00
Brooklyn, N. Y.	10 00
Laketown, Minn.	10 00
Reading, Pa.	1 00
London, Association	29 37
Credit Current Balance of the Infirmary	24 23
Interest receipts	142 00
Appropriation from the S. P. G.	1,284 61
	$ 3,311 21

Expended as follows:	
Salaries of two missionary couples	$ 2,800 00
Taxes, Insurance and Repairs	122 61
Sundry Supplies	11 70
Water Plant at Martinez	250 00
Transferred to Infirmary Capital	100 00
Credit infirmary Current Account	26 90
	$ 3,311 21

The Potrero Infirmary Capital Account now amounts to.....$ 2,150 00

C. THE NICARAGUAN MISSION

Contributed for the Deficit as itemized in the tabular statement	$15,688 88
Contributed for all other causes of the Nicaraguan Mission as itemized in the tabular statement	19,418 53
Allocated from the General Foreign Missions Collection	10,500 00
Appropriation from the S. P. G.	7,182 66
Transferred from the Motor Boat Fund	500 00
Sundry Refunds	169 96
Interest on Provincial Fund	39 55

Expended as follows:	
The Deficit paid	$15,688 88
Transmitted to the Treasurer of the field	36,000 00
Special gifts sent direct to Stations	214 00
Sundry traveling expenses of missionaries	459 23
Outfit and Retiring Allowances	382 75
Half cost of Miskito New Testaments	251 82
An educational allowance	275 00
All other expenses	227 90
	$53,499 58

The great role that is played by the support of "Own" missionaries is most strikingly shown by the fact that there were contributed for "Own" missionaries in

Alaska	$ 2,770 00
California	1,750 00
Nicaragua	12,219 94
	$16,739 94

Total voluntary contributions, exclusive of all income from invested funds. trade, etc., were for

Alaska	$13,487 50
California	1,860 37
Nicaragua, including deficit	34,461 41
	$49,809 28

This is phenomenal. Nothing like it has ever happened in the American Provinces. This has enabled us not only to wipe out the deficit of August 31, 1925, but to close the year ending August 31, 1926, without a deficit.

Let praise and thanksgiving be rendered first of all to Him, to Whom belongs the silver and the gold, and Who has enabled us to give after this sort.

Then let gratitude be given to all who have helped to bring about this glorious result—to the devoted missionaries on the field, and to the self-sacrificing givers North and South at home.

All these matters were explained in further detail, at the annual business meeting of the Society for Propagating the Gospel, held in the Central Moravian Church, Bethlehem, Pa., on Sunday, November 7, 1926, at 3 P.M.

PAUL DE SCHWEINITZ,
President and Treasurer.

VI

SUMMARY OF CONTRIBUTIONS OF THE NORTHERN PROVINCE OF THE MORAVIAN CHURCH IN AMERICA FOR ALL FOREIGN MISSION CAUSES FOR THE YEAR 1925

Foreign Missions in General		$15,436 64
Alaska		21,808 96
California		3,590 79
Nicaragua EIGHT MONTHS ONLY		13,485 14
Eastern West Indian Province	$2,105 66	
Barbados	10 00	
		2,115 66
Surinam: Lepers	$ 667 31	
Peter Legene's Work	505 70	
Native Workers	659 91	
		1,832 92
Lepers, Jerusalem		1,634 75
Western Himalaya, Medical Work (Tibet)		175 00
South Africa—East and West		123 00
Retired Missionaries and Children of Missionaries		2,650 05
Home for Deaconesses, Niesky O./L.		422 37
Mission in Czecho-Slovakia		3,818 79
Missionary Literature Distributed		1,112 34
Herrnhut Children's Home		352 27
Near East Relief		1,900 83
		$70,459 48
Deduct all S. P. G. Appropriations		17,628 21
Total		$52,831 27
Deduct all contributions from outside the Northern Province		7,972 00
Total Contributions from the Northern Province, 1925		$44,859 27

It is not possible to make any fair comparison with the total of 1924, because on account of the change in the date of the Fiscal year of the Nicaraguan Mission on eight months of the Nicaraguan accounts are included in the above total. All the contributions for the liquidation of the Nicaraguan Mission Deficit will likewise appear in the 1926 statement.

Average per communicant	1921	$3 86
	1922	2 88
	1923	3 11
	1924	3 30
	1925	2 54

This last average, for the reason stated in the preceding paragraph, is manifestly unfair.

Summary of all Contributions from the Northern Province only for all Causes passing through the Provincial Treasury during the Fiscal Years closing in 1925, exclusive of all Income from Funds:

All Foreign Causes as above	44,859 27
Home Missions	7,978 64
Theological Seminary—all accounts	12,807 49
Retired Ministers' Collection	4,361 53
Increase of the Sustentation Fund	9,992 00
Provincial Administration	17,058 80
No. 45 West Church St., Bethlehem, Pa.	685 00
Widows' House, Bethlehem, Pa.	978 00
American Bible Society	598 91
Legacies to the S. P. G.	2,335 00
Total for the Northern Province, only, 1925	$101,654 64
Corresponding Total, 1924	145,441 03
Apparent decrease	$ 43,786 39

This seeming decrease is due to the cause stated above in part, but principally to the fact that in 1924 the $40,000.00 legacy from the Charles Harvey Estate was included.

These amounts, however, are by no means complete. No contributions for the Larger Life Foundation, or for various forms of District Work, or for local building operations, or for gifts made to many Home and Foreign Mission Causes and sent direct to the beneficiaries, or for Non-Moravian causes, are included in the above, but only such contributions as are accounted for in the Provincial Treasurer's office. But of these gifts the

Average per communicant for 1921 was	$ 7 16
Average per communicant for 1922	5 72
Average per communicant for 1923	7 15
Average per communicant for 1924	8 33
Average per communicant for 1925	5 77

This decrease in the average per communicant is accounted for in the preceding paragraphs.

Additional Notes on the Statistics

1. Note particularly that the contributions for the Alaska Mission are not for the calendar year 1925, but for the fiscal year September 1st, 1924, to August 31st, 1925.

2. Note still more particularly, that the contributions for Nicaragua are only for the EIGHT MONTHS, JANUARY 1st to AUGUST 31st, 1925.

All contributions received since September 1st, 1925, whether for the current account, or for special objects or for the liquidation of the deficit will appear in the statement for 1926.

3. The Ohio Missionary Society contributed $2,212.43 for various mission causes during the year, but by instruction of the Directors this amount is included in the totals of the six contributing Ohio congregations.

4. Note that $459.00 were contributed for the general foreign mission cause through the agency of the American Society in Aid of Moravian Missions. Pastors and laymen could help this matter by furnishing the Director of the Society, the Rev. H. E. Stocker, Ph.D., 63 Hamilton Terrace, New York City, N. Y., with the names and post office addresses of "prospects." "Prospects" are all former Moravians, no longer resident members of any local Moravian congregations, no matter where they now live or what their present Church affiliations are. PLEASE PAY SPECIAL ATTENTION TO THIS SUGGESTION.

5. The amounts opposite the titles "Unclassified" and "Non-Moravian" may not be accurate, because if the Treasurer does not know the contributors personally, he can not always tell, whether they are non-resident members of congregations, or whether they are non-Moravians.

6. There are 22 congregations contributing at the rate of more than $2.50 per communicant for Foreign Mission causes. While this is a fairly high per capita as such things unfortunately go, yet there is no great glory about an average of five cents per week for all purposes connected with building up the Kingdom of our Lord abroad. And how about those congregations, in which the per capita is much lower?

The following five congregations contributed more than $5.00 per capita:—

Nazareth, Pa.	$5 96
Watertown, Wis.	5 75
Bethlehem, Pa.	5 70
Philadelphia, First Church	5 36
New York, First Church	5 18

Bethlehem's per capita is the most remarkable on the list, for it is always more difficult to maintain a high per capita in a large congregation than a small one.

These averages are worked out, so that Pastors may use them to spur their people to greater efforts and in order to counteract the false averages so often ascribed to Moravians. It is hoped, that all these data will be carefully studied, and that missionary leaders in our congregations will make practical use of the same. It would be an encouragement to the Secretary of Missions, if any one would advise him whether or not any use is made by any one of the material here furnished.

7. All these contributions were used for, and transmitted to, the fields named in the "Recapitulation by Causes." The contributions specifically designated for Nicaragua were not sufficient to meet the cost of this mission, and $9,428.08 had to be appropriated from the gifts for Foreign Missions in general. This was all that was available after caring for the educational and furlough allowances and sustentational stipends of American missionaries, and hence there was the deficit of $15,688.88, for the liquidation of which constant appeals are being made. It was not possible to make any appropriations out of the general treasury to fields not under the administrative care of the American Provinces, apart from the amounts stated in the "Recapitulation."

8. The gifts for Foreign Mission causes from the Southern Province are not all complete. The amount given in the summary is only that which was transmitted through the Bethlehem office. Additional details may be found in The Wachovia Moravian.

9. The total of all gifts here given as $101,654.64 does not agree with the total published in the Church papers of the issue of January 6th, 1926, which was $114,127.50, because the former amount refers exclusively to the gifts from the Northern Province, while the latter includes gifts from other sources remitted to the Bethlehem office, and in addition the first named amount refers only to the totals of fiscal years,—not of the calendar year. It is practically impossible to get an entirely complete record of all gifts.

This summary is submitted for careful study by

Yours fraternally,

PAUL DE SCHWEINITZ,

Secretary of Missions and Provincial Treasurer.

VII

LIST OF MEMBERS OF THE SOCIETY
NOVEMBER 1, 1926

Honorary or professional titles are noted with the usual abbreviations. Bishops are indicated, Ep., Presbyters, P., and Deacons, D.

	Abel, Allen, (P.)	Shillington, Pa.,	1890
	Albrecht, Charles A., (P.)	Davenport, N. D.,	1904
	Albright, Samuel C., (P.)	York, Pa.,	1894
	Andrews Edgar E.,	Philadelphia, Pa.,	1925
5	Andrews, Geo. P.,	Philadelphia, Pa.,	1918
	Anthony, John,	Bethlehem, Pa.,	1914
	Ashenfelter, Ralph B.,	Philadelphia, Pa.,	1916
	Ashton, S. C., (P.)	Malvern, P. O. Jamaica, B. W. I	1925
	Backenstoe, M. J., (M.D.)	Emaus, Pa.,	1923
10	Bahnsen, George F., (P.)	Nazareth, Pa.,	1881
	Bailey, Herbert C.,	Scranton, Pa.,	1881
	Barletta, Ettore, (P.)	New Dorp, N. Y.,	1919
	Bassett, Walter H.,	Philadelphia, Pa.,	1918
	Bautz, Alfred Louis, (D.)	Aurelia, N. D.,	1926
15	Bechtel, Joseph T.,	Coopersburg, Pa.,	1925
	Beck, Hon. James M., (LL.D.)	Washington, D. C.,	1887
	Beck, Paul E.,	East Stroudsburg, Pa.,	1926
	Beckel, Clarence, E.,	Bethlehem, Pa.,	1918
	Beckel, Fred T.,	Bethlehem, Pa.,	1919
20	Beckel, Howard,	Ventnor, N. J.,	1896
	Beckel, Ralph,	Bethlehem, Pa.,	1919
	Beitel, Richard O.,	Nazareth, Pa.,	1877
	Bender, Elmer D., (D.)	Graceham, Md.,	1923
	Benner, Hartford,	Coopersburg, Pa.,	1924
25	Bergstresser, George D.,	Bethlehem, Pa.,	1923
	Bergstresser, Milton,	Emaus, Pa.,	1920
	Bernhart, Clayton,	Bethlehem, Pa.,	1926
	Betge, Alfred C.,	Bethlehem, Pa.,	1911
	Betge, P. Frank,	Bethlehem, Pa.,	1917
30	Bishop, Edwin P.,	Bethlehem, Pa.,	1878
	Bishop, Emil J.,	Bethlehem, Pa.,	1884
	Bishop, Morris G.,	Bethlehem, Pa.,	1896
	Bishop, Rufus F., (P.)	Nicaragua,	1921
	Bodder, Jesse M.,	Bethlehem, Pa.,	1925
35	Boehm, Clarence H.,	Bethlehem, Pa.,	1917
	Borhek, Henry,	Bethlehem, Pa.,	1923
	Bowers, Wm. H.,	Philadelphia, Pa.,	1916
	Bregenzer, Karl, (D.)	Nicaragua,	1922
	Brennecke, Robert H.,	Watertown, Wis.,	1892
40	Brennecke, Robert H., Jr., (P.)	Bethlehem, Pa.,	1903
	Brickenstein, Lawrence,	Winston-Salem, N. C.,	1887
	Brinker, Adam,	Bethlehem, Pa.,	1896
	Brodhead, Adam,	Bethlehem, Pa.,	1888
	Bruner, J. George, (P.)	Winston-Salem, N. C.,	1915
45	Brunner, Edm. deS., (P.,Ph.D.)	New York, N. Y.,	1911
	Burkhardt, Herman A., (M.D.)	Bethlehem, Pa.,	1887
	Butzin, Arthur F., (P.)	Bethel, Alaska,	1910
	Charman, George,	Bethlehem, Pa.,	1896
	Chiles, S. W.,	Bethlehem, Pa.,	1924

50	Christianson, Earl Henry, (D.)	Lebanon, Pa.,	1926
	Clewell, Charles W.,	Bethlehem, Pa.,	1896
	Clewell, Clarence E., (E.E.)	Swarthmore, Pa.	1921
	Clewell, Edward B.,	Emaus, Pa.,	1923
	Clewell, Robert E., (P.)	New Philadelphia, Ohio.	1892
55	Cope, Wilson A., (P.)	R. F. D. 2, Allentown, Pa.,	1873
	Couillard, Vernon W., (D.)	Indianapolis, Ind.,	1924
	Crawford, Walter,	Nazareth, Pa.,	1916
	Crosland, Edward S., (P.)	Lititz, Pa.,	1916
	Danneberger, A. Otto, (P.)	Nicaragua,	1921
60	Deer, Irving E., (P.)	Minneapolis, Minn.,	1912
	de Schweinitz, Karl,	Germantown, Pa.,	1908
	de Schweinitz, Louis,	Los Angeles, Cal.,	1882
	de Schweinitz, Paul, (P., D.D.)	Bethlehem, Pa.,	1882
	de Schweinitz, P. Bernard,	Bethlehem, Pa.,	1893
65	de Schweinitz, Robert E.,	Bethlehem, Pa.,	1887
	Desh, Harrison C.,	Bethlehem, Pa.,	1873
	Desh, Orlando B.,	Bethlehem, Pa.,	1871
	Detterer, Ernst F.,	Chicago, Ill.,	1919
	Dike, Samuel J.,	New York, N. Y.,	1904
70	Doster, Herman A.	Bethlehem, Pa.,	1866
	Drebert, Ernest, (P.)	Reading, Pa.,	1912
	Drebert, Ferdinand, (P.)	Quinhagak, Alaska,	1912
	Eberman, Wm. G.,	Bethlehem, Pa.,	1923
	Engelke, Herbert J., (D.)	Excelsior, Minn.,	1923
75	Eschbach, Horace L.,	Lititz, Pa.,	1924
	Fehnel, Milton H.,	Blackfoot, Idaho,	1906
	Fliegel, C. J., (P.)	Strathcona, Alta., Canada,	1923
	Flinn, V. G., (P.)	Lancaster, Pa.,	1900
	Fluck, William H., (P.)	Great Kills, N. Y.,	1903
80	Fox, Charles S.,	Bethlehem, Pa.,	1919
	Frack, Frank,	Nazareth, Pa.,	1921
	Franke, Arthur E., (P.)	Stapleton, S. I., N. Y.,	1906
	Frantz, Clinton,	Nazareth, Pa.,	1921
	Frederick, Thomas,	Bethlehem, Pa.,	1896
85	Fry, James S.,	Nazareth, Pa.,	1916
	Frueauff, Herman T.,	Allentown, Pa.,	1864
	Fulmer, Fred. G., (P.)	Port Washington, Ohio,	1920
	Galloway, Elmer,	Grant City, N. Y.,	1921
	Gapp, Cornelius J.,	Bethlehem, Pa.,	1887
90	Gapp, Frank,	Bethlehem, Pa.,	1898
	Gapp, J. E.,	Philadelphia, Pa.,	1918
	Gapp, Samuel H., (P.,D.D.)	Bethlehem, Pa.,	1897
	Gehrke, Wm.,	Watertown, Wis.,	1925
	Geisinger, Clayton,	Coopersburg, Pa.,	1887
95	Gerdsen, Herman A., (P.,D.D.)	Utica, N. Y.,	1878
	Gerlach, E. Jacob,	Bethlehem, Pa.,	1897
	Giering, Robert I., (D.)	Nazareth, Pa.,	1925
	Goerner, J. H., *Hon. Mem.*	Tripoli, Iowa,	1918
	Goll, W. C. F.,	Philadelphia, Pa.,	1921
100	Grabow, Rudolph, (P.)	Appleton, Wis.,	1902
	Greenfield, John, (P.)	Warsaw, Ind.,	1885
	Grider, George J.,	Bethlehem, Pa.,	1906
	Groenfeldt, Samuel, (P.)	De Pere, Wis.,	1888
	Groman, Henry A.,	Bethlehem, Pa.,	1887
105	Groman, Oliver E.,	Bethlehem, Pa.,	1907
	Grosh, C. Wm.,	Lititz, Pa.,	1916
	Grosh, Francis E.,	Trenton, N. J.,	1924

	Grosh, H. E.,	Lititz, Pa.,	1916
	Grosch, Robert S.,	Trenton, N. J.,	1921
110	Grossmann, Guido, (Ep.)	Nicaragua,	1921
	Grunert, Francis E., (P.)	New Dorp, S. I., N. Y.,	1882
	Grunert, James E.,	Punxsutawney, Pa.,	1917
	Gutensohn, Charles	Gnadenhuetten, O.,	1918
	Gutensohn, Charles A., (P.)	Bruederheim, Alta., Can.,	1912
115	Gutensohn, Philip, (P.)	Gnadenhuetten, O.,	1896
	Haas, E. M., *Hon. Mem.,*	Bethlehem, Pa.,	1896
	Hagen, Ernest S., (P.)	Bethlehem, Pa.,	1889
	Haglund, David, (D.)	Nicaragua,	1921
	Hamilton, A. B., (M.D.)	Bethlehem, Pa.,	1920
120	Hamilton, J. Taylor, (Ep.,D.D.)	Bethlehem, Pa.,	1880
	Hamilton, Kenneth G., (P.)	Nicaragua,	1914
	Hamilton, William, *Hon. Mem.,*	Washington, D. C.,	1882
	Hammann, Ellis C.,	Philadelphia, Pa.,	1890
	Hammann, Frank E.,	Plainfield, N. J.,	1887
125	Hark, J. Max, (P., D.D.)	Nazareth, Pa.,	1871
	Harke, Albert J., (P.)	Palmyra, N. Y.,	1912
	Hartmann, Fred B.,	Bethlehem, Pa.,	1896
	Hartmann, H.J.,(P.) *Hon. Mem.,*	Cedar Rapids, Ia.,	1890
	Hartmann, William F.,	Bethlehem, Pa.,	1889
130	Hassler, Roy D., (M.A.)	Bethlehem, Pa.,	1926
	Haupert, Albert, (P.)	Chaska, Minn.,	1889
	Haupert, Raymond S., (D.)	Bethlehem, Pa.,	1924
	Heath, George R., (P.)	Jamaica, B. W. I.,	1921
	Heidenreich, G. A., (P.)	Nicaragua,	1902
135	Heise, Henry R.,	Altura, Minn.,	1913
	Heise, Otto E., (P.)	Madison, Wis.,	1896
	Helmich, Carl J., (D.)	Winston-Salem, N. C.,	1921
	Helmich, D. C., (P.)	West Salem, Ill.,	1901
	Helmich, Edward F., (P.)	Sturgeon Bay, Wis.,	1892
140	Henkelmann, Reinhold, (P.)	Hope, Ind.,	1918
	Henry, William E.,	Nazareth, Pa.,	1923
	Hermsted, Conrad E., (P.)	Elizabeth, N. J.,	1900
	Hess, Martin S.,	Lititz, Pa.,	1924
	Hinz, J., (D.)	Springfield, Minn.,	1902
145	Hoesman, John R., (D.)	Wisconsin Rapids, Wis.,	1923
	Hoffman, John D.,	Bethlehem, Pa.,	1897
	Holtmeier, Herman E., (P.)	Watertown, Wis.,	1919
	Howard, Jacob, (P.)	Cold Spring, N. Y.,	1905
	Hoyler, Clement, (Ep.)	Green Bay, Wis.,	1892
150	Hoyler, E. G.,	Perkasie, Pa.,	1916
	Huebener, Louis,	Lititz, Pa.,	1924
	Huebener, Robert, (P.)	Utica, N. Y.,	1904
	Huth, Francis H., *Hon. Mem.,*	Bethlehem, Pa.,	1887
	Iobst, Clarence,	Emaus, Pa.,	1923
155	Iobst, Floyd,	Emaus, Pa.,	1923
	Jarrett, Edgar F.,	Bethlehem, Pa.,	1924
	Johnson, Herbert B., (P.)	Winston-Salem, N. C.,	1907
	Johnson, Sydney,	Bethlehem, Pa.,	1914
	Johnston, Archibald,	Bethlehem, Pa.,	1898
160	Kampmann, Theodore,	Bethlehem, Pa.,	1887
	Kant, Herbert, (D.)	Waconia, Minn.,	1915
	Kant, Theobald, (P.)	Watertown, Wis.,	1884
	Keck, Winfield S.,	Bethlehem, Pa.,	1906
	Keller, G. Frederick,	Bethlehem, Pa.,	1890
165	Kempe, Conrad,	Philadelphia, Pa.,	1918

	Kemper, Hugh E., (P.)	Canadensis, Pa.,	1921
	Kemper, Manuel E., (P.)	Bethlehem, Pa.,	1887
	Kern, Andrew G.,	Nazareth, Pa.,	1924
	Kessler, Harvey W.,	Bethlehem, Pa.,	1887
170	Kirschman, George,	Emaus, Pa.,	1923
	Kittlitz, Edward,	Bruederheim, Alta., Canada,	1925
	Kleckner, Frank V.,	Bethlehem, Pa.,	1897
	Klinker, Frank I.,	Bethlehem, Pa.,	1893
	Knecht, Stuart,	Nazareth, Pa.,	1926
175	Kortz, Wm. H.,	Nazareth, Pa.,	1923
	Kostenbader, L. F.,	Nazareth, Pa.,	1916
	Krause, Albert E.,	Bethlehem, Pa.,	1906
	Krause, Henry A.,	Bethlehem, Pa.,	1887
	Krause, James E.,	Bethlehem, Pa.,	1882
180	Krause, G. Fred,	Bethlehem, Pa.,	1917
	Krause, M. A.,	Bethlehem, Pa.,	1869
	Krause, Robert P.,	Bethlehem, Pa.,	1909
	Kreider, Charles D., (P.)	Nazareth, Pa.,	1898
	Kreitlow, Robert J., (P.)	Leonard, North Dakota,	1908
185	Kroening, Wm. Fred, (D.)	New Sarepta, Alta., Canada,	1926
	Kuehl, Henry A., (P.)	Bethlehem, Pa.,	1918
	Laubach, James F.,	Bethlehem, Pa.,	1910
	Lear, C. O.,	Bethlehem, Pa.,	1913
	Lehman, J. George,	Bethlehem, Pa.,	1896
190	Leibert, William J.,	Southern Pines, N. C.,	1908
	Leibfried, John E.,	Bethlehem, Pa.,	1913
	Lennox, F. E., (D.)	Bethlehem, Pa.,	1911
	Levers, Harry O.,	Bethlehem, Pa.,	1890
	Lilly, Robert H.,	Bethlehem, Pa.,	1897
195	Loos, Nevin J.,	Bethlehem, Pa.,	1915
	Long, James S.,	Coopersburg, Pa.,	1924
	Lopp, George H., (P.)	Coopersburg, Pa.,	1923
	Loux, Edward,	Nazareth, Pa.,	1921
	Luckenbach, Leon G., (P.)	Winston-Salem, N. C.,	1918
200	Lueders, Thomas H.,	Philadelphia, Pa.,	1908
	Madsen, Christian, (P.)	Wisconsin Rapids, Wis.,	1873
	Marlin, Clarence A.,	Philadelphia, Pa.,	1921
	Martin, Augustus Benjamin, (D.)	Nunapitsinghak, Bethel P.O., Alaska,	1926
	Martin, Charles, (P., D.D.)	New York, N. Y.,	1911
205	Martin C. Frederick,	Nazareth, Pa.,	1926
	Martin, Frank H.,	Nazareth, Pa.,	1910
	Martin, Herbert K.,	Nazareth, Pa.,	1926
	Martin, Theophilus, (P.)	Macungie, Pa.,	1908
	Marx, Herman B., (P.)	Excelsior, Minn.,	1921
210	Maurer, Andrew,	Bethlehem, Pa.,	1897
	McCuiston, J. F., (P.)	Winston-Salem, N. C.,	1920
	Meek, Wm. S., (P.)	Philadelphia, Pa.,	1922
	Meilicke, C. Arthur, (P.)	Bethlehem, Pa.,	1898
	Meinert. D, Cornelius, (P.)	Bethlehem, Pa.,	1892
215	Meinert, C. Richard, (P.)	Lancaster, Pa.,	1904
	Meinert, Paul S., (P.)	Nazareth, Pa.,	1898
	Meixell, C. C.,	Bethlehem, Pa.,	1926
	Mewaldt, I. Richard, (P.)	Wisconsin Rapids, Wis.,	1911
	Mewalt, Nathaniel H.,	Dickinson, N. D.,	1918
220	Meyers, Harry J.,	Bethlehem, Pa.,	1887
	Michel, E. L., (P.)	West Salem, Ill.,	1915
	Miksch, Levin A., Jr.,	Bethlehem, Pa.,	1896

	Miller, B. L.,	Lititz, Pa.,	1924
	Moench, Charles L., (Ep., D.D.)	Ardmore, Pa.,	1878
225	Moore, Charles, (D.)	Bethel, Alaska,	1923
	Moore, O. Eugene, (P.)	Easton, Pa.,	1903
	Morgan, J. Harry,	Bethlehem, Pa.,	1887
	Morris, Harry T.,	Bethlehem, Pa.,	1919
	Moses, W. Vivian, (P. Ph.D.)	Bethlehem, Pa.,	1908
230	Mueller, Karl A., (Ep., D.D.)	Watertown, Wis.,	1890
	Mueller, T. H.,	Bethlehem, Pa.,	1926
	Murray, George,	Bethlehem, Pa.,	1893
	Nagel, Charles, (P.)	Lancaster, Pa.,	1868
	Nedwill, J. Courtney, (M.D.)	Philadelphia, Pa.,	1914
235	Neumeyer, Robert E.,	Bethlehem, Pa.,	1897
	Nitzschke, Frederick R., (P.)	Gnadenhuetten, O.,	1894
	Nowack, Carl F.,	Watertown, Wis.,	1926
	Oerter, Edmund L.,	Philadelphia, Pa.,	1900
	Oerter, Eugene H., (D.)	Thermal, Calif.,	1923
240	Oerter, Maurice F., (P.)	Tuscarawas, O.,	1886
	Oppenlander, Emanuel,	Coopersburg, Pa.,	1925
	Ottow, Reinhold E., (P.)	R. R. 1, Davenport, N. D.,	1892
	Peters, Horace E., (D.)	Bethlehem, Pa.,	1925
	Petterson, Andrew, (P.)	Northfield, Minn.,	1884
245	Pfohl, Herbert A.,	Winston-Salem, N. C.,	1911
	Prince, Abraham C.,	Bethlehem, Pa.,	1889
	Rand, Charles L.,	Brooklyn, N. Y.,	1906
	Rau, Albert G., (M.S., Ph., D)	Bethlehem, Pa.,	1894
	Rau, Eugene A.,	Bethlehem, Pa.,	1870
250	Raub, F. Ellwood, (P.)	Philadelphia, Pa.,	1892
	Rauch, John F.,	Bethlehem, Pa.,	1877
	Rebstock, David,	Bethlehem, Pa.,	1923
	Reidenbach, Otis E., (P.)	Lake Mills, Wis.,	1886
	Reif, Marcus,	Bethlehem, Pa.,	1899
255	Reinke, Theodore, (P.)	York, Pa.,	1914
	Richter, Henry, (P.)	Lake Mills, Wis.,	1892
	Riegel, Howard A.,	Bethlehem, Pa.,	1923
	Riegel, Charles H.,	Bethlehem, Pa.,	1900
	Riegel, George,	Bethlehem, Pa.,	1909
260	Riegel, G. William,	Bethlehem, Pa.,	1887
	Riemer, Reinhold, (P.)	Upper Darby, Pa.,	1912
	Ritter, Henry,	Coopersburg, Pa.,	1924
	Roest, Edward C.,	Bethlehem, Pa.,	1887
	Romig, J. Herman, (D., M.D.)	Fairbanks, Alaska,	1896
265	Romig, John S., (P., D.D.)	Philadelphia, Pa.,	1890
	Rominger, Chas. H., (D., Ph.D.)	Bethlehem, Pa.,	1919
	Sawyer, O. J.,	Bethlehem, Pa.,	1912
	Schaffner, Henry F.,	Winston-Salem, N. C.,	1911
	Schall, Warren, *Hon. Mem.,*	Bethlehem, Pa.,	1913
270	Schalert, P. O., (M.D.)	Winston-Salem, N. C.,	1921
	Schattschneider, A. W., (D.)	Midland Beach, S. I., N. Y.,	1925
	Schattschneider, Wm. C., (P.)	Casselton, N. D.,	1900
	Scheel, Wm. T., (D.)	New Sarepta, Alta., Can.,	1914
	Schlegel, Henry,	Nazareth, Pa.,	1921
275	Schmich, Augustus,	Bethlehem, Pa.,	1887
	Schmich, Frank,	Bethlehem, Pa.,	1900
	Schmickley, Wm. N.,	Easton, Pa.,	1926
	Schmid, James R.,	Bethlehem, Pa.,	1923
	Schmoyer, Guy,	Emaus, Pa.,	1923
280	Schoechert, John H ., (P.)	De Forest, Wis.,	1889

	Schramm, F. E., (P.)	Nicaragua,	1921
	Schubert, Henry, (P.)	Nicaragua,	1921
	Schulze, Herman T., (P.)	Strathcona, Alta., Canada,	1910
	Schwalbe, Fred. T., (D.)	Bethel, Alaska,	1917
285	Schwarze, Arthur E., (P.)	Watertown, Wis.,	1902
	Schwarze, Edmund, (P., Ph.D.)	Winston-Salem, N. C.,	1908
	Schwarze, Theodore,	Hastings, N. Y.,	1904
	Schwarze, Wm. N., (P., Ph.D.)	Bethlehem, Pa,	1903
	Seifert, C. Vincent, (P.)	Madison, Wis.,	1876
290	Seldomridge, H. C.,	Lititz, Pa.,	1924
	Seyfried, W. D., *Hon. Mem.,*	Bethlehem, Pa.,	1921
	Shields, Edgar,	Bethlehem, Pa.,	1900
	Shields, Theophilus,	Bethlehem, Pa.,	1900
	Shimer, Conrad C., (D.)	Bluefields, Nicaragua,	1917
295	Shimer, Henry A.,	St. Petersburg, Fla.,	1923
	Showers, Norman,	Lititz, Pa.,	1924
	Shultz, George M., (P.)	Nazareth, Pa.,	1894
	Shultz, Paul T., (P.)	Emaus, Pa.,	1916
	Sieger, Ralph,	Nazareth, Pa.,	1916
300	Siegfried, Warren,	Birmingham, Ala.,	1926
	Simmers, C. E.,	New Philadelphia, O.,	1920
	Smoyer, Samuel, *Hon. Men.,*	Bethlehem, Pa.,	1907
	Smull, Judson,	Bethlehem, Pa.,	1924
	Snyder, Harold B., (Ph.D.)	Bethlehem, Pa.,	1921
305	Spaugh, W. Herbert, (D.)	Charlotte, N. C.,	1924
	Spaugh, Rufus,	Winston-Salem, N. C.,	1924
	Sperling, Charles N., (P.)	Newfoundland, Pa.,	1894
	Spiegler, Caesar,	Bethlehem, Pa.,	1899
	Splies, Frank H., (P.)	Bird Island, Minn.,	1920
310	Stanfield, Robert K., (P.)	Riverside, N. J.,	1912
	Staveley, R. M., (P.)	Inglewood, Cal.,	1901
	Stecker, A., (P.)	Quinhagak, Alaska,	1901
	Steinfort, Charles, (P.)	Lincoln, Ill.,	1872
	Steininger, Chas.,	Coopersburg, Pa.,	1925
315	Steinmueller, Charles,	Bethlehem, Pa.,	1898
	Stem, Samuel G.,	Philadelphia, Pa.,	1908
	Stempel, E. C., (P.)	New Dorp, S. I., N. Y.,	1913
	Stengel, F. William, (P., D.D.)	Lititz, Pa.,	1898
	Stephens, A. W.,	Cleveland, Ohio,	1920
320	Stocker, Frederick P., (D.)	New York, N. Y.,	1923
	Stocker, Harry E., (P., Ph.D.)	New York, N. Y.,	1903
	Stocker, John,	Port Washington, O.,	1924
	Stolz, Andrew David, (D.)	Reading, Pa.,	1919
	Stortz, Howard, (D.)	Bluefields, Nicaragua,	1926
325	Stortz, Robert,	Emaus, Pa.,	1922
	Strohmeier, William, (P.)	Bethlehem, Pa.,	1882
	Stubblebine, Winifred,	Warren, O.,	1898
	Sturgeon, Wm. O., *Hon. Mem.,*	Olathe, Kansas,	1912
	Sturgis, Albert O.,	Nazareth, Pa.,	1916
330	Suemper, Emil, (P.)	Altura, Minn.,	1902
	Swavely, Edward H., (P.)	London, Wis.,	1915
	Swavely, George,	Emaus, Pa.,	1923
	Taylor, Robert S., *Hon. Mem.,*	Bethlehem, Pa.,	1911
	Teter, C. C.,	Bethlehem, Pa.,	1915
335	Thaeler, Arthur D., (P.,D.D.)	Nazareth, Pa.,	1892
	Thomas, Gerhard W., (P.)	Daggett, Mich.,	1921
	Titlow J. Seward,	Bethlehem, Pa.,	1925
	Trafford, F. T., (P.) *Hon.Mem*	Bethlehem, Pa.,	1918

	Trein, Eugene,	Nazareth, Pa.,	1926
340	Trein, Stephen A.,	Nazareth, Pa.,	1921
	Turner, George,	Bethlehem, Pa.,	1925
	Van Vleck, Charles M.,	Uhrichsville, O.,	1924
	Vogler, William H., (P.)	Nazareth, Pa.,	1872
	Vogler, A. deG., (P.) *Hon. Mem.*,	U. S. Navy,	1911
345	Vreeland, Wm. D.,	Philadelphia, Pa.,	1916
	Wantzel, F. William, (P.)	Egg Harbor City, N. J.,	1890
	Warner, Paul T.,	Philadelphia, Pa.,	1916
	Waters, James,	Bethlehem, Pa.,	1906
	Weber, Christian A., (P.)	Castleton Corners, N. Y.,	1890
350	Weber, Christian Otto, (D.)	Indianapolis, Ind.,	1919
	Weber, Francis E., (D.)	Embden, N. D.,	1923
	Wedman, Samuel, (P.)	Bruederheim, Alta., Canada	1921
	Weingarth, Theodore, (P.)	Unionville, Mich.,	1896
	Weinland, F. E.,	Bethlehem, Pa.,	1918
355	Weinland, Geo. F., (P.)	Uhrichsville, Ohio.,	1924
	Weinland, Joseph E., (P.)	Dover, O.,	1892
	Weinland, William H., (P.)	Banning, Cal.,	1882
	Weinlick, Joseph, (P.)	Calgary, Alta., Canada,	1898
	Wensel, Wm.,	Edmonton, South Alta., Canada,	1925
360	Wesenberg, Walter J., (P.)	R. R. 5, Watertown, Wis.,	1914
	Wessels, Frank L.,	Brooklyn, N. Y.,	1923
	Westphal, A. (Ep.)	Jamaica, B. W. I.,	1924
	Westphal, George C., (D.)	Ephraim, Wis.,	1926
	Whitesell, F. E., *Hon. Mem.*,	Bethlehem. Pa ,,	1905
365	Wilhelm, Fred,	Bethlehem, Pa.,	1916
	Wilson, Winter L.,	Bethlehem, Pa.,	1900
	Wimmer, G. J.,	Nazareth, Pa.,	1916
	Witte, Wm. H.,	Camden, N. J.,	1921
	Wolff, Frederick, (D.)	Nicaragua,	1925
370	Wolle, Clarence A., *Hon. Men.*,	Plainfield, N. J.	1878
	Wolle, Edward S., (P.)	New York, N. Y.,	1877
	Wolle, J. Frederick, (Mus. D.)	Bethlehem, Pa.,	1887
	Wolle, J. Samuel,	Bethlehem, Pa.,	1882
	Yeakle, James,	Bethlehem, Pa.,	1896
375	Young, Warren J.,	Coopersburg, Pa.,	1925
	Zahm, Joseph D.,	Lititz, Pa.,	1924
	Zeller, Franz, (P.)	Bloomfield, N. J.,	1902
	Zimmerman, Peter,	Gnadenhuetten, O.,	1918
	Zimmerman, Allen P., (D.)	Washington, Iowa,	1921
380	Zucher, Paul, (P.)	Gnadenfrei, Germany,	1901

IN MEMORIAM

Name of Member	Joined the Society	Died
Lawrence K. Grosh, Lancaster, Pa.,	1921	November 10, 1925
Adolph P. Betge, Bethlehem, Pa.,	1882	February 17, 1926
Wm. A. Steinmueller, Bethlehem, Pa.,	1896	February 26, 1926
F. S. Spring, Gnadenhuetten, Ohio,	1918	March 7, 1926
Jos. Romig, (D.), Independence, Kas.	1861	April 14, 1926
Wm. M. Beck, Bethlehem, Pa.,	1887	April 14, 1926
H. J. Meinert, (P.), Altura, Minn.,	1874	June 21, 1926
Monroe Lind, Philadelphia, Pa.,	1917	October 1, 1926

VIII

"OWN MISSIONARIES" AND "NATIVE CATECHISTS" SUPPORTED BY PATRONS

ALASKA:—Foreign Missionaries:—

Arthur F. Butzin	by Trinity Church, Winston-Salem, N. C.
Fred T. Schwalbe	Christ Church, Winston-Salem, N. C.
A. B. Martin	Mayodan, N. C.

Native Workers:—

Fred. Tokoak	West Green Bay, Wis., Sunday-school.
Samuel Knetsialra	West Green Bay, Wis., Women's Missionary Society.
Wascilie	Hope, Ind., Women's Missionary Society.
Robert Egsack	W. O. Sturgeon, Olathe, Kansas.
Lloyd Neck	Dover, Ohio, Sunday-school.
*Ivan Angatshangoluk	Castleton Corners, N. Y., Sunday-school.
Ivan Petluska	J. E. Volkmann, Watertown, Wis., and Tremont Terrace, N. Y., Sunday-school.
James Kinigak	Watertown, Wis., Sunday-school.
"Oscar and Charles"	York, Pa., First Church, Alaska Mission Band.
Makar	Freedom, Wis., Y. P. S. C. E.

CALIFORNIA:—Missionary:—

William H. Weinland	The First Christian Endeavor Union of the Eastern District.

NICARAGUA:—Foreign Missionaries:—

Guido Grossmann	Home Church, Winston-Salem, N. C.
Kenneth G. Hamilton	Calvary Church, Winston-Salem, N. C.
Frederick Wolff	Fairview Church, Winston-Salem, N. C.
G. A. Heidenreich	Fries Memorial Church, Winston-Salem. N. C.
Annie Lee Stafford	Kernersville, N. C., and Immanuel, N. C
Howard H. Stortz	Mrs. James A. Gray, Winston-Salem, N. C.
Conrad Shimer	Bethlehem, Pa., Y. M. M. S.
Rufus F. Bishop	Lititz, Pa.
A. O. Danneberger	Alberta, Canadian District.

Native Workers of various grades:—

Peter Watson	Mr. and Mrs. J. R. Stear, Chambersburg, Pa., and College Hill Sunday-school, Bethlehem, Pa.
Dannery Downs	Nazareth, Pa., A Family.

Joseph Jiminez (or his successor)	Sturgeon Bay, Wis., Y. P. S. C. E., and Zoar, Minn., Y. P. S. C. E. and Sunday-school, and Canaan, N. D., Y. P. S. C. E.
Ignatius Maipit	Gnadenhuetten, Ohio.
Theophilus Jotham	Emmaus, Pa., Sunday-school, and Philadelphia, First Church, David Zeisberger Missionary Society.
S. E. Ramsay	Bethlehem, Pa., West Side Missionary Society, and Lancaster, Pa., Sunday-school.
Demetrio (or his successor)	Staten Island Missionary Society.
Joshua Bedford	Bethany, Minn., Y. P. S. C. E., and Sunday-school.
Clement Bailey	Berea, Minn., the Nienow Family.
Charles Moses	Anonymous.
Timothy Pablo	Hebron, Minn., Ladies' Aid Society.
J. Aug. Palmer	Nazareth, Pa., Twenty Minutes' Society, and Friedberg, N. C.
Cornelius Igle	Charles D. Keehln, Birmingham, Ala.
Leo Miller	Bethania, N. C.
Henry Vaughn	Home Church, Winston-Salem, N. C.
Isaac Lewis	Mr. and Mrs. T. Holt Haywood, Montclair, N. J.
Adrian Daran	Mr. and Mrs. T. Holt Haywood, Montclair, N. J.

SURINAM:—Native Workers:—

F. Sprang	Palmyra, N. J.
H. Clare	Chaska, Minn., Sunday-school.
Gangapersad	Nazareth, Pa., Sunday-school.
Alfred Wachter	West Salem, Ill., Y. P. S. C. E.
Frederick Gessel	Bethlehem, Pa., Preparatory School Missionary Society.
Frederick Gaander	Berea, Minn., Y. P. S. C. E.
William Belfer	Great Kills, N. Y., Sunday-school.

SOUTH AFRICA:—Foreign Missionary:—

Ernest van Calker	Home Church, Winston-Salem, N. C.

Native Workers:—

Frederick Baalie	Bethel, N. D., Y. P. S. C. E.
William Mazwi	Leonhard Buehler Trust.

WESTERN HIMALAYA (TIBET):—Native Workers:—

Chompel	Miss Jessie Isaacs, San Diego, Calif.
Spaljor	Missionary Band, Bible Institute, Los Angeles, California. (These two non-Moravians.)

Beds in the Leh Hospital

David Zeisberger Missionary Society, Philadelphia, First Church.
E. M. B., Philadelphia, First Church.
West Salem, Ill., Junior C. E.
Castleton Corners, N. Y., Sunday-school.

JERUSALEM, PALESTINE:—

Bed in the Home for Lepers	Women's Missionary Society, Bethlehem, Pa.

The Union of the King's Daughters, Bethlehem, Pa., and the Communion offerings of the Nazareth, Pa., congregation more than pay for beds in the Home, but no specific bed has been assigned to these contributors.

BOHEMIA:—Orphans in the Dauba Orphanage:—

Wayside Gatherers, Nazareth, Pa.
Primary Class, Central Moravian Sunday-school, Bethlehem, Pa.

This list may not be absolutely complete, but it shows what a role this phase of missionary support plays. The amounts contributed for Native Workers and Missionaries range all the way from $50.00 to $1,500 per annum. Unfortunately not all the patrons, however, pay the actual salaries in full.

*Report of the death of Ivan Angatshangoluk was received, December 2, 1926, after an illness of only two days. He was a very energetic worker and this is a severe loss to the mission.

REPORTS FROM THE FIELDS

Under the Direct Supervision of the

Society for the Propagation of the Gospel Among the Heathen

And Conducted with the Co-operation of the

Foreign Missionary Society, Moravian Church, South

Alaska California Nicaragua

IX

ALASKA

Semi-Annual Report of Bethel, June 1 to December 31, 1925

Blessing and glory, and wisdom, and thanksgiving and honor, and power, and might be unto our God forever and ever. Amen. Revelations 7:12.

For the successful completion of the program planned for the past summer we give thanks unto Him, Whose will and plans we are endeavoring to fulfill. We rejoice that strength and health were granted to all of the workers to carry on through the long summer days. It was a season of tremendous effort. Fall found us physically spent and we were heartily glad for the respite given by colder weather and shortening days. Amid the stress and discouragements of the end of August and beginning of September, the Lord spoke words of encouragement and cheer by means of the daily texts.

"Always with us, always with us, Words of cheer and love,—Thus the risen Saviour whispers, From His dwelling place above."

Let us run with patience the race that is set before us. Hebrews 12:1.

These things have I spoken unto you, that My joy may be in you, and that your joy may be made full. John 15:11.

Have I not commanded thee? Be strong and of good courage. Joshua 1:9.

Lo, I am with you always, even unto the end of the world. Matthew 28:20. Thou wilt keep him in perfect peace, whose mind is stayed on Thee. Isaiah 26:3.

We could quote many more verses and parts of verses that gave us encouragement and a bit of cheer when things seemed dark and our burden unusually heavy. In fact every day seemed to have some special word for one or the other of our number.

It is not necessary to mention the object of our efforts. We are sure that you must rejoice with us that the Orphanage is now under roof and ready to receive the first quota of children. The undertaking is not a light one nor a cheap one. It demands love, labor and money. Because much of the latter is necessary to complete the buildings there will be criticisms, complaining of extravagance. We have tried to build well. The winters are long, often cold. At best the fuel bills will be large.

Of all the missionaries it can be said that of their own strength

they were extravagant. We cannot make large donations of cash. All have donated overtime and special effort. We could do this rejoicingly for we see the needy, pale, underfed, ragged, filthy, abused boys and girls among these poor people. We have a vision of the most needy of these finding a home and a school, where the happiness of childhood shall be granted them and where they will receive wholesome food and proper clothing to fit their bodies for the rigors of this arctic climate and an education to prepare them for right living and to enable them to earn their own way through life. And as Christian workers it is our hope out of this number to choose some who can be specially trained for the evangelistic service among their own people.

And now that the Home and School is opening its doors to receive the children, let us support the workers with earnest, thoughtful prayer. God is giving us opportunity to have a share in this great work. Bro. Moore is the headmaster of the institution. Bro. Miller will be in charge of the manual labor in and about the school and Sr. Miller will have charge of the household affairs in the school home.

The new Motor Boat, "The Moravian," of Bethel, had little time to be tied to the dock this past summer. Delivering lumber, fuel and supplies occupied her time. On account of extremely low water in the Kuskokwim this year, she had to make several trips without being able to accomplish her purpose. For instance when the lumber was delivered to the Tuluksak chapel, it had been planned to load with cordwood for the return trip. The water was so low that the woodpile was inaccessible. Later in summer when the water rose, a barge was borrowed and sixty-five cords were delivered in one trip. On one trip she got into a very heavy sea at the mouth of the Kuskokwim. Thirteen cases of gasoline were lost overboard, but all on board remained safely on deck. It was another cause for thankfulness to have the busy season over and past, and captain, pilot and crew safely at home and the boat back in winter quarters.

As all our efforts were centered upon the completion of the Orphanage, no missionary trips were made during the summer. Some of our people were inclined to censure us for this, but most of them realized that it was for a future and greater blessing.

At Tuluksak, the Emmaus chapel, made possible by the gifts from the Emaus Sunday-school and by the donation from another friend of our work, has been completed. None of the missionaries have been there to see it. From all reports the work has been done very creditably and the people themselves are very greatly pleased with their chapel. We had a letter from them lately, urging us to visit them soon, or they will begin to

think that we are not thankful for the new chapel! The plan had been to visit them shortly after Thanksgiving but reports of thin ice and open water on the up-river trail, made the trail out to our tundra people seem the more attractive. A white man who happened to spend Christmas eve with the Tuluksak congregation reports a program that was a complete surprise and revelation to him. He had not suspected them capable of what he saw and heard. There are several in their midst, who at one time, lived in a missionary family or attended the boarding school of years past.

The visit to the members in the tundra villages was very satisfactory and encouraging. We can see how an experience of God is becoming more distinct in their spiritual life. Again we rejoiced in further evidence of fuller trust in God's leading and less fear of the powers of the devil. A young man in the last stages of the dread tuberculosis was repeatedly urged and coaxed to resort to the medicine man's powers. Said he: "I have no faith in the power of the medicine-man to heal me. He cannot help me. I know my days here are not many. Why should I then endanger my eternal living by giving myself to the power of evil now?" It was a pleasure to have him partake of Holy Communion. It is a happy experience to work among our appreciative tundra people. How different it used to be, when the missionaries' coming was looked upon with the utmost indifference. He was no doubt considered an uncomprehending fool to harbor the hope to win them to Christ. The field is white unto harvest. Others have labored: we are entering into the field of their labors to gather the harvest.

We will close this report beseeching you that additional workers be sent into the field. At the Orphanage the addition of a nurse to the present force is essential. The applicant should be trained in her calling and especially adapted to work with and for children. She should be willing and ready to help in the teaching or in the daily routine of caring for the children. And for the regular missionary work another ordained brother should soon re-enforce us. This brother should be capable of learning the language. The day for all English conversation for the missionary has not yet dawned. Quigillingok is now without an ordained missionary. Should any of the native speaking missionaries be disabled, another district would be without the direct supervision so essential to effective concentrated effort. Let us pray to the Lord of the Harvest and may we be willing to be instruments in His hands in the fulfilling of His purposes and plans.

ARTHUR F. and ELSIE S. BUTZIN.
F. T. and ANNA C. SCHWALBE.

Semi-Annual Report, January to June, 1926

Think of a parish stretched out over two hundred miles; in all that stretch twelve hundred souls. The only means of winter transportation the faithful husky. The auto, aeroplane and train do not appear in frontier scenes. How can the missionary adequately present the Gospel to an ignorant, superstitious and widely scattered folk. Sometimes we dream dreams of broadcasting from Bethel to all the scattered preaching places! How fine if thus we could worship together and all receive instructution at the same time. Then the widely scattered congregation could daily meet for instruction. But this is only a dream—at least now. And anyhow the personal contact with the individual would be missing and that is essential in presenting the Good News. And so through the past winter we have again tried to keep in touch with all our members and also to lead still other souls to the Christ. Up and down the Kuskokwim, out on the far sweeping tundra and along the bleak Bering seacoast our trail has led. At the villages, there are hours of instruction and personal conversation. Some need to be consoled with the hopes of the believer; many would throw off the chains of fear and superstition, but do not know how. And the Truth is setting them free. The Light of the world also penetrates their darkness. Sometimes we need to warn and admonish the weak and wayward. Like elsewhere there are the weaklings, in whom is no power of the spirit.

But taking it all in all, the outlook is encouraging. There are retrogressions, discouragements—all kinds of cases to cause pessimism, but the note of progress is dominant.

. At Tuluksak there were disagreements on minor matters, but all were one in rejoicing over their new chapel—the Emmaus Chapel. The fact that friendly hands from beyond the mountains, lakes and rivers had reached out to help them made a splendid impression and was to them a pertinent illustration of the fellowship of believers.

The Akiak congegation is planning to enlarge their chapel. It is frequently filled beyond a comfortable capacity. It has even happened that some had to return to their homes for lack of room.

We are glad to report that a congregational spirit seems to be asserting itself. Congregations are more and more endeavoring to cover their own expenses and help the unfortunate in their own midst. Akiak and Akiatsoak took up a collection for the Orphanage. At Akiatsoak they had no cash, but gave seventy-three fish. Akiak gave forty-three dollars.

The Orphanage is an outstanding demonstration of the practical working of the Spirit of Christ. Helpers are using it to

HELPER IVAN PETLUSKA, HIS WIFE AND THREE CHILDREN

"Two boys and a girl, dressed in their best." Ivan has been honored for his faithfulness and ability by being placed in charge of the Station at Quigillingok, Alaska.

contrast the old fears of the powers of darkness with the worship of a loving, living God and Saviour. From all quarters we hear rejoicing that the Orphanage has become a fact. And what a delight it is to go there and see the happy children, cared for and loved, learning how to live useful and upright lives. But remember it is no small undertaking. The institution should be supported largely and with a willing spirit. The workers there have tremendous responsibilities. To ask them to be burdened with a lack of funds for things substantial and essential would be more than cruel. To a certain extent the health, well-being and efficiency of the workers is the Church's responsibility. When the workers realize that a whole-hearted, devoted, loyal division of Christ's people is supporting them, they have a freer heart, head and hand for the immediate task.

Our trip to the Bering Sea coast was during the only real cold weather of the past unusually mild Winter. Even several of the dogs were frost bitten. That sounds fierce! But the travelers escaped with hardly a frost bite. Though the weather was cold, our reception among the natives was not cold. Nowhere were we more welcome than at the home of Ivan Petluska, the Helper at Quigillingok and in immediate charge of the work on the West Coast. Here the missionary spent several days. Our Helper continues steadfast and enthusiastic. The people look to him for leadership. Remember the young man prayerfully. His field is important and difficult. The medicine man is still feared. His power is not yet shattered. We talked with several who were terribly frightened, because they had dreamed the medicine man's dream. One young man was quite beside himself with fear and threatened to shoot himself. And an older brother of the victim threatened to shoot the medicine man should his brother do himself harm. And so the terrible shadow spreads. The medicine man himself gets into the darkness of his own spell and is as afraid for his own life as his victims are for theirs.

From this station, in company with Helper Petluska, we went on a day's journey to Kipnek and Tshalin. The Kipnegamuit received us gladly. The cup was not one of cold water, but hot tea with a piece of hard tack. Our dogs were unhitched, fed and bedded with grass. To protect them from the biting gale, holes were dug for them into the snow, where they managed to keep warm enough to rest. On former visits to this village we paid for every service rendered and even then it used to be difficult to get any kind of service. Now they were generous in their help and would not ask for even a handful of tea or a few matches as pay. They just could not do enough for us and that free! How changed the attitude! And best of all, this changed social attitude indicated an inner change. They were eager to learn

of the heavenly Father, the Saviour and His Word. We as messengers of these Good Tidings were immensely welcome. Years ago some of the young men learned to read the translations under the Brethren Hinz and Drebert and from these others are learning to read whatever is translated of the Word. At Kipnek the vigorous leader, Paul Pangaligalra (galloping one!) is eager to have his people whole-hearted and sincere in their acceptance of God and His Word. He realizes that to bring about such a happy result they need to know. So he keeps in the kashige a set of the translations so that any man with a few moments of leisure may pick up one of the books and study it. Soon two, three or more heads are together puzzling over the written Word. And even after they have figured out the words, oftentimes they are meaningless to them. The interpretation of the idea into Eskimo figure and idiom remains for the missionary and the more advanced helpers. Such is their zeal that they are reaching out into nearby villages to intensify interest in the Gospel. On this trip we could baptize forty-five adults and forty-seven children. Five were received from other Communions. An increasing number partook of the Lord's Supper.

At the home station, Bethel, the work moved along quietly and efficiently. Little by little our young people are becoming more fluent in the English language. Mrs. Anderson, now in charge of the local native school, deserves much credit for her work with the school children. Our Sunday-school classes can be taught in English and the children have less and less difficulty in committing Scripture passages to memory. A junior choir has been organized and they, with the senior choir and male quartette, have added considerable to the Sunday evening English services. At the native services an all native choir sings.

The mild, snowless Winter is past. The breakup occurred on the twenty-sixth of April; the earliest in the traditions and history of the Kuskokwim.

We close the half year in anticipation of Bro. Gapp's official visit. It should mean much for our inspiration and for a closer contact with the governing Board and supporting Chuch.

Very sincerely yours,

THE BETHEL MISSIONARIES.

Semi-Annual Report, Quinhagak, June 1 to December 31, 1925

The close of the year has been a blessed one. But not only at the close but throughout the year, the Lord's help has been so marked that we cannot be thankful enough.

The real summer months were exceptionally fair and warm,

AFTER A SNOW STORM AT BETHEL, ALASKA

Whatever the labor or inconvenience a snow storm may bring to the older folks, the children of the missionaries seem to enjoy the results. This building is still the store at Bethel, but is no longer the Post Office, which has been removed to another building.

THE MAIL CARRIER STARTING FROM BETHEL, ALASKA

While some parts of Alaska are being served by air-plane mail service, it may be a long time before service by dog-team will be altogether abolished.

which we cannot report very often. After living through so many wet, cool and stormy summers, we were happy and thankful to enjoy the clear days and bright sunshine.

The fishing season came as usual, but with it an epidemic of influenza, which prevented many, at this busy season, from following their usual occupation. We thank God that all recovered and in sufficient time to secure enough fish for their own use, but there are few for sale to travelers, who need them for dog-food.

Our people like to work, and this year they had a better opportunity than heretofore to earn some money. With a stock of ivory, they turned their hands to ivory-carving. A prospector, working in the mountains, gave employment to several at good wages. These things were a great help to our people, but they also increased the work of the mission force. Bro. Stecker had left us with the first ship for a vacation, returning safely, after a very good and refreshing time, September 23. Short-handed thus, those remaining were kept busily employed.

The rainy and stormy season began even before Bro. Stecker's return, and oh, how many times we longed for some of the summer sunshine which we had enjoyed! Our land is covered with a layer of moss, or swamp grass, which absorbs a lot of water and holds it. Wherever one goes, it is wet. It is impossible to go anywhere without rubber shoe-packs, or rubber footwear, and we often wonder how we lived before that good footwear was made. We were glad, therefore, when it turned cold at the end of October, and we could walk on the frozen ground without sinking in. The children, too, enjoyed this time skating on the ice. The cold weather, at times very severe, continued for about six weeks.

A week before Christmas the weather turned milder and remained thus until New Year. This was fortunate as it made it possible for the people living at a distance to bring their families with them for the Christmas services. Again, on Christmas Eve, the church was too small to hold the crowd, which overflowed into the storm-house. It would have been impossible to use this, or perhaps unnecessary, if the weather had remained as cold as it had been. And so we had a beautiful Christmas. Again a number of friends had sent us garments, handkerchiefs, toys and such things as children can use and enjoy. We wish to thank all these friends with our whole heart for their kindness and help, for without their gifts Christmas would not be the joyful time that it is for our children.

During the trapping season our people were most fortunate in securing an unusual number of foxes. Not only a few, as in other years, but every man was successful. It is strange, too,

for from all around us we hear that there is no fur. We are most grateful for their success as we are all the happier when we know that our people are well supplied with the necessaries of life.

At this time, also, there is almost no sickness among our people. There are some weak ones, but none really sick, so that we can really say that we are blessed.

This is but a small picture of our everyday life with our people. The spiritual life, who can describe it? We do not see the heart and can judge only by what we see. From what we see, we are, and can be, encouraged. The attendance at our services is always good. During the Sunday evening service some of the members take part, and from what they say, we know that the Word preached to them has been understood. If there is sin, it is not condoned but deplored. The intelligence of a people grown up in ignorance is very limited. Heretofore in their daily life they have had nothing to think about beyond their food, their clothing and their superstitions, nothing more. This limitation is still noticeable among the older people. And yet we are often surprised to see how the Word of God seems to break through these limitations and become plain to them.

It is a difficult task to give them the Word of God in their own tongue. Besides the litanies and some hymns, we have translated the Gospels of Matthew and Mark and some other Bible passages and stories. Twice a week, from October to February, we have what we call a 'Helper Class." All the men who can write in their own self-learned writing and all the younger ones who can write with English letters come, and we translate for them. But how hard it is sometimes to find the right word or the right meaning! They are very anxious to learn, and, although slow, marked progress is made from year to year. Sunday-school is held regularly from the end of October until Easter, and nearly every one here attends. At our Sunday evening services, since last year, we have songs by our choir, which consists of young men and women, boys and girls, taught by Sister Drebert. It is a pleasure to hear them sing, and is another indication of progress.

Good News Bay was visited before Christmas. We have no Helper there, and we have no one spiritually strong enough available for that post. Those who otherwise might be available have large families, making it practically impossible to move from their present places. Then, too, a Helper at Good News Bay should be able to understand English in order to assist the teacher there. There is no doubt about the help which our visits give, but it seems so little. Sometimes it means five or six days of traveling in order to spend only one day there, and

the traveling is often a hard proposition. We are very glad that there are Christian teachers there now who are real workers.

Our people are widely scattered, the distances are great, the traveling is hard and the missionaries who can travel are so few. How can our work be helped and our people better taught? There is a solution, if only willing workers could be found.

There are eight schools in our district. In these eight schools there is at present only one Moravian teacher. Most of the time there are no Moravian teachers at all. Often teachers are indifferent, sometimes infidels. A teacher will have an influence, if not for good then for bad. If we could have good, willing, Christian, Moravian teachers in these schools, our work would be greatly strengthened. We feel a real joy in the children, now men and women, whom we have had in our own care in former years. Their Christian training has helped them to become useful citizens. Now that influence for good, we are sorry to say, is often missing. The children, as material for the teacher to work upon, are splendid, the salary is high, light, fuel and a house are furnished. Why are there no Moravians coming? We confess that after we have written and spoken so much about this subject, the need of Christian teachers, we feel discouraged that there has been no better response. The work here in the school and among the young is as important as, perhaps more important than, the work among the old. The requirements for the positions are very easy. The majority of those who now come have never taught before.

Now if our Church, which is, or at least has been, a Missionary Church, has no more people for the work, let us make it known. If there are the people, let them come to the work, to help, before the young people get too far out of our reach.

We thank all those who pray for us and our work, and remain,

Faithfully yours,

FERDINAND and MARIE STECKER DREBERT
A. STECKER

Semi-Annual Report, January to June, 1926

The six months, just passed, have been so unusually warm and dry that it is difficult for us to imagine ourselves in Alaska. There has not been such an early Spring for many years. Our river broke up at least a month earlier than usual. At Easter there was practically no snow on the ground. Consequently everything is early, trees and grass in the open and the vegetables in our gardens. In June we are having some very warm weather. But, wonderful as it sounds, and as much as we like it, this unusual weather is out of place in Alaska. Due to lack

of snow travelling was often very difficult. Our people could not track the foxes as they like to do, in the soft snow, and so it was a rather poor fur year. Seal hunting was very difficult, almost a failure. Our people here and all along the coast got very few seal. This was because there was no solid ice on the bay or out at sea, from which to hunt seal. On the open water it is hard for them to get any. Even the reindeer suffer in warm weather, not only on account of the heat, but also from the flies that the warm weather brings with it. Tundra fires are consuming valuable pasture. Low and clear water in the rivers generally means a poor fishing season.

However thus far, the salmon run, especially that of the king salmon, has passed all expectations and if all goes well, we have a good outlook for a plentiful harvest of fish. Fishing for export has been prohibited on the Kuskokwim since last year. That will no doubt give our natives a better chance to gather in their supply. But may we and they ever remember the source of these gifts, and thank our Father in heaven Who is ever mindful of His children and supplies their needs.

We were again able to sell all the butcherable reindeer that were in good condition, and have the promise of doing so for the next four years. We are glad to know that the reindeer at last bring in some returns. But the problem of securing herders and finding good pasture for the herd is getting more difficult.

At the station there have been few changes. Fortunately the river is leaving us in peace at the present. It has not encroached upon the village for two seasons. We are glad that we do not need to move any buildings, and wish that our station might now be permanent. Of course we have to get under our houses every year to jack them up or straighten them out. This tundra ground is neither rock nor sand, but a frozen alluvium. Whenever it thaws, the ground sinks. Naturally around the buildings it freezes and thaws unevenly and our houses are forever getting out of shape. Bro. Stecker's house will soon need to be rebuilt as the sills have rotted and can not carry the weight of the building much longer.

The spiritual work has been carried on steadily and with much joy. Our people are happy Christians. Services are always well attended. We are thankful that there are no distractions or counter influences here to draw our people away. The general health of our people has been good, thank God.

One of our older men has volunteered to take charge of Good News Bay village as helper. We had been hoping and praying that some one might be found for that place. There are other villages on the coast beyond Good News Bay, that are in need of helpers too and we trust that there will be others to

volunteer for those places. This man's name is Henry Beaver. He has himself practiced sorcery in years past, but during the last two years has proven himself both by testimony and example to be a true follower of Christ. In our open meetings on Sunday afternoons he seldom fails to stand up to testify or speak a word of encouragement. He regularly attended our classes for translating the Scriptures, and has written down as much as he could. He has his own system of writing and cannot read our script. But his boy has been in school and can read and write well, not only in English but in native as we write it with Latin characters. He can help his father to use our printed and written translations. Besides preaching, Beaver and his boy Joseph have been specially instructed to conduct classes for learning and writing translations. Thus they can help to quickly put the Scriptures into the hands of the people, and possibly discover some new candidates for helpers. The young people here are learning to read the translations very readily and they take a pride in teaching others.

Beaver and his wife and five children moved down to Good News Bay about the middle of May, in order to be there in time for the fishing season. The lumber for their house was taken down by "The Moravian" only lately, with Bro. Gapp as a passenger. We hope that his impression of Good News Bay will be more than simply a nightmare. He was put to all sorts of discomforts, being taken ashore ahead of "The Moravian" for five miles in a small boat and dragged over mud bars in the night. He landed at the village at midnight. "The Moravian" got in about two hours later when the tide came in. They quickly unloaded and left again shortly after 3 A.M. So it was not possible to hold a service nor did he get to see many of the people.

Well, Bro. Gapp has had his initiation on our mud-flats and deserves to be admitted to the Brotherhod of Sourdoughs. His visit in Quinhagak was very much appreciated, except that it was all too short. We were glad that he could spend a Sunday with us, so meeting all our people and speaking a message to them in the afternoon service. We hope to see him again soon, when we go up to Bethel to attend the missionary conference. May his visit be a help and a blessing to us and our work.

Our out-stations were visited twice during the winter, except the Togiak district, which was not reached at all. Bro. Drebert went down the coast as far as possible, but the farther down he got the less snow there was. The Matowak River, being a mountain stream, had opened up during a long thawing spell, and so there was nothing to do but to turn back. Even so, the dogs were pretty well played out on that trip, as they had to drag the sled over so much bare ground.

The out-stations Eek and Apokak were well served by helpers Roland and Willie respectively, and the spiritual status is gradually improving.

Before we close let us introduce to our readers, Rebecca of Apokak, so that when you meet her in Glory you will recognize her. Rebecca has been bed-ridden for some twenty odd years, and perfectly helpless for the last six years. During all this time she suffered intensely not only in body but also in mind. She did not find peace until last year. She could not give herself up but clung to the old wreck; and always feeling bitter on account of her suffering. Ever and again she called for the help of a shaman in times of greatest suffering; even though we urged her to give up and accept eternal life. Nor did she ever have any desire to take communion. But since the change came into her heart she is a happy soul. All fear is gone. She is perfectly resigned and waiting to be called home. And how anxious she was to take communion on our last visit. Another proof that Christ is able to save to the uttermost.

A. STECKER.
F. and M. DREBERT.

Helpers in Quinhagak District:

Roland White at Eek. Willie Gunuin at Apokak, supported by Bro. and Sr. Stansfield. Henry Beaver, newly appointed to Good News Bay.

A DOG SHELTER

A type of dog shelter, invented by our missionary, Brother Ferdinand Drebert, Quinhagak, Alaska, which never gets blocked with drifting snow. The dogs jump up from belong into their stalls. Above the stalls is the storage for dried fish. The dogs are fed but once a day, and that after the day's work is done. One dried salmon is an average feed.

A TRUE FISH STORY

Beaver and Isaac of Quinhagak with king-salmon. This, however, does not constitute a catch. Fifty of these in one drift is quite common. The smaller man ,"Beaver," in this picture has recently been appointed Helper at Good News Bay. Formerly he was a Shaman, witch-doctor. The larger man is Isaac, Helper at Quinhagak. When he was nineteen years of age he spent five weeks afloat in Bering Sea. He has a moustache—a rarity among Eskimos.

STATISTICS OF THE MISSION IN ALASKA, January 1, 1926

DISTRICTS	Baptized Membership Jan. 1, 1924	Decrease	Increase	Baptized Membership Jan. 1, 1925	Classes in the Congregations				Candidates for Baptism and "Adherents"	Total: Baptized Members and Others	Missionaries and Missionary Wives	Native Helpers	Sunday-schools		
					Communicants	Baptized Adults	Under Discipline	Baptized Children					Pupils	Teachers	Total
I 1. BETHEL, 2 Stations 12 Preaching Places	484	6	17	495	199		10	286		495	8	15	110	5	115
2. AKIAK,*	420	1	21	440	216		9	215		440					
II QUINHAGAK, 11 Preaching Places	869	38	46	877	343	30	1	503	15	892	3	2	102	5	107
III QUIGILLINGOK,* 5 Outstations	421	73	73	421	193	12	1	215	14	435		4			
Total, Jan. 1, 1926	2194	118	157	2233	951	42	21	1219	29	2262	11	21	212	10	222
Total, Jan. 1, 1925	2127	139	206	2194	1063	12	22	1097	22	2216	9	12	204	13	217
Increase +				39		30		122	7	46	2	9	8		5
Decrease —					112		1							3	

*NOTE.—No statistical reports are vailable for the Sunday-schools at Akiak and Quigillingok. Lack of workers and other conditions have prevented the holding of regular sessions of the Sunday-schools at these places.

The previous report from Quigillingok was that of 1923. The figures in the present table have been corrected to correspond with the report of December 29, 1925.

REPORT

OF THE OFFICIAL VISIT TO ALASKA BY

THE REV. S. H. GAPP, D.D., EASTERN VICE-PRESIDENT OF THE PROVINCIAL ELDERS' CONFERENCE AND EX-OFFICIO MEMBER OF THE BOARD OF DIRECTORS OF THE SOCIETY FOR PROPAGATING THE GOSPEL.

I.

THE ITINERARY

MAY 8 TO SEPTEMBER 23, 1926

I left Bethlehem on May 6, 1926, with the Daily Word from our Text Book: "The Lord is my Helper; I will not fear." Sunday was spent in Pittsburg, and a few hours of Tuesday morning at my first charge, Berea, Minnesota. Late on Friday evening, May 14, I reached Seattle. Next morning I learned that the sailing of the Tupper had been postponed, but it was impossible to go to Portland to look into the Home Mission possibilities there. So I went to Tacoma, received much kindness from the West Coast Grocery Company and had interviews with both Mr. Charles and Mr. Robert Hyde, Mr. Shull, their Alaska specialist, with Guthrie, Balfour and Co. about insurance, with Waechter Bros. and Mr. Albertson about the deer business, and with Mr. Wagner, Chief of the Alaska Division of the U. S. Dept. of Education, on the matter of teachers for the Government schools on the Kuskokwim and on the deer industry.

On Saturday, May 22, the "Tupper" sailed. She is a 2,000 ton steel freighter and a safe vessel, but has only indifferent passenger accommodations. After we left Puget Sound, the weather was very cold, all the way to Alaska. Our ship stopped at Ketchikan, Unga, Squaw Harbor, Hardscratch and Sandy Point. We passed into Kuskokwim Bay on June 2, about 8 A.M. and soon were in wireless touch with Bethel. We anchored off Quinhagak on June 4, at 5 o'clock, and "The Moravian," with Ivan, the River Pilot, on board, was sighted at 1:45 on June 4. Soon after that we were stuck fast on a sand bar off Apokak; all efforts to float the ship were vain. At 5:20 on June 5 the high tide released the "Tupper" but we anchored at once and did not sail till 2:30 A.M. on June 7, and landed at Bethel that same afternoon at two o'clock. The weather was delightful here. The natives complained of the great drought and in the distance great clouds of smoke rose from terrible tundra fires.

Next day, Bro. Butzin and I went to the Orphanage to interview the Moore and the Miller families. On June 10, Bro. Moore took me to several fish camps, where members of ours were

THE REV. SAMUEL H. GAPP, D.D.

Member of the Provincial Elders' Conference, the Governing Board of the Moravian Church in North America, Northern Province, and of the Society for Propagating the Gospel, who paid an Official Visit to the Mission in Alaska during the summer of 1926, and whose Reports are made a part of this volume of Proceedings.

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fishing—the king salmon running just at this time. Returned to Bethel in a small boat on June 10, thoroughly drenched from the spray driven by a high wind and walking a small part of the way home after our outboard engine had broken down.

On Sunday, June 13, I preached in Bethel, both morning and evening. On June 16, at 3 A.M., I started on "The Moravian," piloting the "Tupper" as far as the bay, and then went to Quinhagak, which we reached before noon. Next day, June 18, we sail for Good News Bay (Chagvan Bay). We were stuck on sand bars in both the Kuskokwim and Good News Bay, and even in row boat, but reached the station just after midnight—but it was not at all dark. I spent some time with our Helper there, Henry Beaver, while "The Moravian" was unloading, and at 2:45, Saturday, June 19, we started away. In Kuskokwim Bay the water was rough, and as the tide was against us anyway, we sought shelter behind Garter Spit, near the place where the Jessie was lost with the Weber family on board. Reached Quinhagak at 2 o'clock the same afternoon. Sunday and Monday were spent here, preaching both morning and evening, and in interviews with the missionaries and looking into the mission and store properties.

We left Quinhagak on Tuesday, June 22. 3:30 A.M., and by 8 o'clock we were at Apokak fish camp. Ivan, the Helper, took me to the permanent village some distance up the creek, but nobody was home. In the afternoon we visited all tents in which our people live and had a service in front of the tent in which Ivan's family lives. At 5 A.M. we left here on June 23, and reached Bethel at 2 o'clock—and found a temperature of 83 degrees in the shade! and the tundra fires still burning fiercely.

On Sunday, June 27, I preached in Bethel in the evening, and at 9 o'clock we started on "The Moravian" for the west shore of the bay as far as Quigillingok. On Monday morning at 9 o'clock we were again on a sand bar, but not long, and at 1:39, Monday, June 28, reached Eek, where we were anchored alongside of the "Zenith," in which Bishop Hamilton made a memorable journey when he was in Alaska. After "The Moravian" had unloaded some goods, we proceeded till off Apokak, where we waited for the tide. Soon after midnight we tried to go on, but by 2 o'clock of Tuesday, June 29, we were again stuck fast; at 6 o'clock there was no water nearer than 75 feet to "The Moravian," and Chief Engineer and Captain Schwalbe walked all around the boat. At 4:30 the same afternoon we were once more on the flats in six inches of water, in sight of our destination. Proceeded at 6 o'clock and reached Quigillingok at midnight. The whole of June 30 was spent here, inspecting the property—which will soon have to be moved further away

from the water. No services could be held; the natives are all at their fish camps.

At 8 o'clock, Thursday, July 1, we left here, and the inevitable happened, but we were soon released. Held service at the village Popak at 2 o'clock and at the village Kokak at 7 in the evening. Here we spent the night on our "Moravian" and at 3 A.M. of Friday, July 2, we sailed for West Point fish camp, where a meeting was held at 9 in the morning. All the West Coast people are rather backward, and their camps are very dirty. From here we started back to Bethel, which we reached in the late afternoon of Saturday, July 3.

Sunday, July 4, was spent at Bethel, where I preached in the evening. Next day, July 5, there was a big patriotic community meeting here, 315 people being present. I delivered the address for the occasion.

On Tuesday, July 6, the Butzin family and myself started on an up-river trip, spending this night at the Orphanage. In the early evening of July 7, we reached Akiatsoak and spent Thursday and Friday there. We held services on Wednesday and Thursday evenings, Bro. Butzin holding "speaking" during the day, and on Friday afternoon we had baptism and communion services. After this, on Friday evening, we started for Akiak, reaching there between 9 and 10 o'clock, and found quarters in an empty house.

Saturday, July 10, we spent in visiting the native members, as well as the Government people connected with the school, hospital and wireless service. This was the scene of the later activity of Bro. Kilbuck; he died here, and the trench for the foundation of a mission house dug by him is still pointed out. On Sunday, July 11, I spoke twice, to the natives in the morning and to the white people in the evening. On Monday evening, a communion service was held, followed as in almost every other case, by a meeting with the members, in which they gave me greetings to the folks at home.

We left Akiak on Tuesday, July 13, and reached Tuluksak in the early afternoon. A service was held at 4 o'clock, where I spoke. Spent the night in the store of Tony, the only Japanese, probably, who is a Moravian. Wednesday, July 14, I made a trip up the Tuluksak River to a wood camp to see the conditions under which wood is cut for the Mission's winter supply. Communion service in the evening.

Thursday, July 15, we left Tuluksak for the return trip, this being the station farthest up river. After a brief stop at Akiak and Akiatsoak, we reached the Orphanage at 5 P.M., where we spent the night and also the next day—rain making it impossible to keep an appointment for a service at the camp

of the Quigtluk people on Friday afternoon. On Saturday afternoon, July 17, we returned safely to Bethel, where I preached both morning and evening of Sunday, July 18.

On Tuesday, July 20, Brother Butzin and I left here for a two days visit to Napagiaghak, down the river some distance. I preached in the kashige (kashim) in the evening and slept on the floor of Helper Fred's house. Just after noon of Wednesday we had another service in the kashige, at which I preached. After supper, there was a baptism, confirmation and communion service and returned to Bethel late at night. Thursday and Friday were spent there.

Saturday afternoon "The Moravian" took me on a most delightful ride down the river to Apokak, which we reached at 9 P. M., slept on the boat, and early on Sunday, July 25, went to Eek. All the natives in this vicinity had agreed to meet here for a great round-up, but a severe rain storm and high wind interfered with their coming. Only 85 were present. We had a morning service; I kept dry by speaking from the door of a store—the congregation got wet. Reached Bethel late the next day. The time from Monday, July 26, to August 2 was spent at Bethel, preparing for the General Mission Conference, called for August 2. I preached at Bethel at the evening service on August 1.

The General Mission Conference opened at the Orphanage on Monday afternoon, August 2, and lasted till the 6th. I was elected Chairman and presided at all its meetings. I delivered an address each evening and on the last evening administered the Holy Communion to all the missionaries and native members in this vicinity. On the afternoon of August 3, Brother Butzin and I went to Quigtluk village, where I preached a sermon in the Greek Catholic Church, in the presence of the native Greek Church Helper, and Bro. Butzin held a Communion service in the house of a native member. The entire party of missionaries and families returned to Bethel about noon of August 6.

I preached at both services in Bethel on Sunday, August 8. The next day, August 9, a week's Conference of Native Helpers and Elders began, held by Bro. Butzin and Bro. Drebert. On Tuesday morning I delivered an address to the members and on other days gave various Bible study outlines. At the same time, I was making preparations for the leave-taking; for I was to leave here on Sunday morning, August 15, for the portage trip to Holy Cross on the Yukon. For that trip each passenger takes his own bedding and whatever else is necessary.

Sunday, August 15, was my last day at Bethel—a fine day, long to be remembered. At the forenoon service I preached to

an overcrowded and very attentive company of whites and natives, and at three o'clock began the long journey home. In a little boat, with a canvass cover, we went up the Kuskokwim as far as Akiatsoak and spent the night there. Monday night we got almost up to Bogus Creek and spent our first night in a tent and at this place I injured my left leg somewhat—it bothered me all the rest of the trip. On Tuesday at 4:30 in the afternoon we reached the mouth of Mud Creek and here the portage began. We with all our baggage were placed on a poling boat poled, pulled and pushed through the mud—and with this our troubles began. The distance across to the Yukon in an airline is less than fifty miles. The winding creeks, rivers and meadows and tundra-lakes through which the boat passes increase the distance to 110 miles. We carried an outboard engine with us and occasionally this could be used. Owing to the scarcity of snow last winter and the almost total lack of rain this summer, the waterways were often so low that the boats could not even be poled—all the men had to get out and pull the boats through the muck and tangled, rotting roots of the meadow reeds. Often we had to stand in mud up to a few inches of the top of our hip boots and literally drag our boat along inch by inch. For a time it seemed as if we could go neither forward nor backward till the rain had raised the level of the water. At night we slept in tents on the niggerheads—out in the howling wilderness—the howling being done mostly by wolves, foxes and coyotes. For several days the water was so vile that the four whites refused to wash their faces in it, and the natives did not try it, either—but we had to drink this vile stuff, after it had been boiled. We often travelled from 5 A.M. to 8 or 9 P.M. and got our supper after that. Owing to the lack of water it was necessary, too, to carry ("pack") our baggage much longer distances over the land between the creeks than is usually the case.

We reached the mighty Yukon at 5 o'clock on Friday, August 20, and found the water so rough that our Yukon pilot, Belkoff, a Greek Catholic priest, at first refused to continue. Later he relented and soon after seven o'clock we were safely at Russian Mission. We had a good supper in the home of the Government school teacher and I slept on a big bear skin in the cabin of a white teacher.

Saturday morning began a very unpleasant trip of 45 miles up the Yukon in a gale. The waves were high; we kept dry by holding a tarpaulin over us. Thick clouds of smoke from a tundra fire near by sometimes made breathing difficult. After 8 o'clock in the evening we had to stop—the storm was so violent and it was getting dark. We were opposite the village of Pimute. After several vain attempts to find shelter—the rain

and wind made our tents useless—we found a white man's cabin, the owner of which was not at home. Here we "holed in," as they say in Alaska for three nights and two days waiting for the storm to subside. Meanwhile our food gave out—but a kind-hearted native gave us all the fish we needed, so we suffered no hunger, even if we had neither bread nor butter nor coffee nor tea. Monday night at 8 o'clock, the mail boat from St. Michael's to Holy Cross, for which our natives had been on the look-out since Saturday night, passed by, heard our call, but refused to stop for us, because it was too dangerous for it to get near shore and it was crowded with passengers already. With that passed also our hopes of connecting with our mail boat at Holy Cross and our hope of reaching Seward in time to claim our reservation on the "Alaska" for Seattle.

On Tuesday, August 24, at 9:30 A.M., we ventured to continue our trip, but before 11 o'clock were compelled to seek shelter in a creek leading to an abandoned fish camp—and here a violent wind, rain and hail storm passed over us, while we were trying to eat lunch in the horrid odors of a smoke house. About 2 o'clock we ventured out once more, passed several rather dangerous stretches in the river, again covered by tarpaulin, and at 5:45 arrived at Holy Cross—tired, hungry, dirty beyond description—but our boat for Nenana was still there—very late in starting, fortunately for us.

Wednesday morning, August 25, Father Cunningham showed me all through the Catholic Mission at Holy Cross and I spent several hours in profitable conversation with him. That evening we sailed for Nenana—a pleasant, but very tedious trip of 723 miles up the Yukon and Tanana Rivers. I was very fortunate in my travelling companions. I had long conversations on the topics that brought me to the Yukon—missionaries' citizenship, aid for orphanage, the marriage law and reindeer—with Mr. Cunningham, of the Alaska R. R.; Mr. Alberts, Director of the Alaska Experiment Stations (whose home is near our Ebenezer congregation in Wisconsin), and Dan A. Sutherland, delegate to Congress.

We reached Nenana on Tuesday, August 31, too late to catch the train for Fairbanks: so I had to wait here for the next train for Anchorage—next Thursday morning at 10:35! It was fortunate that all the questions I was to take up with the judge at Fairbanks had already been decided. At Nenana, I met Mr. L. J. Palmer, by wireless appointment; a U. S. Biological Survey man and had several days time to discuss the reindeer situation with him.

On Thursday, Sept. 2, we travelled to Healy, where Mr. Palmer showed me the reindeer range where he thinks our Quin-

hagak herd should be placed, and on to Curry, where our "Gascar" rested for the night and we with it, necessarily.

On Friday noon, Sept. 3, we reached Anchorage and were met by Dr. Romig. He introduced me to Mr. Burndollar, auditor, and Mr. Noel W. Smith, a Lehigh alumnus, General Manager of the Alaska R. R., and we discussed the reindeer problem in detail. Their judgment is very kindly, but there is little they can do practically. Mr. Smith agreed to write a letter personally to Secretary Work, which would make it certain that I could see him personally in Washington. Here I received mail from home, the second time since I left home. The first time was at Akiak on July 11.

On Sunday, Sept. 5, I left Anchorage on the "boat train" and reached Seward at 2:15. The "Alaska," the finest boat running to Alaska, sailed promptly at 4 P.M. to take me to Seattle.

Thursday Sept. 9, I spent some time in Juneau, capital of Alaska, in interviews with the Hon. Karl Theile, Secretary of Alaska, with reference to the Brethren Drebert and Moore's citizenship, the application of the marriage license law to natives and Bro. Stecker's fur license. He declares the filing of S. P. G. charter as a religious and eleemosynary corporation, in Juneau, will relieve S. P. G. and all its employees from the payment of any kind of a license. But Mr. Walker, chief administrative officer for Alaska, of the United States Biological Survey, holds an opposite opinion. Mr. Walker had already written to the Solicitor of the Department of Agriculture, the proper legal authority, for an opinion.

When we continued our journey, I had long interviews with Judge Wickersham, formerly Alaska delegate to Congress, about Alaskan and Eskimo matters, and with Mr. Mather, Director of the United States National Park Service, who was returning from a vist to McKinley National Park.

On Friday, Sept. 10, we stopped for a short time at Wrangell and Ketchikan, in the heart of the greatest fishing grounds in the world, where annually eighty million salmon are caught. Ketchikan is the most beautiful, wide-awake and wettest city in Alaska. Soon after leaving there we passed into Canadian waters, and there were no more stops till we reached Seattle—the finest part of the trip, from the standpoint of natural scenery, especially Greenville Channel. The weather was delightfully bright and warm.

Several days were spent in Seattle in interviews with the Bureau of Education, representatives of various canning companies about the possible canning of reindeer meat, especially the Orphanage and "The Moravian," our river boat. Then a few days were spent in Tacoma, in interviews with representatives

of the West Coast Grocery Company, our Alaskan business agents, to whose unfailing courtesy and kindness I must once more pay tribute.

The Canadian District had sent a very cordial invitation to visit the congregations there—but that would have taken more time than would have been justified, in view of the fact that if the Government was to do anything about our reindeer herd this fall, it would be necessary to make the arrangements at once.

Bro. Weinland also had invited me to visit the Indian work in Southern California, especially in view of his rather seriously impaired health, but the Cass County Moravian churches had arranged for a Mission Festival in connection with my return, and both Bro. de Schweinitz and Bro. Hagen thought I should visit the congregations as much as possible in order to arouse interest in the Alaska Mission. So I travelled direct to Bethel, North Dakota, and spent Sunday, September 19, there, where we had three crowded missionary meetings. From there I came direct to Bethlehem, which I reached on September 23—in better physical condition than when I left home, and with a grateful heart to God that He had permitted me to see the splendid work of our Church for the Eskimo people along the Kuskokwim.

II.

GENERAL PHYSICAL, MORAL AND RELIGIOUS CONDITION OF OUR ALASKA NATIVES

THE REV. S. H. GAPP, D.D.

Most of our people were born in heathenism and in igloos, in unspeakable filth and darkness and smoke and horid moral conditions. Today it is hard to find an igloo in our villages along the River—on the tundra they must live in igloos mostly, because there are no logs with which to build houses. In the River villages the cabins are usually built of logs, chinked with moss, about 12 feet square, or 12x15 at most, or of boards with roofing or tar paper over them. Usually there is a storm shelter in front of the house—doors are very low. Storm shelters are generally covered with moss and earth. The whole family, sometimes even several families live in that one room, often without furniture of any kind. Some have cook stoves, table and chairs, though most prefer to eat sitting on the floor. Occasionally one finds a hand sewing machine or a phonograph. Only once do I remember having seen an American bedstead in a native hut. Some have camp stoves or half of a gasoline can, others cook on the ground floor of the shelter or in fair weather out in the open. All their skins and

clothing hangs on nails or strings or lies on the floor. It is not easy to keep such a place clean, yet most of the women manage to do so.

They can not build themselves houses with more than one room for lack of lumber, and if they did, there would be no fuel with which to keep them warm. Yet this condition is an immense improvement over their original state.

Their main, and in winter only, diet is dried, frozen, rotten or fresh fish and the blubber and meat of the seal, walrus and white whale (beluga). In summer they have a variety of tundra berries and certain roots. The more advanced natives have learned from the Cossack (white men) the use of tea, flour, tobacco, turnips, potatoes and onions. They get their food supply with comparative ease, though fishing is not always easy, as where they have to "drift" their nets. Hunting the seal is real sport, but it is also dangerous at times, so is the hunt for the walrus, and trapping the fur bearing animals. The sale of fur is almost the only way they have of earning money, or rather of getting store credit with which to buy clothing, rifles, ammunition and such simple furnishings as they need. Trapping and hunting fur bearing animals is now carefully regulated by law. Some think it will become an ever increasing source of income to the natives because of such regulation; others think that the use of the high powered rifle and the steel trap will eventually kill the wild life of Alaska. At certain villages, especially at Quinhagak, the natives have some income by selling grass baskets and ivory pen knives, napkin rings and other trinkets, but this can never become of sufficient importance to prove a source of income to the whole tribe.

The domesticated reindeer was introduced partly with the idea that it would give the native an income above his mere subsistance as a direct means of his cultural improvement, but as yet it has not even begun to work that way. A native with a herd has a liability on his hands, not an asset. There is no local market for reindeer meat or fur. When a dealer comes who wants to buy deer in larger numbers, he must go to the Lapplanders, who are the only ones with herds large enough to furnish butherable deer by the thousand. The reindeer market in the States is only in its initial stages.

The Government has prohibited the commercial catching of fish on the Yukon and Kuskokwim Rivers, in order to protect the food supply of the natives from the greed of the whites and to guarantee for the future a supply of salmon to the people of the States—the salmon go up these rivers to spawn. Our missionaries think this law ought to be modified so as to allow a bonafide resident to send his own catch for sale to the States—thus insuring a few hundred dollars income to each family annually. The Government officials all are opposed to such modification, on the score

that past experience has taught them that nothing but total prohibition of fishing can prevent the greed of white men from breaking the law and exploiting the native.

There is very little local trade in dried fish. The missionaries and a few miners buy dried fish for dog feed. The Kuskokwim price is 8, 10 or 12 dried fish for a dollar. The Yukon price is from 6 to 12½ cents a pound, the average weight of a dried salmon (king salmon excluded) is about 1½pounds.

Fox raising on ranches is becoming quite an industry, especially in Southeastern Alaska, but is almost exclusively in the hands of whites.

The gold output of Alaska is steadily decreasing. It amounted to only 1½ million dollars last year. Few miners get more than wages. Many find nothing. They were particularly disgruntled this fall.

Almost all wealth produced in Alaska goes "outside", *i. e.* into the States. The big canning companies bring their laborers and even their food with them in spring and take all their men home again in fall. Very few of the people who make their living in Alaska live in Alaska, except for a few months of the year. Even the whites of the Territory are pessimistic about the general conditions. The Government is spending big sums of money on mail service, inspection of boilers, income tax agents, farm, fur and mining bureaus, hospitals and schools for natives, etc., while the only thing the Government gets in return is the license fees of business concerns. The population of the Territory, both white and native, is steadily decreasing, especially since the war.

It seems evident that until some kind of industry is introduced into our district of Alaska whereby the natives can earn something with which to supply other needs than those of the stomach, not much further cultural improvement can be looked for.

They have not yet entirely overcome certain habits that seem very filthy to whites, but the up-River people certainly have made fine progress. With the best ones of them, no sensible white person need hesitate to eat or sleep in their cabins.

Immorality is still rather common—but church discipline is strictly enforced in all such cases. The women are looked upon as inferior to men and are ridiculously bashful. But the new freedom of Christianity is influencing their position favorably. Some of them go to extremes in insisting on their rights, trampling on the rights of their husbands. Family squabbles occur again and again and cause the missionaries considerable trouble.

The Minutes of the Conference refer to the unfortunate situation created in the coastal regions by the Territorial marriage laws. The nearest commissioner from whom to get a license, and both parties must appear in person, lives at Bethel—about 200

miles from some of our out-posts. Our missionaries refuse to marry a couple without a license; hence some of our young people live together without civil or religious obligation as in the old heathen days. The Conference appealed to the Territorial Legislature for relief.

The fear of the shaman still considerably controls the down River people. They know there is a God, but he is not interested in the fate of man. The devil on the other hand is, but only to man's hurt, unless he can be bamboozled in being good to them—and this only a shaman can do. The latter lords it over his poor dupes, and gets from them whatever he wants, a man's parka, rifle, fish, kayak, igloo or wife. The shaman who has once cured a man of sickness has that man as his slave for the rest of his life. Even some of our church members are not entirely free from that fear, especially in case of serious illness. In such cases our missionaries deal gently with them, for they do not have the medical attendance to which we are accustomed, and yet they desire as much as we do everything possible to save the lives of their own. Especially pathetic are the terrible inroads of tuberculosis. A government nurse told me that 95 percent of the natives must be considered T. B. suspects. Women are the most frequent victims. There is, alas, nothing to be done to cure them, but one must not think too harshly of an occasional Christian who gives a devil charmer a chance to see what he can do for wife or son or daughter.

The moral right or wrong of native feasts and dances has not yet been entirely settled. The missionaries uncompromisingly forbid feasts with heathen practices; even the "potlatch," the giving away feast is disappearing; there has been none in the Bethel district for about four years. The native dance was discussed at the recent Bethel Native Helpers' Conference, and the debate showed a division of opinion. It was generally admitted that there was nothing immoral or tending to immorality in the native dance. The sexes never dance together. The men furnish the music while the women modestly dressed, go through various motions with such grace as they possess, representing various native occupations, such as hunting. The objection raised against them was that if Christians have dances, the native heathen might think that the Christian natives engage in all forms of amusement as they themselves do and thus the Christian protest against heathen amusement will be weakened. The missionaries are not taking definite sides in the dispute, somewhat with the feeling that if there really is no harm in it, it is not wise to interfere, and also because it may be a means of counteracting the "white man's dance," *i. e.*, the sexes dancing together, which was introduced by teachers of the Government school.

On the other hand ,these folks are very simple hearted; very much like children. There is a good deal of simple faith among them and a real desire to live a Christian life. There is an eagerness for the Word of God whenever a missionary brings it to them; in striking contrast to the bored inattention of some congregations in the home land. In almost all of our congregations in which I spoke, a representative of the natives brought me a message of thanks to the Church at home for sending them the Gospel, and contrasting their present Christian condition with their former sad heathen state, a contrast so great that as a certain native Helper put it, "even the women understand it."

There is also a very general desire for better school advantages for their children. There are two school systems in Alaska; the so called U. S. B. E. Schools, directly under the Board of Education at Washington, for native children, and the Territorial Schools for whites and half-breeds who are living a civilized life, controlled by local school authorities. In our villages where there are as yet no schools, the natives asked me to file their applications for schools and teachers with Mr. Wagner in Seattle and with the Department in Washington. Usually they requested that only Christian teachers be sent. The natives object to teachers and officials who swear. Some of the teachers are Christians and exert a good influence in cooperation with the missionaries; others are not. Our missionaries would like to have only pronounced Christians appointed as teachers and if Moravian teachers could be sent to Moravian villages it would be so much the better.. The Church at home could do a great deal of good by helping to supply trained teachers for the Kuskokwim schools. The only Territorial Schools are at Bethel and at Akiak. At Bethel, two of the three local members of the school board are Moravians (Butzin and Mrs. Schwalbe). This board elects the teacher, but law requires that the teacher must have a territorial certificate, which however is given to any applicant who has a certificate from any State in the Union. They pay $215 a month for 9 months, but no traveling expenses. There is no reason why properly qualified Moravian teachers should not fill this place; a teacher for the present year has already been appointed.

I had expected to close this report with an appeal for a chapel at Napagiahak, in accordance with a promise made to a delegation of those people who asked for it, but as the Ohio Missionary Society has already undertaken to raise the necessary amount of money for this chapel, nothing further need be said about it.

The saw mill at Bethel will not be used much in the future. The building and the machinery are rapidly deteriorating but the greatest difficulty lies in getting logs for sawing. They must be floated down the River a distance of three to five hundred miles.

The natives never undertake a thing like that on their own initiative. They are satisfied to catch the drift wood the high water brings down.

Yet their is better need for lumber, for the natives in particular. The missionaries believe that if the right kind of a man were available to take charge of the mill, who could personally take charge of the cutting of the timber in the mountains and floating it down to Bethel, the mill would become a splendid financial asset, as well as doing a fine thing for the whole lower River—both for whites and for natives. As it is, a much better quality of Oregan lumber can be landed at Bethel for comparatively little more money than it costs to cut it at Bethel—but the small orders of the natives make it impossible to order from the "outside," *i. e.* the States. There is no lumber yard on the Kuskokwim. Two white men are starting a saw mill at Bethel. They bought a mission boiler for this purpose. The success of the venture is problematical.

The fuel situation is steadily becoming more critical.Last winter there was not enough snow for the natives to sled the cord wood to the River bank. The Mission needs 200 cords each winter. This summer only 100 cords were on the River bank; hence Supt. Butzin ordered another 100 cords cords from McGrath—almost five hundred miles away. When the Tupper arrived in June, it had 20 tons of bagged high grade soft coal on deck, which the Captain was willing to sell for $28 a ton. Bro. Butzin bought the coal and countermanded the order for wood. Several of our stations have coal burning stoves.

Cord wood is becoming very expensive. It costs $6 to $10 a cord piled on the River bank, depending on the distance from Bethel and the distance from the bank. The "Moravian" must get it and deliver it to the various stations. One of our wood camps is way above Tuluksak, sixty miles above Bethel, while the Kuskokwim Bay stations are from 100 to 125 miles below Bethel. When delivered it has to be cut into furnace and range lengths. The cost of wood is variously estimated at from $12 to $16 a cord.

Coal undoubtedly is cheaper, but if it were to be used exclusively, a number of stoves would have to be bought. The "furnaces" the missionaries use now, made out of 50 to 100 gallon gasoline drums, could not be used. There is coal at Nelson Island and also on the Eek river, but mining has not yet been developed. The Bureau of Education is shipping coal for the school houses and teachers from Seattle. One of the Government officials in charge of Alaska schools wondered whether our Moravian could be used for getting the coal at Nelson Island for the schools and

the mission. The government asks a royalty of 25 cents on each ton mined—that and the labor would be the entire cost.

III.

THE MISSION PROPERTY, ITS VALUE AND CONDITION, QUINHAGAK AND OUTLYING STATIONS

THE REV. F. DREBERT

Quinhagak station was built up in the year 1903. Since then buildings have been added as necessary, until now the mission here owns about nine average sized buildings and a number of smaller cabins.

The ground on which the station is built, has been surveyed and the mission has a deed to the same, about 80 acres. Some of the land has been washed away by the encroaching river and the station has had to gradually move farther back. Some of the buildings have been moved twice since they were built.

There are two missionary dwellings, valued at about $3,000.00 each, including furnishings. One of these however will have to be rebuilt soon, as the sills are quite rotted and unsafe. The new sills have been ordered, as also some lumber that will be needed to replace breakage. The other buildings are all in a fairly good state of repairs. The church is valued at $2,000.00, store $1,500.00, two smaller warehouses, together about $1,000.00, work shop $1,500.00. The school house and teacher's dwelling, together valued about $2,500.00 is mission property, but they are rented from year to year by the Government. Total estimated value of buildings and other property is $14,500.00. A small gasoline boat worth about $800.00 is also at the station.

The reindeer herd, now altogether administered from Quinhagak, number at least 4000 head. These reindeer have been a great expense in the past years. Only in the last two years have we been able to market the surplus male deer. A butcherable deer brings about $14.00. Female deer have no standard price, but would probably be the same.

In regard to the store, we may add that the annual bill for goods amounts to about $10,000.00. But the income therefrom is considerably greater. So that besides paying for all the station and traveling expenses and freight a certain amount could be turned over to other stations during the last few years. Through the store we have a better hold on the people than we could have without the store. Much counsel and advice can be given at opportune times, not only to our Quinhagak people but also to strangers. Besides serving the natives a few white miners depend upon our store for their supplies. Of late years our people

have been encouraged to make grass baskets and ivory souvenirs. Although this cannot be termed a regular industry, nevertheless the natives earn something in their spare time to help supply the necessities of life. The fur catch and other sources of income will probably decrease rather than increase, with the increase in population and more persistent hunting and trapping. The sale of baskets and ivory trinkets amounts to at least $2,000.00 a year.

Our fuel is brought down to us in the form of cord wood by the mission boat Moravian, from Bethel and places above. As wood gets more scarce and expensive the time will probably soon come when it will be found more economical to ship coal or fuel oil in from the outside.

At the out stations there is very little property. Eek village has a helper's house and a chapel. The latter however is getting too small and inadequate. At Apokak a frame house has been bought for $400.00. The natives themselves, though only a small village, have given over $100.00 and will take another collection this fall. The building is big enough to be used as a chapel.

In Good News Bay we have just put up a good sized dwelling for our helper. They also want a church and are willing to help, and do their share. But at present we cannot heed their request.

IV

STATUS AND PROGRESS OF MISSIONARY WORK, QUINHAGAK DISTRICT

THE REV. F. DREBERT

Our communicant membership is 374 and the non communicant membership is 503.

Part of our field has been more or less neglected, due to the great distance from Quinhagak, and also to the lack of helpers. The Togiak valley with its seven villages is 200 miles from here. All of those people have no one to look to, but us, for spiritual help. So, also on the way to Togiak along the coast are four villages to whom we try to minister. Good News Bay is the closest to Quinhagak, but even that is seventy miles or a two days' trip from here by dog sled.

All of these villages have been without helpers for many years, and we are seeking and praying for helpers. At last Good News Bay has been supplied. Henry Beaver and his faimly from Quinhagak were stationed there this summer. He is quite energetic and has the confidence of the people. So we are hoping for renewed interest in spiritual things. The people there have had helpers in years past, but both of them in succession have proved themselves unfaithful and had to be suspended.

So the spiritual status of the villages along the coast has not been very encouraging, due to neglect. We wish we could do more for them. To the Togiak villages we have been able only to make one evangelistic trip a year. There are no helpers. Many of the people were members of the Greek Catholic church years ago, but they know that all the priests have left Alaska and will probably never come back. They ask to be received as members of the Moravian church. But as long as we cannot serve them better we have not felt justified in doing so; although we have baptized their children when asked to do so, and keep them on record though not as members.

In our older villages of Quinhagak, Eek and Apokak the work is very encouraging. Our children give us much joy on the whole by their faithfulness and eagerness to learn. We would say too however that we are thankful that no counter influences have crept in as yet to draw the members away from the faith. Even so, we remind our people repeatedly of possibilities of distractions in the future, to warn them and instruct them to stand fast.

Eek and Apokak villages are served by helpers so they have the regular services on Sundays, the same as we have in Quinhagak. Here we have Sunday School in addition to the two services but not all the year around. Many of our people move away part of the year. Church organization is in its infancy at these three older congregations. At a yearly meeting two elders are chosen and a janitor. On the whole they perform their duties faithfully and humbly. Collections are taken on Thanksgiving for general Mission needs, at Easter for support of helpers, and sometimes extra collections for special purposes. Eek and Apokak are about 45 miles from here. We visit them twice during the winter, the same as Good News Bay. Besides that two reindeer camps are served from Quinhagak. At home we conduct evening classes during the winter to instruct the young men in translating and in copying translations. The sooner we can get the scriptures into the hands of the people the sooner the Kingdom of God will be brought about.

V

OUR KUSKOKWIM ORPHANAGE AND SCHOOL

This institution is located at Nunapitsinghak on the Quigtluk River, about 25 or 30 miles up-river from Bethel, in the middle of a little forest of small spruce trees—somewhat of a rarity in the coastal reaches of the tundra. The site is well chosen; as high as possible, on a stream which has an abundance of fresh water all the year through; it does not carry the grayish glacial silt in summer and does not freeze to the bottom in winter, and

there is good fishing. Tests show that gardens can be developed just back of the buildings and also directly across the river.

Title for the land has not yet been secured, but steps are now being taken with that end in view, and can not fail. The natives living in the vicinity, even those not connected with our Church, are very friendly and are willing to help in whatever way they can.

There are two buildings, the large main building and the cottage of the superintendent. The latter is by far the best home we own in Alaska, well planned and well built, but also very modest. The main building can eventually house perhaps fifty orphans. It is not yet entirely finished, especially the garret. While I was there, drainage ditches were being dug and a cellar for a furnace made of a 100 gallon gasoline drum and it was hoped that before the winter set in to have the brick chimney finished, the porch and the hot house erected, and the whole exterior painted. It was also planned to do a considerable amount of preparatory work in clearing from alder bushes a good sized piece of ground across the river, where the main garden is to be developed next spring. They hope to raise potatoes, cabbage, cauliflower, celery, carrots, red beets, turnips and head lettuce. Peas and beans are as yet not a success in this part of Alaska. The hot house is essential to gardening. When the short but very favorable growing season begins, the plants must be ready to be set out. Tomatoes and cucumbers and certain flowers can be raised in hot houses, but not outside.

There were 16 children at the School last summer—9 girls and 7 boys. Almost all of them had neither father nor mother; most of them lost their parents by tuberculosis. They range in age from about 5 to about 15.

Every one of them represents a particularly distressful case. No other cases have until now been accepted, on account of lack of equipment and workers. The larger children all have their little tasks to do, either within or about the institution.

Federal Aid, through the United States Bureau of Education, has not been and will not be asked for. If it were granted, the appointment of teachers by the Government would be a prerequisite. This we could not permit, not because our school work at the Orphanage and School will be below the average of the Board of Education schools (it is and will be above it) but we must have our own teachers in our own school, especially because of the hope we have for the development of native teachers and evangelists. Territorial (Alaska) aid for board is now given in a very small amount and in just one or two cases. More such aid will be asked for, but at present it does not look as if much could be expected from that source. We must depend upon our people in the home Province. To

feed and clothe and educate these most unfortunate waifs—it surely is a Christlike thing. And as we have no training school of any kind for native helpers—a sad lack—the missionaries and the home authorities hope that among these pupils, better cared for and more carefully trained than the rank and file of native children, the Lord may raise up evangelists to bring the Gospel to their own race.

The cost of keeping a pupil at this institution has for the present been placed at $180 per year. After a few years perhaps a little more accurate figuring can be done based on maintenance and repairs only, not on erection and enlargement of the plant, and when the produce of the garden can be counted on more heavily and less imported and canned food is consumed, it is hoped the cost per pupil can be reduced. This cost is divided into three equal parts of $60 each—for food, for clothing, for education. Patrons may choose as many thirds of the maintenance of a pupil as falls within their means. We hope that all the pupils will be taken care of in this way.

Experiments were begun this summer to reduce the cost of food. Last winter the orphans lived on canned food, imported from the States. This is very expensive, the children are not accustomed to it and did not particularly thrive on it. Since the fishing season began, they are being kept as much as possible on native food, prepared under sanitary conditions. Here is a sample menu. Milk and boiled cereal for breakfast, boiled fish with potatoes or turnips for dinner, rice or macaroni boiled in fish water for supper. In summer they get berries picked on the tundra, blue berries, salmon berries, and in winter tundra cranberries and prunes. Occasionally a reindeer will be slaughtered for them. This last summer they had prepared for winter almost a thousand dried fish, three barrels of salted fish, besides smoked king salmon strips and a large lot of dried fish heads, fins and tails. After the gardens are in good condition, it is hoped that nothing will have to be bought in the States except milk, flour, sugar, onions and prunes.

VI

OUR ALASKA REINDEER PROBLEM

In the decade preceding 1902, the United States Government, through its Bureau of Education, brought 1280 domesticated reindeer from Siberia into Alaska, for the benefit of the natives for food, clothing and transportation. Our Church was asked by the Government to go into the deer business for humanitarian reasons and did so. Undoubtedly, the reindeer has done much good in Alaska. A recent Government publication estimates that so far 125,000 reindeer have been killed for food and clothing.

But today the reindeer constitutes a real problem for any owner, native or white. There has been a tremendous increase. There are said to be at least 350,000 head, in 110 herds, all but six along the coast of Bering Sea and the Arctic Ocean. In addition to that, wild deer, caribou (almost the same animal), moose and other game are very plentiful. There are 200,000 square miles of grazing grounds for reindeer in the country, capable of sustaining 4,000,000 animals. The majority of reindeer owners are natives, but in the Kuskokwim River basin whites mostly Lapplanders, own the larger number of deer. In all Alaska, the natives are said to own two-thirds of all the reindeer.

Here is how the problem confronts the native. At the end of his four years as an apprentice herder, he has a very small herd and a very little amount of cash. It is not enough to support him. He must fish in summer and trap in winter. He can not care for his herd while he is doing that. He must hire a herder to do it for him, whom he must pay, if not in money then in goods. But the owner cannot sell his butcherable deer. There is very little local demand for the meat or hide; if the agent of a white firm gets an order, say, for 2500 carcasses, he can not buy a few animals from a large number of natives; he goes to the Lapplanders or other white owners and buys in hundred or thousand lots. A herd is an expense to a native owner, that is all.

Nor is there a herd in Alaska owned by white people which is a paying proposition; all of them are discouraged and most of them would like to get rid of their herds.

The Moravian Church entered the deer business on the basis of a contract with the Government to the effect that the Government was to supply the deer free of charge, and the Church was to outfit and pay a native herder for every specified number of deer—so that at the end of his four year apprenticeship, he would have a small herd and a little cash. Our Church faithfully lived up to this contract all these years. It cost a lot of money and our herd of deer was divided and sub-divided as the years went by. An interpretation put upon the contract in Washington forbade the Church from selling any deer, even the butcherable deer. The Lapplanders, whom the government imported, were under no such restrictions. They were brought in to instruct the apprentices, on a cash salary basis, and were permitted to own as many deer as they pleased. They bought up the herds from the natives who did not know what use to make of them and soon owned large herds. They make their living from their herds, for their wants are very simple, but nothing more.

The trouble is, that there is not enough of a market for the

deer. Breeding stock is valued at $18 to $30 a head, but there is practically no sale under present circumstances. Steers for butchering sell at an average price of about $12. The cost of production averages about $1 a year. But there is very little local demand for deer meat, the natives ordinarily obtain their natural food with great ease—fish, seal, walrus, white whale and game. The small white population in Alaska could not begin to support the deer industry—large game, as well as ducks, geese and rabbits are easily obtained. At Nome, reindeer meat sells at from 15 to 20 cents a pound. In the United States, from 60 to 70 cents a pound. This is excessive, as the food value of reindeer meat is said to be slightly below that of beef. In 1925, about 680,000 pounds of reindeer meat were sold in the States—not nearly enough to put the Alaska herds on a paying basis. The market in the States is said to be increasing, but the difficulties in handling the meat, the great distance from the market the long delay between the butchering and the final sale to the ultimate consumer (as shipments can be made in summer only, a year's supply must be kept in storage) all this makes the problem of the sale of fresh reindeer meat a very difficult one.

Our missionaries have for years very successfully canned reindeer meat and made a very good sausage, but for some reason none of the big canning companies are interested in the matter. It would greatly simplify the marketing problem and there would be little danger of spoiling. Experiments along this line are probably being made at Anchorage this winter.

We have a small herd of a few hundred at Bethel. This can not be considered a problem, as the missionaries must have the animals for fresh meat in winter and for canning for the summer time. The Bureau of Education is now considering the advisability of organizing a community herd at Bethel in charge of a Government representative. The purpose of the scheme is to make it possible for the small native owners to sell their butcherable deer through the manager of the herd, who also would divide the net profits among the individual owners of the animals. The Mission herd would have to be put into this community herd, or else the natives would not have enough confidence in the plan to put their few reindeer into the community herd.

At Quinhagak we have a herd of approximately 5,000 head. In the last few years, several hundred head have been sold annually, enough to prevent the account from showing a loss. But that does not solve our problem. The missionaries and the S. P. G. Directors are very eager to dispose of the whole herd except the few hundred necessary to keep for meat for our own people. A proposition has been made to the Government to use

the butcherable deer of this herd for experimentation in developing a market in the States, under a contract guaranteeing the Church a herd of a specified number, the Church agreeing to sell that herd at the specified value whenever a purchaser could be found. But the Government has until now only been interested in the grazing and raising of reindeer, and not in their sale. We have as yet not much hope that Government aid in creating a market for reindeer can be obtained.

INDIANS OF THE MORAVIAN MISSION

At the Potrero, near Banning, California. Four generations, 1897.

INDIANS OF THE MORAVIAN MISSION

At the Potrero, near Banning, California. A Picnic Party, May, 1926. The Superintendent of the Mission, during the interval between these two pictures, which in themselves are an eloquent story, Brother William H. Weinland, stands near the middle background.

X

THE MISSION TO THE NORTH AMERICAN INDIANS IN CALIFORNIA

THE "RAMONA MISSION"

Report of the Potrero for 1925

In some respects the work at the Potrero during the past year was more encouraging than ever before. After years of patient seeding, the Lord of the harvest has granted us the great pleasure of seeing some fruitage. To Him be the praise and the glory, but we want our friends and supporters to share with us the joy of harvest.

First of all let me tell of progress in material things. The Ladies' Aid worked industriously and faithfully all through the year, making garments for the needy, and getting ready for the bazaar in the fall. This was held on December 6th, making a very creditable showing of quilts, comforts, beautiful drawn work and embroidery, as well as articles of clothing. The very gratifying sum of $102.95 was cleared and voted to be used for local church purposes. Several girls of the congregation of about twelve years of age, organized themselves into a Junior Ladies' Aid, and are supplementing the efforts of their older sisters.

Not to be outdone by the women, the men of the congregation have organized a Men's Unity Club. To quote from their constitution,—

"The purpose of the Club shall be for social entertainment, and to promote unity of co-operation among its members in welfare work in connection with the Church in any way that it can best serve."

A circular letter is being sent to all former members of the congregation who have moved from the Reservation, soliciting their financial aid, and in this they say:—

"The main purpose of this club is to support the Church in all ways possible." During the year this Men's Club, assisted by funds donated by the Ladies' Aid Society, have fenced the cemetery, put a new roof on the east half of the church (the west half was re-roofed last year), painted the entire roof, and built a kitchen back of the church, so that the facilities for holding church suppers may be handy.

Nor have our people forgotten their obligations to outside causes. When it is remembered that to accomplish this, our Indians have taxed themselves and given voluntarily, it will surely be seen how much better to have the motive for giving to the

Lord's work come as a fruit of the Spirit than from rules and regulations imposed from the outside.

In our Litany we pray, "Help all elders to rule well." One of our elders has been particularly faithful, being in his place at services regularly as far as possible, and doing his best to have everybody else attend, **and come on time.**

During the summer Chistian Endeavor services were started, and these have proved a great help to the spiritual life, especially of the young people.

During my short furlough attending Provincial Synod at Bethlehem, Pa., and the Christian Endeavor Convention at Hope, Indiana, the services were kept up regularly by Bro. E. H. Oerter and Mrs. Pasqualla Armijo.

Though still hampered by bronchial trouble, the Master has given the needed strength to carry on, and in His strength we are endeavoring to continue.

W. H. WEINLAND.

MARTINEZ, TORRES RESERVATION, CALIFORNIA

Report for the Year 1925

Two unusual and successful social events, two chicken suppers, the one held in February and the other in November, stand out prominently in the activities of the Martinez congregation. The first was the more successful, as the Indians themselves donated everything, and the receipts amounted to almost $80.00. In addition to the supper a Bazaar, at which fancy articles were sold, was also held. The Indian women are particularly clever with the needle, and some very beautiful work was exhibited. We had some music, of course, several vocal and violin solos as well as orchestra selections. One of our members, Mrs. August Lomas, is a leader among the women, and the success of the undertaking was largely due to her ability coupled with my sister's, Miss Oerter's, excellent management. The proceeds of this supper were used, according to the desire of the congregation, to defray congregational expenses.

We lived at the Potrero during the summer and greatly enjoyed ministering to both Martinez and Potrero during these months.

At Brother Weinland's suggestion, we started a Christian Endeavor Society in July. The Potrero Indians seem to be very much interested.

Our hottest day at Martinez was on July 12, when the thermometer registered 120 degrees. We were not very sorry when the sun had set on that day. The Indians attended the summer services very well. They didn't seem to mind the heat at all,

probably because they have been born and raised in it. One of our Martinez Indians, a woman weighing at least 400 pounds, the stoutest person in our end of the State, never complained of the heat.

During the summer, our orchestra developed into a band, which played most acceptably at the second supper held in November. For this event, several friends in the East sent us donations both of money and fancy articles, for which we were exceedingly grateful. The proceeds of this supper, $76.10, were used to purchase some folding chairs, which were used for the first time at our Sunday-school Christmas celebration.

The Christmas season brought its touch of sadness with the memories of our great loss last year. We had a most enjoyable time, however, because of the Christmas spirit with its promise and hope together with the good cheer received from friends and relatives.

Miss Elsie Rock, daughter of our former Missionary Brother Rock, assisted at the piano for our Sunday-school Christmas entertainment. We trust that our customary story to the children at that service may bear some good fruit in the lives of the young.

Spiritually, we cannot give a very glowing account. Nevertheless, some progress has been made, and we ask a larger interest in your prayers.

Fraternally,

E. H. OERTER.

Thermal, California, January 7, 1926.

MISSION STATIONS	Communicants January 1, 1925	Gross Gain	Gross Loss	Communicants January 1, 1926	Non-Communicants	Children	Total Membership January 1, 1926	Total Membership January 1, 1925
1. Martinez	52		3	49	7	45	101	104
2. Potrero	42	2		44	6	24	74	72
3. Rincon, La Jolla and Pechanga	2			2		2	4	4
Total	96	2	3	95	13	71	179	180

Sunday-schools

	Pupils	Officers and Teachers	Total Enrollment January 1, 1926	Total Enrollment January 1, 1925	MISSIONARIES
1. Martinez	20	2	22	25	Eugene H. Oerter
2. Potrero	44	2	46	44	Wm. H. Weinland, Superintendent
3. Rincon, La Jolla and Pechanga					
Total	64	4	68	69	

INDIANS OF THE MORAVIAN MISSION

At the Potrero, near Banning, California, after a Sunday morning service, 1926.

CHAPEL AT PECHANGA, SAN DIEGO COUNTY, CALIFORNIA

On account of various difficulties, no regular services were held at this chapel for some time. It was reopened for services, July 11, 1926, by Brother Eugene H. Oerter, Missionary at Martinez. Pechanga is almost a three hours' drive from the Potrero.

XI

NICARAGUA

Report of the Mission Province, 1925

The Rt. Rev. Guido Grossmann, Superintendent

Another year has passed and the reports from the various stations, which form the basis for this Provincial Report, have come to hand. The Lord again has been very good to us, so that in spite of many drawbacks and unusually heavy losses through death, our statistical report shows a substantial increase in membership. We humbly acknowledge that this increase might have been even greater had our own labors been more efficient or had we not been hampered in many opportunities for advance by the lack of means.

Politically, the year has been a stormy one. While up to the time of writing this report we, thank God, had been spared the horrors of a bloody revolution, nevertheless, the constitutional government was overthrown and political affairs fell into the hands of a party which has shown a rather hostile attitude towards all evangelical work. An example of how this affects our own work is shown in the change made by the new government in the marriage laws. The new law recognizes any marriage ceremony performed before a Catholic priest as a legal marriage. All other marriages are made illegal unless an additional ceremony is also performed before a civil magistrate. These officials now charge $20.00 for a civil marriage. Many of our people are too poor to pay that amount of money. Then the official suggests that they go to a priest, who will perform the ceremony for nothing. The present government has not yet been recognized by the government of the United States, and our situation, politically, is an embarrassing one.

The financial situation of the coast has also been abnormal On account of the exceptionally dry weather, it became impossible to float mahogany timber from the interior where it is cut. For one reason or another the banana industry also suffered. Many of the people are dependent upon these two industries for their meagre income. Fortunately this condition was greatly relieved by the establishment of a new Lumber and Banana Company at Bragman's Bluff, at about the middle point along the coast. This new company has been a great blessing by bringing employment and money to the laboring classes. Fortunately, too, this company has done away with the advance paying, debt contracting methods heretofore in vogue, which held many of the Indians in a state of peonage, sometimes for years. The

new company hires its laborers at a fixed price per day, paying them regularly in cash at the end of every two weeks. The people are beginning to recognize the great advantage of this system, and it is hoped that this new system will have a salutary effect upon economic conditions all along the coast. From present appearances, Bragman's Bluff will become the commercial centre of our Atlantic coast, and we are preparing, therefore, to make it the center of our work. Already members from all of our various stations are working there.

The following changes have taken place among the mission families during the year under review. The Brethren Grossmann, Schramm and Bishop, with their families, returned to the field after their furloughs. Brother F. E. Schramm has again taken charge of the Sangsangta District. Bishop Guido Grossmann, the Superintendent, has moved to Twappi in order to be nearer the center of the Province. Brother Rufus Bishop temporarily assisted the work in Bluefields until able to take charge of Sandy Bay. Brother and Sister Frederick Wolff joined our staff in August, and they have been stationed at Pearl Lagoon during the absence of Brother and Sister David Haglund, on furlough in Sweden. Both Brother and Sister Wolff have had rather a hard time in becoming acclimated. In May Miss Anna Kreitlow came to us as a Trained Nurse. We are most grateful to our Mission Board at home for calling a lady-missionary with this preparation to our field. She has already rendered wonderful and valuable service. Her uplifting influence among the young people at the Cape and at Wasla, where she has been stationed, is distinctly noticeable. We could easily employ two or three more such sisters.

Building Operations. A new church was dedicated at Wahalaya in July, and the first church in the village "Anris," on the lower Wangks River, on September 13. In Wasla, a small house, which serves as a dispensary, has been erected near the Mission House, and in "Bilwas Karma" the people have built a new house for their evangelist. In "Ebenezer" there has been the sound of rejoicing. After due preparation, the old chapel was torn down and a new building was erected in its place. The people raised the necessary funds by the sale of mahogany. The tenth day of October was a day of rejoicing, when they were able to dedicate their newly built chapel to the service of the Lord. There has been a very marked change among all of our people with reference to the care of their houses of worship. Much time and labor is spent in improving and beautifying their churches. Except at Twappi, our people have done this in spite of their poverty, as they do not earn more than they require for their own needs. It would be interesting to find out, if it were possible, just what proportion of their means they

actually give toward the up-keep of their churches and to other causes. I am sure that it would amount to much more than a tenth.

A third church building was also dedicated at Krukirra. The first building, erected 24 years ago, was only a primitive house with a dirt floor, wattled walls and a palm-leaf roof. The second, built about 14 years ago, was an improvement on the first. It had a raised wooden floor, better walls and a palm-leaf roof. The new church is well constructed, with a proper wooden floor, walls covered with siding and the roof with zinc sheets. It has been painted and has the appearance of a proper house of God, such as we have in our own home-land. You should have seen the beaming faces of the members of the congregation as I stood before them on the day of dedication. They had made many sacrifices, but they had reached their goal, and this made them rejoice with thankful hearts to the Lord.

Spiritual Results. While our congregations are striving to have suitable houses in which to conduct their divine services, they are none the less anxious for the up-building of the spiritual church in their midst. We thank the Lord that this work has continued to prosper. The Lord has blessed all the efforts made to strengthen those who are His and to gather in those still outside the fold.

The services at all of the stations and out-stations have been well attended throughout the year. In fact, at many of the stations and out-stations, the attendance has been so good that the call comes to us that "we must enlarge our church."

Our missionaries have observed, too, that there is an anxious desire among a goodly number of our people to be led into a deeper knowledge of the truth, and that the leaven of the Gospel is penetrating more deeply into the lives of individuals, the life of the homes and of the communities. One evidence of this is that Sunday is well observed.

We have also been able to rejoice over the stability of many of our people who have to live in places where there is no resident missionary or evangelist. The helpers at such places have proved faithful to their charge, exercising a thorough oversight of the congregation in the spirit of love. When one realizes the meager opportunities which these men have had, the only Christian literature at their command the New Testament and the Hymn-book, with no other stimulant than two or three visits annually by a missionary, one cannot but admire the faithfulness and steadfastness of the people. I often wonder what the result would be in some of our home congregations, if the members had to look after all their own church affairs with only three visits annually from a minister?

Surely there is an unseen power within our people, which

works as "salt." At one of these out-stations, at Christmas time, the people of the village were engaged in a noisy drinking bout, while our people went to church and held a prayer meeting, with the result that the carousing broke up and the village became quiet.

The congregations in the central district of our Province, especially those in the neighborhood of the operations of the new Lumber and Banana Company, are passing through a time of sifting. New and strange things have entered into their original, simple and monotonous mode of life. They have come into contact with foreign culture and civilization, and it has shaken and continues to shake them to the very foundations of their former conversation after the fashion of their fathers. Much prayer is needed that the Lord may lead them into an ever deeper knowledge of the Word of God, that they may be able to "try the spirits," and that they may not be "tossed to and fro, and carried about with every wind of doctrine." They are brought into contact with quite a different kind of life. The immoral effect of the drinking and concubinage and many other things have their influence upon our people. They need the grace of God, in order that they may remain steadfast in the faith. We need much love and patience, that we may instruct and lead them near the Cross, where alone they will obtain the strength to overcome temptations and evil. While the "spirit of the times" has come to our shores, we know that the "Spirit of God" is still mightier, and as long as we remain faithful to our charge, that Spirit from above will remain our help and strength.

We are thankful to be able to say that many of the foreigners who have come to these shores to work for the new company are supporting us in our efforts to help our people, and many, by accepting the good and refusing the evil, set a good example to our Indians. It is encouraging, too, to note that our people recognize this. One Indian said to me not long ago: "We cannot read, we are ignorant and cannot understand the new things which have come to our country, but we have two eyes, and through those two eyes, we are able to see, and we observe that among you white folks there are just the same two classes of people as among ourselves, namely, those who fear God and walk decently among us, they really help us and encourage us; but there are those who fear neither God nor man, they have no shame, neither respect for themselves nor for us." Another one said: "The Lord has placed this company here in order that we may prove ourselves, whether we stand in the faith or not."

I had a good picture before me of the times in which we live, with all its contrasts, on the occasion of the planting of the "corner-post" of the new church at Bilwi, December 12. It was a beauti-

ful, sunny Sunday afternoon when we gathered at the spot where the church is to be erected under the shade of the cocoanut trees. There I saw girls from the various congregations, dressed up in the latest style, mostly in silk—silk stockings, silk dresses, high heeled shoes and bobbed hair, faces marred with rouge wearing hats of all shapes and mis-shapes. But the expression on their faces was sulky and dissatisfied, and spoke plainly of carnal mindedness. On the other hand, I saw among them others clad in simple white dresses, some with shoes and some without, but their expression was happy and contented; they took part in the singing, and one could see that they were there, not for show, but for divine worship. It was encouraging and it was a pleasure to look at them. It told me more plainly than anything else could have done that even here, among our young people, there are many who have not bent the knee unto Baal. It gave us every reason to hope that while our young people will have to come into contact with the so-called civilization and culture, they will, through their faith in Christ Jesus, become spiritually civilized and cultured.

It is encouraging to us, also, to see that the Lord still breathes upon dry bones and makes them live. Not far from Bragman's Bluff there is a small native village called "Klilna." It has 22 houses with about 150 people. This place was visited by missionaries from 1865 to 1915 without any results. The people seemed determined to remain heathen, and as their hostility to Christianity obviously grew stronger and stronger, we ceased visiting them. Sorcery and heathenish customs shut out the light of the Gospel, and Klilna remained the only place along the coast where Christianity was kept out. Now these people have been asking for a visit and seem anxious to hear the Word of God. Brother A. Smith, from Karata visited them in December, and he reports as follows: "The people were glad that I came and expressed their joy upon hearing the Word of God again. They all asked that services be kept for them as often as possible, and they promised to build a meeting house and to begin at once to procure the lumber for that purpose. With the exception of about four persons, who are nominally Christians, all are still heathen, but they all expressed their desire to be instructd and to be baptized."

Work Among the Rising Generation.—In spite of the onslaughts of the evil one, in his efforts to lead the young people into the way of destruction, our work among them has been encouraging in many ways. It has been an inspiration, as it has happened to me several times, while walking along the streets of Bilwi, or Bragman's Bluff, to have young men from various congregations along the coast approach me with the question, "Have you a Bible or Hymn-book with you? I desire to buy one." This is a sign that they wish to keep in touch with what they have learned at the station, that they are hungry for the Word of God. These young men are compelled

to live in a most dangerous environment, and any one who keeps straight under the conditions in which they live is indeed a hero! Praise the Lord that He is able to keep those who are willing to put themselves under His care! Furthermore, reports have come to me from Captains of the various camps, where our Indian boys are employed, that on Sundays, these boys gather together and sing and read from the Bible. They need our, and your, prayerful support.

Day Schools.—The problem of day schools is a most important one for the future of the whole Province. The government has done practically nothing for the education of the children of this coast. They are simply left to themselves. We are not able to do what ought to be done, or what we would, for lack of means. It is heart-breaking to pass through villages where there is no school and to see the many promising children loitering about, and be unable to do anything for them. To supply a sufficient number of schoolmasters for our coast would mean the enlargement of our Junior High School in Bluefields where Indian boys might be trained for this work. The danger to our own work lies in the fact that "Rome" is making every preparation to get hold of the rising generation.

At those few stations where we do have day schools, we have been successful and the work is appreciated both by the parents and by all our well-wishers.

In Bluefields both the Junior High School and the Parochial School are held in high repute and are recognized as the best schools along the coast.

In Wasla, a "Kindergarten" has been started, and once a week about 20 happy little children gather around the "lady missionary," Sister Kreitlow.

Both at our Junior High School and at Wasla a small attempt has been made to teach manual training; while at various stations, the girls are taught sewing, crocheting and other needle work.

Sunday Schools.—The Sunday-school work is flourishing; 5360 scholars are taught by 111 teachers at 38 stations and out-stations every Sunday. We are thankful for this splendid opportunity, and as we know that the Word of God will not return unto Him void, in spite of the poor day school outlook, we look with confidence toward the future.

Various entertainments given at several of the stations have helped to arouse the interest both among our own people and those who, as yet, do not belong to us. The laborious task of presenting the pageant, "The Victory of Faith," by the Sunday-school at Old Cape Station, under the direction of Brother and Sister Kenneth Hamilton, deserves special mention. Brother Hamilton had translated the text of the pageant from English into Miskito. Fifty-six persons took part. All of the scenes were impressive, and several

JUNIOR HIGH SCHOOL, BLUEFIELDS, NICARAGUA

At the time this picture was taken, November, 1926, there were two teachers and two pupils absent. Faculty: Annie Lee Stafford, B.A., Principal; Margaret R. Heidenreich, B.A.; Juan de Dios Silva, Spanish Instructor; Harriet Rose, Sewing Instructress; Hedley E. Wilson, Manual Training; C. C. Shimer, Commercial Subjects.

of them very beautiful, so that they made a lasting impression upon those who saw them. This kind of entertainment ought to be encouraged among our people. It affords a splendid opportunity to train their minds while making our people acquainted with the glorious history of our Church.

Young People's Societies.—(1) The Young Men's and Young Women's Unions. These societies have continued their work throughout the year, and they have been places of shelter and the means of uplifting many of our young men and young women. Here we have had the opportunity to see how many young men and young women are willing to bear witness for Jesus. To belong to any of these "Unions" means to stand up for Jesus. In spite of their strict rules, the membership has been increasing.

(2) Daniel's Band.—These "Bands" have been organized at our coast stations, aiming to encourage and help boys and girls to live clean and honest lives. They had their beginning at Wasla, where a school boy, after a Sunday-school lesson on Daniel, expressed his desire to the missionary to be manly and fearless, like Daniel.

(3) Boy Scouts.—The Boy Scouts are a well organized body of young men in Bluefields. They have unselfishly assisted the public many times in cases of fire or other calamities and have won the favor of the public.

Medical Work.—Medical work has been carried on benificially at many of our stations. It is a heavy burden upon the missionary, especially as it so happens that the districts where this work is chiefly carried on, and where it is most needed, are so extensive that the other work of the stations is enough to tax the strength of the missionary. It has been found, therefore, that the only way in which his work can be done at all, and we believe it to be the right way, is for the missionary to adhere strictly to keeping special "medical days" in the week.

Statistics.—A more detailed statistical report follows, but the following summary may be of interest. The first figures are those of the various items for 1925, followed by the increase or decrease over the figures for 1924: Communicants and Baptized Adults, 3247, increase, 135; Under temporary discipline, 303, increase, 32; Baptized Children, 6379, increase, 278; Total, 10977, increase 393; Confirmed, 180, increase, 58; Heathen baptized, 97, decrease 142; Marriages 127, decrease, 32; Sunday-school scholars, 5360, increase, 368; Day school scholars, 1138; increase, 117.

We thank the Lord for the work which He has permitted us to do during the last year. We realize our own short-comings.

Lord, grant us, in Thee, abiding grace, so that we may bear more friut, that Thy Name may be glorified, and that our joy may become full!

GUIDO GROSSMANN.

Bluefields, April 24, 1926.

Statistics of the

MORAVIAN MISSION IN NICARAGUA

For the Year ending December 31, 1925

Condensed from the Annual Statistical Report of the Superintendent, the Rev. Guido Grossmann

CONGREGATIONS	Communicants and Baptized Adults	Baptized Children and Others	Members under Discipline	Total	Sunday-school Enrollment, inc. Staff	Day-school Enrollment, inc. Staff
Bluefields, with 2 Filials and 3 preaching places..	861	1109	7	1977	1157	237
Pearl Lagoon,* with 1 Filial and 5 preaching places ..	430	757	31	1218	487	203
Karawala, with 2 Filials and 1 preaching place	148	297	29	474	305	40
Quamwatla, with 3 Filials and 1 preaching place ...	426	639	27	1092	265	65
Haulover, with 2 Filials and 1 preaching place	248	254	16	518	184	
Yulu, with 4 Filials	441	785	59	1285	507	98
Twappi, with 2 Filials	182	336	6	524	203	
Dakura, with 2 Filials and 1 preaching place	237	425	11	673	168	35
Sandy Bay, with 1 preaching place	282	370	11	663	241	10
Cabo Gracias, with 2 Filials and 1 preaching place ...	170	228	24	422	255	113
Wasla, with 2 Filials	391	617	7	1015	866	180
Sangsangta, with 5 Filials and 10 preaching places.	479	759	75	1313	854	211
Totals, 1925	4295	6576	303	11174	5492	1192
Totals, 1924	4160	6153	271	10584	5166	1060
Increase	135	423	32	590	326	132

ADDITIONAL STATISTICS

Stations		12
Filials		27
Preaching Places		24
Total number of localities served		63
Foreign Missionaries	10	
Wives of Missionaries	9	
Unmarried Sisters	3	
		22
Native Ministers and Assistants:		
Ordained Ministers	5	
Wives of Ordained Ministers	4	
		9

Native Helpers:			
Evangelists and Assistants		56	
Other Native Helpers, Male	139		
Female	77		
		216	
			272
			303

*For Pearl Lagoon the figures are those of 1924.

MEDICAL WORK AT CABO GRACIAS, NICARAGUA, DURING 1925

Report of the Rev. Kenneth G. Hamilton.

Although medical work should and must be only a secondary part of our activity in this field, it easily absorbs all the time and energy we permit it to take. That is the first thought impressed by a review of the year. By limiting such work strictly to two days in the week and insisting that even patients from a distance await those days for treatment, I have tried to keep the medical work in bounds and have tried to do justice to other duties. Emergency cases are fortunately rare; they, of course, must be treated as exceptions.

By means of such services as Livingstone College has enabled me to render many, many sick and suffering people, we certainly have won many friends for our missionary work. But due to refusals to drop other occupations and treat patients on "non-medical" days, we also have wounded the sensibilities of some self-important persons. We have found a few patients truly grateful for the assistance they received, and we have kept many from wasting time and money on native "medicine-men," who attempt to work cures by practicing on the superstitions of the people. We have by no means kept all from their old practices. One old lady spent some weeks in the village, and reaped a harvest from the credulous. She not only treated the sick, but "blessed" the well to prevent future ailments—a branch of science in which I could not even try to compete! We hear she even "blessed" a cranky dory, to insure it from turning turtle at sea. So she is also a sort of native Lloyd's.

I feel sure we have strengthened the Christian faith of many by our medical work; but I can not say we have won a single soul for Christ by means of it alone.

We have not been idle in this branch of our work. Records kept in our little dispensary show that 599 individual patients were treated in the course of the year, they being responsible for 1355 entries at different dates. They came from far as well as near—from Musawas up the Waspuk, from Sangsangta up the Wangks, from Honduras to the north and Yulu to the south.

Besides, on every visit to outstations and neighboring places much medical work gets done, which is not recorded. The amount of medicine dispensed may be estimated roughly by these figures: drugs purchased during the year, $821.55; cash received throughout the year by sales of medicines, etc., $555.91. The balance (we hope) is represented by the stock on hand.

For the months of June to the middle of October, Miss Kreitlow, a fully qualified nurse, was with us. It was a great help in every way; for we have to make decisions which are sufficiently grave, and our training has been too brief to give us complete confidence in ourselves. I have in mind particularly a child brought to us with an acute case of appendicitis, already fully developed. It being the child of a mahogany trader, the means would have been forthcoming to transport it to the nearest hospital for an operation. However, that would have involved a four hour journey in an open canoe and a twelve hour journey in a schooner at sea. Before the schooner arrived, the child rallied so that we had good hopes of her surviving the attack. So I advised against sending her away until after the attack should have passed. In the end she suffered a relapse and died. Five other cases died, the patients either having had former treatment by me or being under my treatment at the time. One was an old man suffering from heart-disease, the second starved himself to death, one, a woman, had long suffered from grave uterine trouble, and two children were cases of neglected hook-worm.

There have been humorous incidents, of course. Many a time Indians describe their complaint by saying they have "a pain in their soul," pointing meantime to that part of their anatomy which St. Paul says is the god of many. One Creole, displaying both her command of English and her familiarity with science, said, "I tink I have a spleen." Once an elder brother brought a ten year old boy to have a tooth extracted. At the sight of the awful forceps, the patient slipped out of the grasp of the elder and ran away as fast as his feet could carry him. The brother pursued. The chase lasted at least fifteen minutes over the open ground around the wireless station at the Port. It was enjoyed by many, as the gladiatorial games would be. He was dragged back, anything but a patient patient, and incredibly vocal.

One evening was a busy one for us. Two young women in the village acquired an attack of hysteria at the same time: "crazy-sickness," the Indians call it. Both responded to sub-orbital pressure, as prescribed by the Principal of Livingstone College. The one I entered next day as cured. Treatment in her case was novel, I think. She was then engaged to a very desirable young man; the nuptials have since been performed, the medicine-man turning minister for the occasion. After putting all out of the room except the mother of the patient, I spoke to her gravely about the pos-

sibility of "crazy-sickness" becoming hereditary, and that it might become my duty to advise against marriage for her, if the disease got too powerful a hold upon her. It worked like magic! The other young woman was not in the same position. Her cure was a more tiresome one.

Intravenous injections of neo-salvarsan have made quite a reputation for our station locally. It really does seem to work wonders in some cases. One of the most interesting which I treated recently, was that of a young man who had a dreadful ulcer on his foot, of years' standing. It resembled "Madura foot" superficially; but the discharge was not characteristic. As a last hope, alternative to excision or amputation, I tried neo-salvarsan. He could stay for only two injections. I sent him away with a bottle of native oil mixed with iodoform as an application. He reports marked improvement.

An unbeliever, who claimed no medicine could cause his bowels to move, received a combined treatment of Carbon Tetrachloride and Croton oil. He went away a firm convert—not the same day, however!

We had no complete fractures to deal with during the year, but three "green stick" fractures in children. A dislocated shoulder was stubborn, a dislocated jaw was reduced with ease, much to the amazement of the assembled natives of a distant village, most of whom had tried their hand at it and failed. Wounds we had of all sorts, from crocodile bites and buried fish-hooks to cuts by axe, by machete, by broken glass, etc. And we have had repeated cause to marvel at the healthiness of wounds which had been choked full of sand and dirt. We removed two cysts and used the knife a number of times in dealing with whitlows and abscesses. One serious case of cellulitis we had, which made a gallant recovery. And we had one patient, a case of an old frature, who came periodically to have bits of bone jabbed out of his arm.

Another case which made us feel happy was that of a baby brought from a neighboring village, scalded dreadfully over scalp, chest and one arm. He had been investigating a caldron of boiling coffee, and tipped it over himself. He left a week later with a beautiful outfit of new skin. The damage had not been deep-seated; but "before" and "after" was a remarkable and happy contrast. And in this case it can be said that the mother was grateful.

One baby, whom I had treated the year before for gonorrheal conjunctivitis was brought back from Honduras, suffering from extreme ectropion. We attempted a minor operation, cauterizing the conjunctiva. Some months later the baby was brought back, his eye considerably improved. Having no one to administer ether the second time, we put off further treatment of a drastic nature.

Most of our cases need treatment for syphilis, hook-worm, malaria or consumption. The last are pretty hopeless. None of them

can afford prolonged treatment, and none can get sufficient suitable food.

Syphilitic and tuberculous laryngitis are very common. So is syphilitic keratitis.

This year we have had only mild epidemics of influenza, whooping-cough, and measles, in contrast to last year.

Two elephantiasis cases were brought to me, one of the scrotum, the other of the leg. The latter patient is only a boy; it seems hard that nothing can be done for him.

I tried for quite a time to reduce a goitre by injections of iodine, but without any improvement at all.

A little boy was brought to me at an outstation suffering from congenital hernia of the brain. It protruded some three inches just to the right of the nose.

Two cases, in which I am afraid the diagnosis is carcinoma, and several patients with uterine tumors, asked for help. A surgeon would have a field awaiting him if he could come here.

Meantime we must try to fill the gaps as best we can, and we thank the Great Physician, who has enabled us to help so many suffering folk in this district.

EDUCATION IN OUR MISSION FIELDS

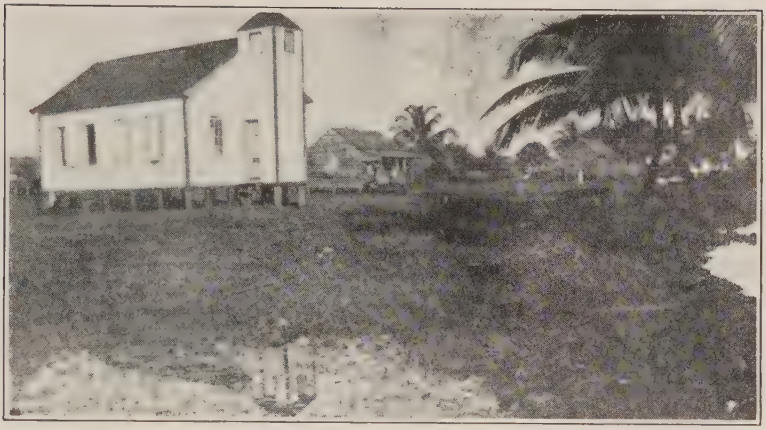
Commencement of the Bluefields Moravian Junior High School

Bluefields, Nicaragua

I wish we could send you a picture of the group just as they looked Tuesday evening, June 29th. A picture was to have been made on the day following the graduating exercises and the boys and girls came twice for the picture to be made, but a regular Nicaraguan July downpour all day long prevented the photographer from taking it. By the next day decorations and apparel were sadly drooping.

The forty-six pupils formed two large semi-circles on the stage of the Sunday-school Hall. Large palm branches reaching almost to the ceiling formed a background. There must have been hundreds of ivory white pasmine with ferns used in the decorations.

Commencements are such well-established and time-honored customs in most schools that it is a unique experience to be connected with a school having its first real commencement. Previously the school year closed with the calendar year in December; an evening's program was usually given, but to have several days set aside for the observance was not introduced until this year. It was interesting to see how curious



THE CHURCH AT SHARON, NICARAGUA

Sharon is about twelve miles from Karawala. It was a three and one-half hour journey by "paddle;" now it can be reached in about an hour and a half by motor boat. The ocean lies about one and one- half city blocks to the right. The water to be seen is not a part of it, but Sharon lies so low that those parts lying lowest are generally pools of stagnant water. The old Mission House is seen to the right of the church.

THE CONGREGATION AT SHARON, NICARAGUA

Immediately after a Communion Service. Brother Karl Bregenzer is at the extreme left. The people are all Miskito Indians. Sharon is visited about once a month by the Missionary. In the interval services are held by the Helper.

many of the people were as to what "Commencement" was going to be like.

Sunday morning, June 27, the Reverend G. A. Heidenreich, pastor of the Bluefields congregation, preached the commencement sermon to a large congregation, the largest since the revolution began, May 2nd. His text was II Timothy 1:6:

"Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee."

He spoke of commencement as being a fitting word for such an occasion, commencement meanig a beginning, while graduation means an ending; fitting because an ending should always signify another beginning, but larger and more worthy than the one just ended. The completion of a course of study should signify the beginning of a higher and nobler one; a failure should be followed by a new attempt to succeed.

The task the young man of the text chose was that of a preacher, a calling which promised neither popularity, renown nor gain but rather difficulties, hardships and poverty, but his choice was one where he could be of most use to his generation.

The pastor made a strong appeal to the graduates that a spirit of unselfishness might guide them in their choice of callings useful to their generations.

"Do not expect your calling to bring power and dignity to you, but bring all your powers to it and dignify the calling, however humble it may be.

"Jesus Christ did not gain prominence because he was a carpenter, but he dignified the work by being a good carpenter.

"Ex-Governor Seymour, of New York State, in retirement on his farm, brought dignity to the undesired office of County road overseer by taking his turn at it. Elevate your calling but do not except it to elevate you."

Monday evening, June 28th, the pupils presented a play. "And Home Came Ted."

The graduating exercises, Tuesday evening, June 29th, closed the commencement exercises of the Bluefields Moravian Junior High School.

Following are extracts from the address given by Reverend C. Conrad Shimer, Supt. of Schools, on this occasion:

"We have assembled here to take part in the first commencement exercises of the Bluefields Moravian Junior High School, and it is a deep-seated satisfaction to know that the three young people comprising the graduating class have successfully completed the prescribed course of study. The Junior High School was opened on March 1st, 1921, in the Old Bank Church, Mr. Cruickshank, then Supt. of Schools, being in charge and the only teacher of the two grades with which the work was begun. There were seventeen scholars registered at the

time of organization, only two of whom, Misses Rose and Knudsen, have remained to finish their course with these exercises. The third of the three graduates entered shortly after the school was removed from Old Bank to its present location.

There are enrolled in the school at the completion of this term forty-six scholars, the teaching staff has grown from one to six teachers, and the course extended to four years. The Junior High School is the logical successor of the Advanced School, which had a successful career of many years until closed by former President Zelaya.

Our Moravian Church has from its very earliest years held that the training of the mind and soul go hand in hand. So closely are these two capacities of our nature related that our early Church Fathers decided the one could not be fully developed without the other. Our Church furnished to the world the first great educator of international reputation, John Amos Comenius, whose scheme of teaching forms the basis of our educational system today, 250 years after he lived.

The Moravian Church in this country would not be true to the ideals of our Unity did it not seek to develop man's mind as well as his soul. And for that reason it has from the very establishment of this Mission in 1849 been the endeavor of those charged with the work to see that school and church work were carried on at the same time. This has been done often at great sacrifice on the part of those who had the financial responsibility of the field. But in spite of limited resources of men and money, some results have been accomplished. One of the points at issue between the founder of the Moravian Church, John Hus, and the Roman Catholic Church, at the end of the fourteenth century, was that the Bible should be read by the common people in the language which they used every day.

There is not a person in this audience tonight who does not wish to improve himself or herself in one way or another. One may desire that change to be financial, another may wish it to be social, and still another may desire spiritual growth. Whatever the nature of the result desired, there is that longing for progress and betterment of some kind. There are various ways of bringing about the desired change. One way we witnessed a few weeks ago in the effort which brought only failure and the loss to our congregation and our town of so many men. But there is another and a better way than by revolution. The man who knows how to do things can accomplish his ends by peaceful means. True, the process may be longer, but when he has attained the goal he is sure of his victory, because he has accomplished the result in such a way as to make it permanent. And he who is working out this change, this advance, by peaceful means is effecting a revolution of ideas. And ideas are

surely the basis of action. Before we can do anything we must know what to do. And before we know what to do we must have ideas. To have ideas thought is necessary. True it is that many of the ideas translated into action have practically no thought behind them, but that kind of thoughtless idea, as we may term it, is not the kind that counts.

Readjustment of ideas will be necessary. There will be a remolding of your thoughts, a recasting of your opinions. But whatever experience is yours, whatever difficulties will come your way, whatever problems will be yours to solve, do not fail to call on the one and only source of strength which is available to you. That Tower of Strength—Jesus Christ, has passed through all the varied experiences of life, and, coming out unsullied and spotless, stands ready to help you in your hour of need, yea, and will rejoice with you too, in your hour of triumph. He is the only friend who will stick to you through the storm and stress of the years. His instruction is new every day and there is no completion of a course in His School. He is the greatest teacher that ever trod this earth, and those who sit at His feet and drink in His wisdom will never meet with failure. And in the name of this Master Instructor I wish for you every good and perfect gift through the years."

THE DEDICATION OF THE NEW CHURCH AT BILWI, NICARAGUA

By the Rt. Rev. Guido Grossmann

On the Seventeenth Sunday after Trinity, September 26th, we had indeed a wonderful day, truly a day which the Lord had made, when we dedicated the new church at Bilwi to its divine use.

It is a simple structure, thirty-four by fifty feet in size, but worthy of its object. It stands by itself on a slight elevation where it can be seen plainly by every passer-by, and our prayer is that it may be to all a constant reminder of the Father in heaven Who loves each one and Who would have all men to be saved and to come to the knowledge of the Truth.

For a long time we had been looking forward to having our own church in Bilwi, where we might shepherd our own people, who have come here from various places in the Province to live and to work, as well as to serve many others who have come from all parts of the world. May these, too, through our instrumentality, find here the precious pearl of great price!

The church has now been dedicated and we will try to hold services in it on every Lord's Day. I say that we will try, because as long as we must live at Twappi and not at Bilwi, weath-

er and other circumstances may prevent us from going from one place to the other. How true this is, we realized as the day set for the dedication approached. The days before were days of rain and storm, and we feared that we might not be able to keep our appointment. We carried our anxiety to the Lord in prayer, but our faith was severely tried.

On Friday the rain stopped just long enough to tempt me to go over to Bilwi. Brother Fisher had left on Thursday and had gotten thoroughly wet before reaching Bilwi. As soon as I arrived at Bilwi, it began to rain again, and it rained and rained, as it can rain only in the tropics, in Nicaragua. On Saturday night, it stormed, and lightened and thundered and squalled. But when I looked out of the church window early on Sunday morning and saw the sun rise in all its glory, enveloping the whole landscape in its brilliant light, I praised the Lord!

Soon we hoisted the various flags; high up on the steeple was the Nicaraguan flag, just beneath, the Star-Spangled-Banner, to the left the English and to the right the German colors all four fluttering in the cool, refreshing morning breeze. Over the church door, we made arches of cocoanut leaves; inside, several palm trees had been planted, and the deep, dark green leaves contrasted well with the pure white walls of the church. It looked well. We wanted to have some flowers with which to decorate the "table," but where to get them was the question. There were none to be had. Only Mrs. Scott, the wife of the Local Manager of the Company, has such in her garden. Mrs. Scott has been very kind indeed to me. On one occasion, during the dry season, she came all the way to Twappi in her auto to bring me to Bilwi to hold services, taking me back again on Monday morning. But would she think of our need of flowers for our Festival Service? Yes, she did! About half-past seven o'clock in the morning, her gardener brought a basket full of fine flowers of great variety, and thus we were able to have the "table" garnished too.

Punctually at eight o'clock, the bell was rung. I did this with my own hands. I would not have had any one else do it for me for the first time. A strange feeling took hold of me, when, for the first time, the bell pealed forth its voice here in Bilwi to invite the people: "Come now, for all things are ready!" The people had been waiting for the bell, and soon, one saw them coming from all directions. We gathered outside of the church, and at 8:30 A.M., Brother Fisher and I opened the doors in the Name of the Father and of the Son and of the Holy Ghost!

Brother Palmer, missionary at Yulu, had come over with his family and with his church choir. He had also brought with him his little folding organ, as we have no harmonium as yet, and as the congregation, with the help of the ushers took their

THE REV. KARL A. BREGENZER AND HELPERS
KARAWALA, NICARAGUA

The Helpers, lay-preachers, are two of our best men. The taller one is half Sumu and half Kerib (another race); the other is pure Sumu, Wulwa Tribe. The pure Sumus have no beards.

PREPARING TO START ON AN EVANGELISTIC TRIP TO
THE SUMUS

The four men in the boat are all Sumus, ready to take the Missionary on a trip many miles up the Rio Grande River. The Sumus receive the Gospel story gladly and plead earnestly for visits from the Missionary. They had not been visited for about eight years. The trip required three weeks and cost about $32.00, which was provided by free-will offerings in the District.

seats, one of Brother Palmer's sons played a prelude. The choir also rendered the Te Deum, to the surprise of many of our visitors.

During the service we followed the order for the Dedication of a Church as found in our American Hymnal. The congregation was a gathering of many nations: there were Americans, English, French, Germans, Spanish, Central and South Americans, Chinese, West Indians, Miskitos and Sumus, with perhaps a few others. A splendid opportunity to speak of the glory of the Cross!

My text was taken from Galatians 6:14: "God forbid that I should glory, save in the cross of our Lord Jesus Christ." I showed why the Apostle Paul was determined to glory in nothing save in the cross of Christ. The attention was just splendid.

The morning service was in the English language throughout, except that we sang a hymn in Miskito before we opened the doors. At noon, we had a service for the Miskito Indians, when Brother Fisher spoke to them in their own language.

In the afternoon, we had an evangelistic service, in which, besides myself, the Brethren Palmer and Smith spoke. It was a very well attended service and we felt the presence of the Lord.

The climax, however, came in the night, when just we workers and some helpers and evangelists, who had come to Bilwi for the occasion, celebrated the Holy Communion. Just a little lamp gave us enough light to see the text of the hymns, but we saw the glory of the Lord, and I am sure that that hour will never be forgotten by those who were privileged to be present. Oh, what a glorious Lord we have! How sweet it is to taste that the Lord is gracious!

The offerings for the day amounted to $253.15. "We thanked the good Lord and took courage!"

Dear friends, assist us by your prayers, that our work begun in Bilwi may be indeed a blessings to many who may come there to work; that the power of the Cross may work mightily for the salvation of many!

BRINGING HIS SHEAVES WITH HIM

Some Experiences of a Missionary Among the Miskito Indians on the Miskito Coast of Nicaragua

By the Rev. H. Schubert

In "The Latin American Evangelist," San Jose, Costa Rica, Central America

In their heathenish state, the Miskito Indians believe in a great Father and a great Mother. From these all mankind comes, but especially the Miskitos.

The Miskitos often call themselves "upla aingeva"—"real men." Indeed they believe themselves superior to all other races. A Miskito Indian may be ever so poor but he is proud of the fact that he has always been a free man. Now this great Father and the great Mother they never worship. They are considered to be good old people who will not do any harm to their children. But besides these two persons the heathen believe in a host of minor gods and spirits. There is one god in the air, who causes storms and whirlwinds; another god is in the water causing trouble there, and the various spirits try to harm mankind in many ways. Sickness, according to heathen belief, is very often caused by the spirit of an animal, an alligator, a tiger or even some bird, which has entered the body of the sick. The ordinary man has no power over these spirits, only the "sukia," or sorcerer can master them. So in every perplexity the heathen will go to the sukia to ask his help.

In case of sickness he will bring a large vessel of water to the bed of the sick; through a little pipe he blows into the water to give it healing power and then gives the sick of this water to drink, while with the rest he washes him from head to foot, murmuring at the same time dark sentences which nobody can understand. In this way he drives out the evil spirit and pretends that now the sick will recover. If he really happens to recover, then the sukia comes and claims his pay. If the patient has no money, he is expected to give a pig or even a cow, of which most of the Indians own a number. Sometimes the sukia will give the patient medicine to drink, a concoction of herbs or other things.

In one case the sukia gave to a consumptive girl a drink prepared of soap, gunpowder and tobacco. This vile stuff caused the girl to die sooner that she would have done otherwise. The sukia will get his pay in any case because he will tell people: "If you do not pay me, I will cause the spirits to send trouble and sickness among you."

In order to free people from these sukias we missionaries try to give them something better. We have a good supply of medicines and try to help people according to our ability. In late years our Mission Board has sent now and then an outgoing missionary to Livingstone Medical College, in London, where they receive during a course of about one year, very valuable medical knowledge. And now one young man is taking a full course in the United States and when he comes out he will be enabled to set up a hospital.

But to free a nation from vices such as immorality, drinking, and other sins, it needs a greater power still. John 8:36. "If the Son shall make you free, you shall be free indeed," gives us the right helper for a sinful soul, or for a nation living in

sin. During our long stay among the Miskitos we have experienced much of the power of Christ. Through Christ a great change has come over many, many of the Miskitos.

During heathentime they had every week a drinking bout. The intoxicating drinks they often prepare from oranges, pineapples or sugarcane. The juice of such fruit is pressed out into a cask, where it soon ferments and forms a strong drink. Then often quarrels and fights started, and not infrequently blood was shed. The women especially had to suffer from the drunken man and had to look for places of safety.

The Christians now give up this national vice and our communicants are all total abstainers. We missionaries have not made this law, but the Miskito has learned this to be his special sin, which he now hates and has given up entirely. Jesus is the power which made them free.

One occupation of the Indians is to carry goods for traders to places far up river. This is done in large dugouts which can take several thousand pounds. The Captain of one of these "bateaus" was a Christian, while the paddlers were heathen boys. In their bateau they had several boxes with whiskey. Some of the paddlers suggested to open one or two boxes, to empty a bottle or two and then carefully close the boxes again. When the trader would find out their doings they would be far away and so escape punishment. But the Christian captain stood up against it, saying that the goods were entrusted to his care and he would not suffer any stealing.

Now the paddlers abused him and said: "You Christians are not free people, you have to obey your Christian laws. We heathen do not care about such laws and do what we like." But our friend was up to it. He said: "You are not free people as you think to be. You are slaves of your vice, you have to drink and even want to steal although you know that you will be punished if caught. I too could drink if I wanted to, and formerly I have been drinking very much. But with the help of the Lord Jesus I have become free from that vice." Truly: "If the Son shall make you free, you shall be free indeed."

It comes quite naturally that Good Friday is the greatest festival day for the Miskito Christians. They come to church in crowds and those who are away for hire try to be at home. There they take in eagerly the old, precious story: "Christ has died for you, He has made you free from the bondage of sin, He has made you childern of God."

I often wished that the supporters of the Mission work could be present at the celebration of the Holy Communion. We have a little over 200 communicant members in our station at Sandy Bay. There you would see them coming from all sides

over the wide savannah, all dressed in white. So they will come from the East and the West, from the North and South once, then to be united with the Lord Whom they did not see, but in Whom they believed and Who enabled them to walk in newness of life.

A NICARAGUAN "TIGER" SKIN

A skin of this character is valued at between $8.00 and $10.00 in Nicaragua. Brother Karl A. Bregenzer is standing on the top step of one of the entrances to the Karawala church. The Mission House is in the background to the right.

A NICARAGUAN "TARPON"

These fish are speared with a harpoon. The man on the left is a Miskito, the other a Sumu. Brother Bregenzer and Karl, Jr., are seen on the left. The dog is a fair sample of the Indian dogs. They are seldom much more than skin and bones.

OTHER FIELDS

Administered from London:

Labrador; West Indies; Demerara; West Himalaya (Tibet); Unyamwezi; Jerusalem (Leper Home).

Administered from Herrnhut:

Surinam (including Leper Home, "Bethesda"); South Africa West; South Africa East; Nyasa.

Condensed from Original Reports, "Periodical Accounts," and Other Sources.

XII

LABRADOR

The most important event in the history of the Labrador Mission during 1926 was the transfer of the Labrador Trade of the Moravian Mission Agency to the Hudson's Bay Company, which was announced in the August, 1926, "Moravian Missions," to take place "this coming autumn," i. e., 1926. The following paragraphs complete the story:

With the cognizance and approval of the Trust Society for the Furtherance of the Gospel, the principal shareholder in the Company, the Moravian Mission agency, Ltd., has concluded an agreement with the Hudson's Bay Company ("H.B.C.") for the purchase by the latter of the whole stock-in-trade in Labrador, together with the S.S. "Harmony." The premises occupied by the Trade, with the goodwill attached to the business, have been leased to the Hudson's Bay Company at a satisfactory figure for a period of twenty-one years.

The supply of the Mission stations, which will carry on their work just as formerly, will be effected by the Hudson's Bay Company's ships, and furlough for missionaries will be facilitated by a generous offer of free transport on board the Company's steamers.

The transfers will be completed during the present season.

The Mission Agency takes this opportunity of thanking publicly those, both on the ship and on the coast, who have rendered in some cases for many years, valued service.

The official monthly of the British Province, "The Moravian Messenger," contained the following account of our ships which have aided in carrying the Gospel to the bleak Labrador coast for more than a century and a half:

1770—1926

Few Moravians will have heard the news that the "Harmony" will shortly pass out of our possession without a sense of real regret. For more than one hundred and fifty years Moravian Missions had run a Mission ship to Labrador. The "Jersey Packet," a ship of seventy tons, was the first in 1770, and the present "Harmony" is the twelfth ship, and the fifth to be named "Harmony." Amongst sea-faring folk these ships have established a reputation quite their own, and enjoyed, as the years have passed, an honorable distinction. It is safe to say that that reputation has never been higher than under our present captain, J. C. Jackson. In twenty-five years he has never lost a man, nor suffered serious accident to the ship,

though working on one of the most dangerous shores which seamen visit

The regret at the sale of the "Harmony" is a very real one, and only the pressure of hard facts could warrant such a step. When early in this year, the opportunity presented itself of disposing of our Labrador trading business, that opportunity was taken, and with the passing out of our hands of the trade, there was no reason to retain the "Harmony." The Labrador trade has always involved exceptional business risks, and demanded more capital than was available. Apart from its primary object, the support out of its profits of the Labrador Mission, there was no justification for the continuance of the Society's trading department. Unfortunately that object has never been completely attained. But what has been achieved is that the Eskimos, a dying race, have been protected by the Mission Trade from unscrupulous trading, and that a tradition of honest trading has been, to some extent, established. If that be the case, then the Society's trade work is done, and without fear we can transfer the Trade to one of the old Chartered Companies of England, whose traditions stetch back beyond even our own, the "Company of Adventurers of England trading into Hudson's Bay," known better in these prosaic times as the Hudson's Bay Company.

It is impossible to print here the terms of the transfer of the business or of the twenty-one year lease of the trade property, as these concern the business of the Hudson's Bay Company also; but it will, perhaps, be sufficient to say that the terms have been approved by Synod, and will, in effect, secure a steady income for the future, in place of the previous experience of very uncertain trading results.

Labrador is a land of very considerable trading possibilities; gradually development is moving northward from Canada. A Missionary Society is necessarily unfitted for participation in such trading developments, but has no right to stand in the way of others, if the work can be safely handed on to those whose primary business it is. The time for such a transfer seemed to us to have come.

The Mission work in Labrador will continue as before, save that the Hudson's Bay ships will call at the stations; that Company has promised to do everything possible to assist the Mission, and given evidence of the sincerity of the promise by an offer to carry our missionaries without charge when they come home on furlough.

So a long tradition, bound up with the "Harmony," comes to an end very soon now. A very proper sentiment may almost protest; the answer is that the ship costs us close to $30,000 a year to run; that her main work was done, not for the Mission,

as was often thought, but for the Trade. As the Trade has been disposed of, to retain the "Harmony" was a wholly unnecessary expense.

We believe the intention of the Hudson's Bay Company is to use the "Harmony," with her present officers, on the Labrador coast; so the ship will still be seen where she is so well known, and so eagerly looked for. We can only extend to those on board who have served us so well and faithfully, our best wishes that they may find happiness and prosperity in their new service.

H. J. W.

In his annual report Brother B. Lenz writes:

Makkovik now has a wireless set. At first it did not work, but Commander MacMillan paid the place a visit, and his wireless operator put it in order, so that the time-signal from the Eiffel Tower in Paris can be distinctly heard and music comes through well on some nights, though less distinctly on others. What a boon it will be to the school!

In his talks over the radio, the explorer, Commander Donald MacMillan, has said: "If it were not for the Moravian missionaries in Labrador there would not be an Eskimo living there today. Wherever there are furs to be had the trader from civilized countries will penetrate, bringing with him the diseases and evils of his civilization. So the missionary in every case should precede the trader."

On April 28th the first letters for the year 1926 reached us from Labrador. They came from the stations Nain, Hopedale, and Makkovik, and were dated January 18th, 21st, and 30th, respectively.

Bro. P. Hettasch, of Nain, writes, under date of January 18, 1926:

"The statistics at the end of last year showed an increase again—eleven births against three deaths. Much of the unrest among our Eskimos has subsided, and consequently spiritual matters receive more attention. The sealing has been very successful. But there is bad news, too. At Ivilik the whole crew, of four men and their families, had been laid up all the autumn. Some are just recovering: one man was in a hopeless condition. It soon became clear that they had been suffering from a mild kind of typhoid fever. All the Ivilik people having come in to the station with the dying man, who lived only a short time after his arrival, there was no hope of confining the disease to the one place. News came that the infection had spread to other places already. I have done all I can to isolate the infected houses, but unfortunately the convalescents do not always obey orders. May God in His mercy preserve our flock from a big epidemic! Happily, typhoid cases require little medicine; but,

on the other hand, if they don't get the right kind of food, the hope of keeping them alive is very small indeed. If the disease spreads, we shall be at our wits' end to know how to provide for our patients. We need a small stock of light, dry foods at the disposal of the missionary for such cases. We have exhausted our own small stock of rice, semolina, vermicelli, custard, etc., in supplying those that were in urgent need of such things. The Liebig we received is a real Godsend. It is being used very economically, and will last out for many patients. By this mail I am warning the southern stations not to permit anybody to visit Nain. Perhaps the worst danger may yet be averted. We can do no more than ask the people to observe the necessary precautions. If they choose not to obey, we have no power to make them do so. There are also two cases of gunshot wounds to be attended to daily. These cases make me thankful for the course at Livingstone College."

XIII

REPORT OF THE EASTERN WEST INDIAN PROVINCE, 1925

As the years creep on, the task of reviewing and sending out for publication a true and faithful report of the status of the work in the Eastern West Indian Province becomes more trying for the Chairman of the Provincial Board. Those in authority, and who have the work at heart, are today confronted with problems of a dimension little known twenty years ago,—problems resulting largely from and fostered by the spirit of the times, and the sadly depleted funds of the Province. The year 1925 has been one of exceptional anxiety for the Provincial Board, and even as the year closes, problems, vitally affecting the future of the Province, remain unsolved.

It is in no way my desire to raise a bogey in the minds of those who read this report. On the contrary, let me assure all that we, who are out here bearing the heat and burden of the day, though cognizant of our weakness, rejoice daily that we are laboring for the Master in this old and tried Mission Field of our Church, and that we have His presence and smile to cheer us. No, what the Provincial Board does feel, and feel keenly, is the responsibility connected with the immediate future of our Church in this Province.

With the Bi-Centenary of our Church's call to carry the light of the Gospel to the benighted in the Island of St. Thomas already looming largely on the horizon, and calling loudly for the careful and prayerful consideration of our Church in all her Provinces, the Provincial Board cannot but view with anxious hearts the present status of the Province, and the uncertainty even of the immediate future. Have we, after 194 years of faithful labor, with a record held by no other section of the Church of Christ, to call a halt? Has our Church accomplished the purpose of her call to labor in these islands? Has the work been completed? Has the time come for us to curtail the work? Or—"say it not in Gath,"—to withdraw? These are serious questions, when we consider that in six years, we hope, D. V., to be engaged in some worthy celebration of the Bi-Centenary.

As far as the writer is concerned, and I know he speaks for many of the laborers in the field, his answer to the above questions is clear, God forbid that we should in any way curtail, much less withdraw, from the field.

Our Church's influence on the field may not be the same as it was, say fifty years ago. This we all feel and deeply regret! But every section of the Church of Christ in these islands is sharing the same fate. The spirit of the times, alas!—is not Zionward. To

check that spirit, and regain our influence as a Church, we may have to humble ourselves, forego sentiment, and change our method of Government in such a way as to meet present-day needs.

It surely can never be said that a Province, whose total membership numbers 24,000 souls, must slowly pass out of our hands! In every island on which we labor, our presence is acknowledged and our influence welcomed. Depleted funds and the spirit of the times have, and do still tie the hands of those in authority from carrying out plans to strengthen existing work, enlarge our influence and usefulness, and further the long desired purpose of a Native Ministry. "Brethren, pray for us!"

From the reports sent in from the islands we note the cheerful and grateful spirit that has been shown by our laborers in facing difficulties and disappointments during the year. All, more or less, record a spirit of willingness and loyalty amongst the members of our Church.

From Sto. Domingo Bro. Penn writes cheerfully about the increase in membership and of the spirit of reverence at worship. He lays stress upon the urgent need of an ordained man being stationed at La Romana. The Provincial Board has long felt this need, but funds were lacking! As I write, I am glad to state that our hope to place a man at La Romana seems likely to be fulfilled during 1926.

Both from St. Thomas and St. Jan the reports are cheering. Even our worthy Warden, Bro. A. B. Romig, expressed some satisfaction with the financial results at the close of the year. One important point brought out in the St. Thomas-St. Jan report, and deeply regretted by each writer, is the sad decline in the Scriptural knowledge and in reading amongst present-day children. This weakness is keenly felt in the classes for Reception and Confirmation.

From St. Croix we note that the three brethren in charge of the work write hopefully. Financially the members have fulfilled their obligations and maintained a spirit of loyalty to our Church.

From St. Kitts, the acting Superintendent, Bro. W. M. Williams, writes encouragingly of the work done throughout the island. After referring in a forceful way to the progress of the Anglo-Catholic movement in the Anglican Church, he then refers to one welcome and important change during the year, i. e., the substitution of Missionary Meetings for the time-honored Missionary Love-feasts. Of this change he writes hopefully.

From Antigua, we regret that the Superintendent, Bro. A. B. Hutton, owing to his absence on furlough during nine months of the year, has been unable to send in his accustomed, full and clear statement of the status of that Mission. From the Station reports, however, we gather that the Brethren in charge feel encouraged,

and that the work at each station has been steadily carried on, and interest in Church life maintained.

From Barbados we have received the usual cheery and optimistic report from Bro. Oehler. Although for several months the Roebuck Congregation was without a minister, yet under the care of Bro. Oehler, assisted by Bro. Cummins, the Congregation "held on its way," until Bro. Ross finally took charge.

The Trinidad report, presented by Bro. Schouten, evidences steady work done amid surroundings peculiar to that Mission. He writes: "There is in Trinidad abundant scope for every effort of which the Moravian Church is capable." He refers to the striking fact that the census returns for 1921 give our Mission a total following of 1891 souls, whereas, the Trinidad Mission statistics only account for 981 souls!

From Tobago, Bro. Trowell writes: "We are thankful to say the year has shown success and most of our schools are on the increase. The financial burden of the schools is constantly growing, and if we were to fall in with the wishes of the Education Department, it would land our Church into bankruptcy."

CHANGE IN THE PROVINCE

During the year, in May, Bro. and Sr. Lloyd, chiefly owing to the precarious state of Sr. Lloyd's health, were permitted to go home on furlough. Then in September, Bro. Julian, of St. Kitts, was granted six months' vacation. In September, Bro. and Sr. Taylor, of St. Thomas, after one year's service, withdrew from Mission service, and Bro. and Sr. Weiss removed from Antigua to St. Thomas; Bro. Hutton returning about the same time from his furlough, again took over the work at Spring Gardens. After Easter Bro. and Sr. Penn removed from St. Jan, after nine years faithful and self-denying work in that island, to Sto. Domingo, taking over the work from Bro. Colin Williams, whose temporary and cheerful assistance in the work in Sto. Domingo was greatly appreciated both by the members and the Provincial Board. Bro. Colin Williams then took Bro. Penn's place in St. Jan.

Owing to unforeseen circumstances, Bro. W. Osborne, who had left Barbados for St. Jan, was held up in Antigua to assist in the work for a time at Spring Garden. On the arrival of Bro. Moreton from England, Bro. Osborne returned to Barbados, and was followed by Bro. Moreton at Spring Gardens. We thank God that amid all the unforeseen changes that have faced the Board during the past years, the changeless God has manifested His presence, and enabled the work to be carried on.

The Provincial statistics show an increase in the total membership of 413. In 1924 it stood at 22.758 and 1925 closes with 23,171; add to this the adherent list and the grand total stands at 24,428. The increase of 413 is chiefly accountable for in Tobago 191, Sto.

Domingo 94, and Antigua 64. The Communicant membership has risen by nearly 100. To cater for the spiritual needs of this large membership, there are only 23 ordained brethren at present in service.

One very important event that took place in Antigua during the year, and seriously affected the future of our Church in the Province, was the sale of the Buxton Grove property, which had been the home of our Theological Seminary from 1900 to the beginning of the War in 1914. For our Province and its work this event was a sad blow but inevitable. And today the Provincial Board is again faced with the knotty problem of how to train native young men for the ministry.

Confronted with many problems, and conscious of our weakness, we labor on hopefully, realizing that behind the darkening clouds there is the smiling face of our Heavenly Father, Whose eyes are ever on His faithful ones in love and sympathy. We seek His wisdom, we labor on in His strength, and know that His guiding hand will lead us till His gracious purpose with us and His Church is fully accomplished.

J. E. WEISS,
Chairman of Provincial Elders' Conference.

St. Thomas, Virgin Islands, U. S. A.,
April 30, 1926.

STATISTICS OF WEST INDIES

ISLANDS	Communicants and Baptized Adults	Members under Discipline	Baptized Children	Total	Adherents	Sunday-school Supts. and Teachers
Sto. Domingo	433	21	1093	1547	229	327
St. Thomas	1140	43	883	2066		1126
St. Croix	995	24	557	1576	323	894
St. Kitts	1140	104	1269	2513	338	1813
Antigua	3300	210	3390	6900	365	2266
Barbados	1670	184	1236	3090		1227
Trinidad	491	13	477	981		372
Tobago	2143	177	2178	4498	2	1434
Total, 1925	11312	776	11083	23171	1257	9459
Total, 1924				22758		
Increase				413		

Adding to the total Baptized Membership of 23,171 the total number of Adherents, 1,257, the Grand Total of those under the care of the Missionaries amounts to 24,428.

Day Schools are conducted on the following islands: St. Kitts, 1; Barbados, 11; Trinidad, 2; Tobago, 9; Total, 23; with a Teaching Staff of 123, with 4,246 pupils; 1,981 boys and 2,265 girls.

JAMAICA

Report of the Province for the Year 1925

By the President, the Rev. Jonathan Reinke, D.D.

Jamaica, though insignificant on the map, and not widely known except by those who are connected commercially with her, is a most interesting place. She is interesting historically, for around her shores some great naval battles have been fought; her products are varied and her scenery is magnificent. But chiefly to those who live in Jamaica, are her social and economic conditions interesting. She is a land of contrasts, not only in the matter of mountains and plains, and prolonged droughts and torrential rains, but in the matter of outward prosperity and spiritual progress.

We never seem to know quite where we are. Last year, the year under review, was entirely different from the previous one. We were blessed with a very fair rainfall which was spread pretty fairly all over the Island. The consequence was that there was an abundance of food, and crops were good, and as a rule, good prices were realized for produce. At the same time the price of bananas has been lower than for many years. And to make the banana situation worse, the plant has been attacked by the Panama disease and the whole banana business is threatened. The experts who profess to know, say that it is only a matter of time till the industry will be wiped out. It will not happen, however, this year or the next.

During the year under review, the large man complained bitterly of the hardness of times and the lack of ready cash. There did not seem to be fewer motor cars along the street and roads, and it is generally conceded that the sale of these convenient and dangerous machines keeps up, and if the government returns are dependable, the revenue has not fallen off to any considrable extent. While we may be somewhat skeptical as to hard times in certain quarters, there is no doubt that artisans and the laboring classes in the city and towns found it difficult to get regular employment. On the other hand in the country parts, where coffee and pimento bore, and people were not too impatient, good prices were realized. And when this is the case, our people may ever be depended upon to do their best for the Church which they love. Almost all, if not all the denominations have been able to report increased membership and increased support. This is a great contrast to the year before. This also applies to our own Church.

With this slackening of financial stress, the question naturally arises what of spiritual conditions? There has been no specially marked improvement in this direction. At least two of the larger denominations have recently conducted missions, and report encouraging results. Our own evangelistic committee does not seem to have found much scope for its activities during the year under

review. If it could be arranged, that we as a Province could secure the services of some Moravian evangelist from abroad, an inestimable boon would be conferred. It would not be possible for us to meet the expenses of such a mission; but if friends abroad would provide the money for the passage of such a brother, and find the brother, we could meet the local expenses of transportation and printing. May God open the heart of some one or some group of persons to supply our need!

Our buildings are not as a rule in a state of very good repair. Wherever they have been permitted to fall into serious disrepair, the burden becomes one which is almost beyond the capacity of the local congregation. Some of our church premises are in an excellent state of preservation, as is the case at Bethlehem, Fairfield, Bethany, Carmel, Mizpah, Bethabara and Salem. At some other places, where the funds which are by synodal resolution set aside for building and repair purposes, have been depleted to meet salary requirements, conditions are serious. There should be a rule which would secure that these funds are not to be thus depleted; but the matter lies with the local church committee.

Our schools continue to give us a good deal of anxiety. A fairly large number of Moravian lads are each year admitted for training to the Mico Training College; but we do not always have places to offer them when they have completed their course; and we have no control over them, after they leave college, as we do not contribute to their support while they are in training. We also find it increasingly difficult to keep our school buildings in repair. Considerable activity has been evinced during the year under review in this direction. A really splendid school house has been erected at Beulah, in connection with the Zorn Church, where with the aid of a government grant of $1000, the congregation, in nine months erected the new building, at a cost of almost $3000. A small debt remains to be met, but this congregation has in the past assumed many debts and has invariably paid them off within a reasonable period; and doubtless will not act differently in this instance. Such a work, so efficiently and quickly accomplished in so short a time, should prove an example and an inspiration to the entire Province. Another creditable building has been erected at Pisgah in connection with Springfield. Here friends contributed to the undertaking but the local people and the congregation also gave liberally, and a very excellent building has been completed without debt incurred, much to the credit of all concerned. Repair work has also been accomplished at Caledonia school, where for a time the people seemed willing to do anything, but thought better of it, and with the aid of a Government grant, and a loan from Provincial Elders' Conference, and very considerable free labor and gifts of lumber, much progress has been made. Unfortunately the school house at Clapham has not yet been completed.

During the year, the first Annual Meeting of the Moravian Missionary Society of Jamaica, was held at Fairfield. This is not the first effort towards Foreign Missions which the Jamaica Church has made. During the past fifty years all the congregations have in one form or another regularly contributed to the cause of Foreign Missions, and in many congregations an annual offering is given to the Leper Home in Jerusalem. It was felt at the last Synod that there ought to be an official missionary society in the Province, and one was formed with an adopted constitution, and official connection with the Executive Board, in so far that the Provincial Treasurer is the treasurer of the Society, and the members of the Provincial Elders' Conference have seats upon the Board of Management, ex officio. At present the society is engaged in accumulating funds; and will continue so to do, until it is discovered by experience, what annual income may be expected. The Society was most hospitably entertained by the Bethany congregation.

As a Province we still keep in view the Bi-Centennial Fund in connection with the commencement of Moravian Missions in 1732. Just what has been contributed during the past year, we are not in a position to state, but up to the end of 1924 a little over $500 had been raised towards the fund.

The ministerial staff has not been strengthened during the year. We have received no recruits from England as we had hoped. One brother who was willing to come, was not able to follow the call owing to domestic troubles. We still hope that he may be granted unto us. During the course of the year, however, we have been able to renew the work of the training of ministers, and one such student, Mr. Eric Carnegie, is attending the Jamaica College and hopes to take his matriculation examination in June this year. The Headmaster of the college reports favorably upon him as a student, and Mr. Carnegie has thrown himself willingly and heartily into the work of the Kingston congregation, and is always found ready to help where he can. Thus another year has passed into history. Let us do with our might what our hands find to do, for, for many of us, the time is short!

JAMAICA, B. W. I., STATISTICS

January 1, 1926

Accredited Communicants	5899
Baptized Adults (Non-Communicants)	626
Under Temporary Discipline	91
Baptized Children	6016
Total, January 1, 1926	12,632
January 1, 1925	12,610
Increase	22

SUNDAY-SCHOOLS

Boys		1998
Girls		2557
Adults		1227
Total number of Pupils		5782
Teachers, Male	165	
Female	176	
		341
Total enrollment, January 1, 1926		6123
January 1, 1925		6000
Increase		123

DAY SCHOOLS

Boys		4074
Girls		4458
Total number of Pupils		8532
Teachers, Male	52	
Female	78	
	130	
Monitors	74	
		204
Total enrollment, January 1, 1926		8736
January 1, 1925		8249
Increase		487
Missionaries		8
Native Ministers		7
Native Brethren who hold meetings		46
Native Helpers, Male	174	
Female	94	
		268
Number of Workers		329

It should be noted that while these figures show only a small increase, the previous report, 1924 to 1925, showed a decrease, in members 503; Sunday-schools 321; Day Schools 251. This year the tide has turned and in every instance an increase is reported above.

XIV

DEMERARA

Report for the Year ending December 31, 1925

The year under review is characterized by three outstanding events, viz., the erection of the new chapel at Calvary, the introduction and adoption of a new Constitution for the Province, and the protracted drought of nearly five months' duration; to which might be added the enforced visit of Bro. Grant to Paramaribo for special surgical treatment.

Of such importance was the first-named event that, in preparation for it, nearly all financial roads led to Calvary; and, as a consequence, prayerful interest was evoked in all quarters on behalf of the little filial whose growth and welfare lay lovingly on the hearts of the older congregations. Seventy-seven days after the laying of the corner-stone on the 7th of September, the beautiful little church was solemnly consecrated for public worship in the presence of a large assembly from the adjacent districts and from the city of Georgetown, the Queenstown congregation bulking very largely in the audience, and its choir leading the singing and otherwise contributing to the program.

The communicant membership has increased by four since the opening of the church, the Sunday-school by about 20; and other church organizations are taking on renewed strength. Two small budding organists, members of the Sunday-school, travel weekly to Queenstown, a distance of nine miles each way, in order to learn, under the direction of the minister, to play the liturgical portions and hymn tunes at the Sunday services; and there is every reason to believe that before long the end will be achieved.

A bell valued at about $50 was given by a Moravian and his wife, farmers of the Queenstown congregation; the communion table and table-cloth by another donor from this congregation; and the lighting plant by a working committee of the Calvary church; while other workers are making provision for other necessary church equipment.

The introduction of a new Constitution for the Province has given a fillip to the life of the congregations. Another evolutionary stage in Church government is being entered upon, and there is of necessity a little agitation and apparent unsettlement; but this is only the prelude to life on a higher plane.

The "Demerara Board," which began to function on Trafalgar Day, is cautiously taking its initial steps into the new

territory it has been created to administer. Its installation marks a new era in the history of this mission-field; and it is our earnest prayer that its pages may prove that, under Divine blessing, lasting work has been accomplished in the forward march of the Moravian Church in this Colony.

To maintain the standard of efficiency in church work in Queenstown, amid the many economic fluctuations caused by the shifting of population, long-continued drought, and consequent financial depression, is a task that calls for increasing faith and patience, tact and resourcefulness, at every stage of attempted progress.

The attendance at the Day school has grown from 299 to 419, necessitating an urgent and unpostponed enlargement of the school-room. Much credit is due to the head-teachers and assistants for their good work. The fact that all our head-teachers are men of sterling Christian character is an increasing guarantee for good and lasting influence emanating from our seminaries, where the seeds for the future homes are being nurtured.

The Christian Endeavor Societies fill a unique place in the life of the church. Here we find initiative and effort and self-expression. Little by little shyness and an awkward reticence give way to self-reliance; and one is delighted to note the earnest attempts at praying, speaking, and essay-writing in this elementary training school for Christian service. The Junior branch gives evidence of much future usefulness, especially by the practical acquaintance with the Holy Scriptures evident among its members. The missionary committee of the Senior branch held a very largely attended missionary meeting in the early part of the year, and by its financial results appreciably increased the missionary funds of the congregation.

Tabernacle was much tried this year by the compulsory absence of its minister on sick leave for nearly two months. What added to the pain of parting was the uncertainty as to what would be the issue of the not a little dreaded surgical operation he was to undergo. During his absence the work did not show any sign of weakness; for under the zealous leadership of Sr. Grant, backed up by a trained church committee, all needs were supplied.

XV

WEST HIMALAYA (TIBET)

Although progress has been slow this year, there is no reason to believe that we have fallen short of progress altogether. What real progress there has been is probably hidden from our eyes and therefore not available for tabulation. That spiritual values, however, open to God's sight have been disseminated over a large area in the hearts of men and women cannot be doubted. They may be dormant, they may have disappeared altogether; or in some few souls they may have lit up a new light shining in the darkness; but who will say that it was all in vain?

It is in the nature of God's work that it should be associated with intercession and prayer. Heart-felt thanks therefore to God's faithful remembrancers for their gracious ministry of prayer on our behalf, and to the Home Church at large, and those in authority, for another year's support of our needs. Their patient work and ours will have its reward when closed doors open, and when souls are set free. By prayer the Home Church can league itself with us in conquering hindrances otherwise invincible. Each invalid and child can become a campaigner in the warfare of the Kingdom of God. Each intercessor can become an invisible helpmate.

At Leh, sustained by divine grace, we have been enabled to carry on our work unhindered by untoward circumstances in all its various branches for another year.

Our numbers have increased by seven, of which five were children born to Christian parents, and two were adults received into the Church by baptism. Against this must be placed one loss by death. One member had to be placed under Church discipline. There are adherents hoping to join the Church.

Evangelization was pushed forward to the best of our ability. Hardly a village or hamlet in the far-flung battle-line has been overlooked.

In our endeavors to reach the young, another portion of the field was covered by the work done in the Sunday-school and Day schools. A hopeful beginning in starting a troop of Boy Scouts was made by Bro. Asboe in connection with the school.

Good use of the opportunities afforded for evangelization was also made at our Mission Hospital.

With British Mission Board's sanction, Dr. and Mrs. A. Reeve Heber spent the greater part of the year assisting the Church Missionary Society in their work at the Srinagar Hospital. For three months only were they with us here in Leh.

During their absence from our own work our Hospital was served by members of the Leh staff. The following is an abridged statement of the work done:

Total medical treatments	7556
Total surgical treatments	580
In-patients	31
Cataract operations	23
Other operations	2

As regards the personnel of the station, notable changes have taken place during the year, which in one case have left a gap sorely felt. By the retirement of Dr. and Mrs. Reeve Heber from Mission service we have lost our medical missionaries, who have served the Mission well since 1913. Their departure is regretted the more because they had endeared themselves to all with whom they came into contact. Transferred to Kyelang, Bro. and Sr. Asboe have made room for Bro. Peter, whose presence was required here in Leh. The stay of a new arrival in the person of a Swedish Sister was made impossible on account of her health. She was not physically strong enough to stand the altitudes of the Himalayas.

The nearer surroundings of Kyelang showed some signs which perhaps may be taken to indicate some kind of a change in the attitude of the people towards Christianity. That Lamaism has been losing ground in the hearts of the men for certain, and of some women probably, too, seemed evident. During the whole of the Winter the activities of the Lamas were boycotted by the greater part of the population, and people would tell them quite openly that they despised their sham religion, and fed them only for the sake of their womenfolk, who still considered their religious services of some value. And even among the women signs were not wanting to show that their belief in the power and efficiency of the Lamas is waning.

The next few years will probably be of great importance for our work in Kyelang. There are now quite a number of children and nearly grown-up people in Kyelang and in Chod belonging to our congregation.

The usual services have been carried on at Khalatse throughout the year and have been well attended by the Christians, and very often by the Buddhists. I think one may say that there has been progress in spiritual things in the life of our little congregation during the past year.

Evangelization has been carried on steadily throughout the year. Here and there we have had gleams of encouragement, and at times the reverse. In some places locally, chiefly owing to the efforts of the Lamas, Buddhism is trying to revive itself. In one room at Skyurbuchan, which we used to be allowed to use for Lantern Services, five new idols have been put up! Noth-

ing but the continuous renewal of the Holy Spirit's power can keep us keen, and also without His help these people will never be awakened from their ignorance, superstition, and self-satisfaction. But, granted prayer-help, I believe that we could see a very real response from these people.

Gospel portions have been sold whenever possible, but the Ladakhi does not part with even a "pice" easily. The Scripture portions, the gift of the Scripture Gift Mission, have been distributed to those who could read.

Medical work has been carried on both at Khalatse and on tour. There has been some increase in the number of treatments, compared with last year. There is no doubt that one is able to influence these people who come as in-patients far more than through any other medium of our work.

There are about 12 cases of lepers known to me in the district; most of them are having treatment, but it is very difficult to get them to take treatment regularly, thus preventing the only chance of recovery they have. One man in the early stages of the disease has, with two lots of treatment, shown very marked improvement.

I have only had the opportunity of using the new injections in two cases, but as they are both rather advanced cases it has been difficult to discover any real improvement.

The treatments, etc., for the past year are as follows:

Total treatments	2172
Total new cases	1566
Visits	188
Minor operations	50
In-patients	10
Operations :Eye cases (two on tour)	4
Leprosy treatments	41
Leprosy injections	8

As far as one can judge, the people in the locality are beginning to realize that Christianity is something more virile than their own religion, but they do not seem to trouble to think where either the truth or the difference lies. If a thing is "custom," that is sufficient; and only too often they prefer to believe any fable rather than the truth. That they are self-satisfied and indifferent hardly needs to be said. There is a danger of this having an insidious effect on us and on the work. The only hope seems to lie in praying and working for a definite work of the Holy Spirit to awaken them to their actual condition, and a continual reliance upon Him to combat the deadening effect it is prone to have.

An old man came last April and said he wished to become a Christian. He stayed with the Christians, and as he seemed to be quite in earnest I gave him six days' instruction. He then

had to return home to get a fresh supply of food, and although he promised to return he failed to do so. We heard that the Khalatse people sent instructions to hinder him. Whether he had any other motive, or has simply been frightened, none of us can at present say.

Another man who lives at Ang, a village about six miles away, has several times inquired at Leh about himself and his family becoming Christians, and although he has been instructed to come to Khalatse he never comes.

Other things have on the whole been normal. The harvest has been good. We are thankful to God for all His goodness and help throughout another year, and having proved that "He is faithful that promised" we rely upon Him to fulfil His own word and purpose with regard to these people of Ladakh, and trust that we may be kept usable to that end.

H. F. BURROUGHS.

XVI

UNYAMWEZI

Report for the Year 1925

A review of 1925 results in the pleasing fact that the work entrusted to our care has progressed normally in its various branches along the whole line from Urambo in the north to Kitunda in the south. There were baptisms at all stations. And a goodly number were added to those who attend our catechumens' classes. The medical work developed favorably at its headquarters and also at the two dispensaries, and proved a blessing to many a sufferer. The industrial enterprise advanced from a state of preparatory activities to a state of settled conditions. The health of the missionary staff was, with small exceptions, good. We had again this year several invitations by chiefs to start new schools. We could not comply with them all, but at least with a few of them. We have thus ample cause for thankfulness to our Heavenly Father for His blessings bestowed upon us and upon the work in which we are engaged. Of course, not every dream dreamed becomes a reality, and not every plan drawn up could be carried out. Counter-influences were naturally also at work. There were drawbacks, such as relapses. Where there is light there shadows are thrown; and this year made no exception in that respect. If, however, progression and retrogression are put on the balance, progression proves the heavier of the two, as far as man is able to judge. We are grateful for this knowledge, conscious as we are of our own shortcomings and the limitations of our strength to discharge our manifold duties and to deal adequately with the various problems which are continually confronting us.

Numerically we have made progress. The statistics show an increase of 298 baptized persons, distributed over all six stations. Our goal is far off still. We cannot yet see it. That becomes very clear to us, when we remember that there are some 50,000 people living in the vicinity of our stations. A small fraction only of that number has as yet been gathered together; just a little more than one-fiftieth of the total. Figures are often misleading. It is the spiritual progress that counts, the new life in the imitation of Christ. How has this manifested itself in 1925? In answering this question I will first state that relapses which have come to our knowledge were few, about one in every two hundred. Some fell back into paganism, and one embraced Islam, which in effect means the same as a falling back into paganism, as the moral standard of the Mohammed-

ans in these parts of Africa is not above but rather below that of the heathen.

The work in Urambo, in Kiwere, and at Tabora was again this year carried on by native helpers. With a few exceptions they have worked as well as can be expected, if we consider their deficient training. It is a true saying that Africa can be won for Christ by Africans only, as no white missionary will ever be able to understand the African as fully as his fellow-countryman can. It is, however, just as true with respect to our present helpers that they need the continual guidance of the missionary. They have no easy stand among their own people and require constantly both support and advice from the missionary. Urambo and Kitunda have no missionaries as yet; and the helpers at these places should in particular be remembered by us in our prayers.

Usoke had three out-stations at the beginning of the year, and three at the end of it. The far-away out-station of Vusisya was closed, and a new one started in the neighborhood of the station, situated in the midst of a well-populated area. Sikonge had last year two out-stations and one out-school. The out-school has in the course of the year become an out-station. In the area of Mwivono a second out-station was started. Ipole had seven out-stations in 1924. A new one in the area of Ifumbe was added this year.

Hundreds of people from the areas infected by sleeping sickness have been settled in the vicinity of Sikonge and of Usoke. With these people new opportunities and also new responsibilities have been placed before us. But we have not been able to do much for them thus far, apart from occasional visits. They have asked for teachers, but we have none to spare.

There have been drawbacks to be recorded in the course of the year. There were serious stumblings, and that not only among the Church members in general but also among the helpers. They were caused by yielding to the temptations of the flesh. There were also relapses caused by heathen or Mohammedan influences.

Counter-innfluences were also at work again this year. The witch-doctors, or medicine-men, played their part as usual, though not openly, which they seldom or never do. They dislike the spread of the Gospel. It enlightens the people and therefore threatens to undermine their influence. I believe I am not far wrong in saying that the medicine-man is still the greatest authority in the country; and his influence is the more dangerous because it does not appear on the surface as such. Only on special occasions do we foreigners catch glimpses of it. Such a glimpse I caught in Urambo in June last. To a Christian couple at the main station triplets were born who died the

next day. Such extraordinary events as the birth of twins or triplets had in older days to be reported to the chief of the country. Our people observed that custom lest the Sultana should be offended. In doing so they did not foresee that it would lead to so much unpleasantness as it did. On the other hand, had they ignored the observation of the old custom they would have encountered more trouble still. When the Sultana heard the news, she exclaimed, "That is bad news." And when she received the message of their deaths she refused to have them buried in the soil of her country, but ordered that they be "buried," i. e., thrown into the water of the Igombe River by special midwives under the observation of certain heathen rites. The place pointed out by her was where the river flows out of her country. Yohannes Malima entreated her to make an exception in this case, because both parents were Christians and did not now share the old beliefs. He chose more diplomatic terms, but the above is the gist of what he said. She remained firm until he intimated to her that I was expected to arrive at Urambo in a week's time and that I would certainly ask him to take me to the grave. "What will the padre say," he asked her, "if he hears that they have been 'buried' in the Igombe?" On hearing that she began to waver, and finally gave her consent to their being buried in our burial ground at Kilimani (our station in Urambo is known by that name, which is Kishuaheli and means "on the hill"). Yohannes sent me a letter by special runner in which he acquainted me with what had happened. In conclusion he said: "If you hear that I have got into trouble, you know now the reason, because she will surely seek cause against me." The letter reached me at Tabora just when I was about to leave for Urambo. I made haste, as I knew that my presence was urgently needed there. She is very superstitious; and her heathen counsellors and medicine-men, of course, exploited the occurrence to the utmost. En route I heard that she had publicly challenged her attendants to state anything they might know to the disadvantage of Yohannes. They did not know anything at the moment; but they would certainly "find" something sooner or later, which could only be prevented by my intervention. Our helpers have no easy stand, and they continually need the presence of the missionaries to back them up. In Urambo I did not see the Sultana, who left on the day of my arrival for Tabora, together with most of her influential men. She was summoned by the authorities, together with the rest of the native chiefs, to be present at the reception of His Excellency the new Governor. She was still in Tabora when I returned. Under the circumstances related above it was essential that I should see her. I wanted to pay her my respects at her lodging, but she preferred to meet me at the mission. When

she came, she was not accompanied by her usual numerous attendants. Only her sister, who is married to Sultan Saidi, of Unyamyembe, was with her. It was thus a private visit; and the meaning of it was that she had things to talk about which were of great importance to her, and which she did not want to be heard by anybody save her own sister. I now heard what I had anticipated. She had been told by her counsellors and others of her people—the medicine-men, of course—that she would surely die before the end of the year if she allowed these triplets to be buried in her country. In support of their prediction they had reminded her of similar occurrences in two neighboring countries, where the chiefs had died within the foretold period. Her first anger had abated, or she did not show it; but she was sorely afraid. Understanding her condition I tried to rid her of her fears by explaining to her why the Christians were not afraid of such extraordinary happenings, and that neither Yohannes nor his fellow-believers wanted to do her any harm. She seemed appeased; and I have heard nothing of the matter since. I shall be glad to see her again in May next. I hope this experience will serve a higher purpose than that intended by her wise men. I have enlarged a little on this incident to show how heathen agencies work. If the triplets had really been thrown into the water of the Igombe, the Sultana would now have believed, and her people with her, that she remained alive because she had followed the counsel of her wise men. If she had died in spite of following their counsel, they would have had an explanation ready which would have been believed. Had she died, however, no matter of what disease, everybody in the country of Urambo and beyond its boundaries, with the exception of a few Christians, would have been convinced that her death was due to the triplets having been interred in the soil of her country. That is heathenism!

The Mohammedan propaganda has not been heard so much of this year; which statement is no proof, however, that it has been inactive. We are working in the very midst of Mohammedanism in Tabora. Sikonge and Usoke are surrounded by Mohammedans; and they are also quite numerous in Kiwere, in particular about the out-station of Mkombwe.

The native practice of marriage remains still to be mentioned among the counter-influences we have to reckon with, inasmuch as it not infrequently encroaches upon the home life in our Christian communities.. It is a complex system with perplexing consequences. In Unyamwezi, as all over Bantu Africa, a dowry is paid by the wooer to the father of the girl or woman he wishes to marry. The paying of the dowry, which is generally regarded as a security, makes the marriage valid. So far nothing can be said against the system. The man who, with or

without the assistance of his relatives, has paid the dowry is, however, only a unit of the whole of his relationship; and the woman, though his wife, is regarded as belonging to, or owned by, the whole relationship. This is the fundamental idea of the system, as far as I understand it. In case of a divorce the dowry has to be refunded. In case the woman dies it has also to be refunded, or her relatives have to produce another woman to take her place. In case her husband dies she is given to one of his kinsmen, provided that her relatives do not repay the dowry. She has the right to refuse to be passed on, as it were; but this right is more or less nominal only. It rests practically with her relatives whether they are inclined or able to refund the dowry.

These few sentences merely give an outline of the system. Complex as it is, a detailed description would cover pages. But these few sentences will suffice to show how easily it interferes with our Christian ideal of marriage, and that the more if we remember that all our converts of the present time have far more relatives outside than inside the Church.

One instance may be useful as an illustration of what is said. Husband and wife are both Christians, but their relatives are all heathen. The husband dies; and her relatives do not want to refund the dowry. The woman is not willing at first to be passed on to one of her late husband's kinsmen, because she knows or has been told by the missionary that the new surroundings will become dangerous to herself and also to her baptized children, or because she dislikes the man who is to become her husband. She is, however, pressed by her own people; and finally she gives in. She and her cvhildren, if she has any, live now in quite different surroundings, far away, perhaps, from Christian communities. Only too often the woman relapses. We try to intervene, but often without success.

Dr. Keevill is able to report considerable progress both in the amount and the quality of medical work done at the hospital at Sikonge. Much needed structural alterations in the buildings were made. The number of in-patients, excluding sleeping-sickness cases, was more than treble that of last year. This is a fact which gives proof of the increased confidence the people are placing in our doctor.

The following statistics give an idea of the work done:

	1925	1924
Out-patients	924	1020
Attendances	8964	9260
In-patients	145	25
Major Operations	12	5
Therapeutic Injections—		
Intramuscular	100	31
Intravenous	427	75

Deaths among In-patients	14	2
In-patients in Hospital, Dec. 31st .	23	7

The hospital has indeed been a blessing to many a sufferer; and many have there for the first time in their lives heard of the great Physician and Saviour of mankind.

The dispensaries at Ipole and Usoke have also again this year proved how valuable they are in the combat against disease and superstition. They supply a great need; in particular that at Usoke, situated as it is among a large population far removed from any medical help.

The Industrial Training School for Carpentry (carpenters' shop) was opened at Usoke in November, 1924, with four apprentices. One of them dropped out in the early days of the year, because the work did not suit him. The remaining three had also at first to get used to regular working hours and to a regulated life. In November last, three more boys were accepted as apprentices. It was at first thought that an apprenticeship lasting for three years would suffice. But it has become clear to Mr. Nielsen, through the experience made this year, that it will take at least four, perhaps even five, years before the boys are able to work independently.

This report would not be complete without the mention of an outstanding event of the year, viz., the Education Conference convened by His Excellency the Governor for the purpose of co-operation between Government and Missions in matters of secular education. It was the first conference of its kind in this territory, and was held at Dar-es-salaam from the 5th to the 10th of October. It was composed of seventeen Government officials and eighteen representatives of the various missionary societies working in Tanganyika Territory. Ten of these representatives were Protestant and eight were Roman Catholics. There were, further, fifteen persons present by invitation, ten of these being missionaries. Our Mission was represented by Dr. Keevill. The Government welcomes all voluntary educational effort which conforms to the general policy; and it is prepared to give certain grants-in-aid, provided that our schools are in conformity with the prescribed regulations and attain the necessary standard. But it reserves to itself the right of supervision by inspection and other means. None of our present schools, I am sorry to say, are of the standard required. Our teachers are all pupil teachers (monitors) who have attended our village schools only. For them, teachers' training courses will be held from time to time at the Government Central School at Tabora. With us the school is a means to the end, and not the end itself at which we are aiming; nor is it the only means to the end, but simply one means among others. It

is nevertheless a valuable means which we cannot dispense with as long as education is not general in this country. Even then we shall need schools for the training of native helpers and for the training of a native ministry.

N. H. GAARDE,
Superintendent.

XVII

THE LEPER HOME AT JERUSALEM

Founded 1865

An Institution of the Moravian Church

Fifty-fourth Annual Report

In his introduction to the Fifty-fourth Annual Report of the Leper Home, "Jesus Help," at Jerusalem, Bishop Arthur Ward, the Honorable Secretary, writes :"We have never had such cheering reports as those we have received from our Matron and the Doctor this year. There has been improvement in every respect."

December 31, 1924, there were 29 patients in the Home. During the year 1925, ten entered, five died and seven left, leaving, December 31, 1925, 27. Of these 25 are Mohammedans and two are Christians.

The staff consists of the following: Matron, Sister Oggeline Noergaard, with four assistants, Sister Bertha Zimmer, Sister Johanna Larsen, Sister Anna Dressler, and Sister Gertrude Goerne. The Chaplain is Pastor Farhud Kurban, and the Physician, Dr. Canaan.

The Matron's report, which follows, tells a most interesting and wonderful story:

"As I stood with my fellow-workers on New Year's Eve by the Christmas-tree, while the lights went out one after another, I was able to read out with a full heart the hymn: "Now thank we all our God." We could hear the bells of the city ringing in the New Year, and, though we did not know what it might bring, we knew that God would be there, whose goodness had led us hitherto.

"The past year has been full of tokens of God's goodness. The health of our patients was better. The doctor reports on that; but he does not know the depths of misery we used to see here in former times. One cannot emphasize too strongly what a difference it has made to be able to check the disease. The past year even saw two patients leave the house free from bacilli. One of them left in June, and turned up again a few weeks before Christmas to show himself to the doctor, and to our great joy his health had been maintained. The other, the teacher from Lebanon, returned home after six months' treatment free of bacilli. It seemed almost too good to be true.

"Then there are others who are better, and what a depth of meaning lies in that word, when it wakes up hope in the heart

of a man. But the whole life of our patients has given us pleasure. Not that there are no difficulties at all—far from it! But again and again one has experienced the fruits of personal attention, and answers to prayer, and we have felt that friends support us by prayer. And we need it.

"Some left the Home because they were better and had not the patience to wait until they could be dismissed as cured. A married couple from Lebanon came to us, who had been to Tiberius for the hot baths. The man had scalded his feet terribly, because he had no feeling in them. Dr. Torrance sent them to us, but they said that they wanted to go home to their children. For the moment, however, the man needed nursing. The wife soon left, and the man only stayed till his feet healed up. He was a nice man and his farewell made a good impression; but it is dreadful to think that they are both lepers and are living with their children. One can only hope that, as they have the nervous form of the disease, there may be less fear of infection.

"The health of the Sisters has not always been as good as one would wish. We had to bid farewell to Sister Margarete. It was hard for her and for us, and, if we could have ordered it otherwise, we should have done so. It is a comfort to know that our life and all it brings are in God's hand. Sister Gertrude took her place. That is another new beginning; but she is fresh and cheerful, and is hard at work learning Arabic. Sister Joanna was at one time nearly at the end of her strength, but we are thankful to say that she is better, and we hope now that she will be able to hold out till her turn comes for furlough. She and Sister Anna are in charge of the patients.

"Our water supply lasted through the Summer, but we regarded it as a real gift of God when rain fell at the beginning of November; for two of our cisterns were quite empty and had been cleaned out. Then for weeks we had no rain and began to be anxious; but just before Christmas it came, and what a pleasure it was to hear the rush of rain in the trees. While I write, I listen with delight to the rain and storm outside, for the Winter rain has been slow in coming.

"We have planted a number of trees, and Sister Bertha has also cleared a bit of the west plot and brought it under cultivation. We are trying to get as many of the patients as are able to do a bit of work outside in the mornings, when the weather permits.

"We have done some repairs. Every year one thinks there can't be much to do next year; but by the time one has got round a big house, it is time to begin again.

"In conclusion, the whole household sends geetings to its friends. May I beg those who have undertaken to pay for a bed, to pray specially for the patient that occupies it, and to set up

a wall of prayer around our house and each sufferer? Prayer is perhaps the greatest power in this house."

Then there follows the story of each of the patients occupying the "endowed beds," of which there are 16. According to the "Proceedings of the Society for Propagating the Gospel," three of these beds are supported by congregations or societies in the Northern Province of the Moravian Church in America, the Women's Missionary Society, Bethlehem, Pa., the King's Daughters, Bethlehem, Pa., and Nazareth, Pa. The story of the occupant of the bed of the Women's Missionary Society is as follows:

"Nijme, the former occupant of this bed, died in February, having been a great sufferer. The end came very quickly, and, though she could only whisper feebly, she said good-bye to us all, thanking everybody who had been kind to her. Little Dahudijeh had devoted herself to her most unselfishly."

Soon after Nijme's death there came a young man, called Abdallah, for whom we took this bed. He gave one the impression of being a man of higher position than the rest, and he wanted to be treated as such. He calls himself a sheikh. He is a Mohammedan. He went to school in his native village, and then his father sent him to Kairo for two years, where he attended the Mosque El Azhar. He returned home intending to go back to Kairo and stay there; but the war broke out and cut off the chance of getting to Egypt. Now he is a leper and has come to us. Though the disease has reached an advanced stage, he is not disfigured, and we pray that God may grant His blessing to the medicine to prevent this. Up to the end of the year, there was little sign of improvement, but he is a good patient. At the Christmas-tree service he let not a word of the chaplain's address escape him.

Twelve of the other beds are also designated by names indicating the patrons, and the remaining three are known as "Bethany," "Peace of God" and "Come unto Me." Therefore the other Bethlehem and the Nazareth bed must be one or another of the following:

"Bethany.—Muhammed. He is a child still, though he has passed the school age. When things don't go right, one has to help him like a child, and he likes it. He is growing fast. Sister Anna calls him "the Canaanitish woman," because he is persistent in asking for things; but he is a very honest sort. He is a chum of Harant, our Armenian boy, and the two sit together and read in the evenings. He is slow in learning, but he knows he is not clever. He has improved in health, and that is all the more cheering because the disease had got a thorough hold of him.

"Peace of God.—Salha, who occupied this bed the first half

of the year, was a Jewess—a lovable, grateful being. Her native language was Turkish, and her Arabic often made us laugh. She was on good terms with her companions. She bore her sufferings patiently to the end. When she died, Hassan became the occupant of the bed. He has been here a number of years. When he came, he was a boy and could run about. He has not run for many years; for his feet are crippled, and he gets about with a crutch and a stick. He often has pains in his arms, and he knows that they are also being attacked by the disease; but one would almost say that God has taken him in a special manner into His school, and is teaching him to conquer his selfish nature. He is a Mohammedan; but I have had many a talk with him about religion, and he thinks things out.

"Come unto Me.—Chalil Usi was released from his long sufferings early in the year. He was succeeded by Negib Karam, another Christian, who has been mentioned before. He was educated as a teacher, and was at an Armenian Mission school in the Lebanon mountains. He is fifty years of age and has a wife and family. He came with the hope of being cured, and held on to this hope until at last it was fulfilled, and he was dismissed as free from bacilli. It still seems to us a miracle. Now Hussein has the bed. He was one of the first who took Aiouni Oil, and was declared some years ago free from bacilli. As he had no home ties, he remained here as an employee for a few years. Then, as a good Mohammedan, he went on a pilgrimage to Mecca, and returned very ill. Soon after he came to see us again with a bad foot and asked to be taken in. It took some time to heal, and the symptoms pointed to leprosy, though he had no bacilli. So he is under observation once more. His face was badly disfigured, before he ever began to take the oil, and his voice is hoarse, so that nobody will believe that he is not a leper, and we cannot send him away. He makes himself useful in various ways."

XVIII

SURINAM

Extracts from the Report for the Year 1925

The great question of the future of our work among the Creoles is a matter which of late years has assumed a more and more threatening aspect in the eyes of us Europeans. A few decades ago one gladly welcomed the idea of seeing a Creole Church come into being. Today we cannot any longer cherish this hope so fully. What is lacking above all else in our work in Surinam is national cohesion among our people. Only a short time ago one of our better educated people said to the missionary: "I have no fatherland; Surinam is not my native land; far less Holland; I do not know what it means to have a fatherland."

Alongside of this "no native land" must also be placed the frequent absence of real family life. When one takes into account ideas and observations such as these, one can to some extent understand how it was that our Church customs so quickly and so readily took root among them. Here was offered them by our missionaries a soil in which their inner life could take root—here a safe standard of living was given them—here they, who knew no national cohesion, were gathered together in the churches as a Church of believers in Jesus—here the greatest of all gifts was offered them, viz., the love of God and of the brethren.

It will be evident to everyone what a tremendous significance must attach to the school in the case of a population in this position. During the past year we have had to submit to restrictions of our educational work on the part of the Government. In spite of these hindrances our numbers rose to a little over 4,000 pupils.

On the whole it may be said that the economic conditions of the country are now, if anything, improving—at least, the people in general seem to think that the worst of the depression and the unemployment trouble has passed. But there remains from the past years so much leeway to make up that for a long time our hands will be tied. In the so-called "Old" Mission we have curtailed to the utmost extent. In the Bushland Mission we ought to employ far more men and money than at present—about 16,000 Bush Negroes are waiting for us to come to them. The number of Javanese brought over here increases year by year—roughly 22,000 of these are waiting for us. Some 31,000 British Indians are waiting for us.

There is not much to say in a general report such as this regarding the quiet work that has been going on in Paramaribo. The South City church had the pleasure of dedicating a new organ on April 26th, 1925.

Our large town congregation has now got together the money required for repairs, so that we shall very early in the new year begin rejuvenating the venerable old building.

In our town congregations, as also in the great majority of the country churches, individual cups have been introduced at the Holy Communion. We look upon this innovation as a really good one in the circumstances of our Mission. Nor can it truly be said that the service suffers from the change. The sphere of operations of the City Mission is being extended more and more by means of visiting evangelism, and magic lantern lectures.

The Districts are those parts of the Colony, apart from Paramaribo, which are under the jurisdiction of the Colonial Government; whereas the Bushland is free, and its inhabitants are subject only to the native tribal chiefs.

If and when better days dawn for Surinam, the change will be seen first and foremost in the Districts. For the City alone there is no prospect of any development. As Districts which may be said to be just about holding their own economically the following might be cited, viz., Coronie, Albina, Charlottenburg, Potribo, and Bersaba. Coronie is and always will remain the Paradise of our Creoles. True, the most distant villages present to the eye of the European a miserable picture of dilapidation and neglect. But what does that matter to a native of the Tropics, whose wants are practically nil? He is satisfied if the roof of his house is at least weather-tight about the place where he lays himself down to sleep. And if rain does begin to drip on to him there, why he simply moves in a bit further. Why should he exert himself when life is such an easy thing to live? He cultivates a piece of land just so much that he can get a living for himself and his family out of its products. What else is needed in the way of clothing and other small necessities of life can be easily obtained by the sale of cocoanuts.

Albina has not yet changed materially—it is still "sleepy" Albina. But it is now engaged in dreaming a beautiful dream. By means of a dam in the Marowijne River it is proposed to obtain enormous electrical power, which is to be taken to Albina, where in a factory aluminum is to be extracted from the masses of bauxite which are to be found everywhere in the vicinity. A railway is to be built along the river bank. Everywhere people will settle. Albina itself will become a large town.

Moengo, in the Charlottenburg District, is today the great marvel of Surinam. Right in the heart of the primeval forest

this American town has sprung up, or is springing up. Hundreds of workmen are earning their bread there today. Building operations are being carried on at a feverish pace, and that according to the most modern principles. Everything that can possibly be done for the health and entertainment of the inhabitants of this coming town is being done—houses are made proof against white ants and mosquitoes, aqueducts free from bacilli, tennis courts, a Casino, electric lighting with an underground current. Moengo is no longer a dream; it is beginning to be something real. And in this connection an entirely new problem is emerging here for us to solve, especially as many of our Church members are employed in the construction of this town. We would at once place a missionary there if only we had the means at our disposal. The company would be sure to assist us. Bro. Gill comes over once a month from Charlottenburg. In the long run that would not suffice. The Company is now building a fine new school and teacher's dwelling for us. The school will serve for the present quite well as a church.

In the Para District there is still to be found a good deal of the old superstition, and superstitious practices are still carried on. From there, too, the Winti dances have been transplanted to Portorico and Carolina on the Surinam River. If we include in this circle the Bush Negro village of Zantigron on the Lower Saramacca, we see that here in the very heart of the Colony a regular breeding-ground exists for diabolical powers, which is fed also from town by some of the people for the purpose of doing homage to these dark powers in spite of their having been baptized as Christians. This kind of thing is far more serious than the worst form of heathenism among the Bush Negroes. One remarkable point is the tendency of our people to use medicines. In town this shows itself particularly in the frequent use that is made of the doctor and the chemist, which is made possible by the many sick funds which exist. In this way Paramaribo has become a town of apothecaries. But alongside of this is to be found in the case of very many of the population the use of native remedies, which is then often enough combined with the belief in the influence of all kinds of spirit forces.

Coming finally to Niew-Nickérie, we find that here, outwardly, decidedly fresh life has begun to manifest itself. Not only do the two large sugar factories bring life and employment; not only are enormous quantities of balata brought together here from the Corentyn River; but above all things the new experiments with cotton-growing have succeeded well and are now about to result in large plantations of this kind being started in the direction of Coronie. The Nickérie congregation constantly suffers under the nearness of the frontier, resulting as

it so easily does in a loosening of the people's morals. Deep-seated superstition is also to be found here.

Although Bethesda is not an undertaking that belongs entirely to our Church, we refer to it here.

The whole leper problem in our Colony urgently needs regulating anew. Leprosy is on the increase. The town alone is said to have 1000 lepers among its inhabitants. The three existing asylums are utterly inadequate to the needs. A doctor is badly wanted who could take up the fight with the disease energetically and consistently. The work our nurses have to do is not easy, and they need our constant support in prayer.

The work on the Saramacca River in the Bushland is perhaps the most nearly related to our work in the Districts, because here one can hardly speak any more of conversions from heathenism.

The intentions of many there are good as regards living the Christian life, but they are still very weak. A great obstacle to our work there is a heathen "post" at a place called Maripakriki, in connection with which there is a priest, Olensky by name, who has an unfavorable influence over his surroundings. In the moment of decision the people are oftentimes still very much afraid. We must hope and pray that God will graciously remove this last bulwark of the enemy.

In Posogroenoe, a village situated not far away on the other side of the river, a primitive church has now been erected to which visits are paid once a month from the Bush Country by Bro. Meiliese. The people were most enthusiastic about the building of the church, but when it was about to be dedicated it was found that there were still a lot of heathen temple-huts and "posts" in the village. The first thing therefore to be done was to clear these away. This could not be done without encountering opposition. When everything was accomplished, a woman got up professing to be possessed by four spirits at once and declaring that everything was now spoiled in Posogroenoe and all one could do was to quit the village in order to escape from the wrath of the spirits. The villagers, in order to show their goodwill, must remove two women out of the village at once. The people allowed themselves to be intimidated, and actually removed two women to another village. When next Bro. Meiliese came to the village he took this woman to task. At first she was somewhat insolent in her behavior. But when Bro. Meiliese spoke to her quietly her powers of resistance suddenly broke down, with the result that with tears in her eyes she declared her willingness to submit, and at once boats were dispatched by her family to bring the two women back. In this way order was restored.

In connection with the work on the Saramacca it is always

to be regretted that it is confined too much to the already existing congregations, whilst the 11,000 heathen living round about are not cared for sufficiently.

If we now go across to the Marowijne we come first to Langatabbetje—where Bro. Leetz and his wife are stationed. Here there is a fatal mixture of heathen, Protestants, and Roman Catholics. While Bro. Leetz was away on his holiday the Roman Catholic priest turned up and attempted to get the unbaptized infants safely lodged in the "only true Church." Speaking generally, he was not successful. But the people there do not really know how they are situated ecclesiastically. Accordingly they try all round, and in the end it may happen that they have a child baptized by representatives of both Churches, in order that it may go through life specially well protected. God alone knows what will be the end of it all.

It has on former occasions been pointed out to what extent the work among the British Indians and the Javanese suffer from lack of workers. Bro. Legene returned to Alkmaar in the course of the past year, and Bro. Fliegel has got over the initial troubles connected with the learning of Hindustani.

Men like the two Javanese evangelists are very valuable in the work, and can also do and say a good many things which the European is not able to do or say. But we ought to have more men of this kind.

W. BURKHARDT.

XIX

MISSIONS IN AFRICA

Under the Direction of the Herrnhut Mission Board

By the Rev. George F. Bahnsen

With Extracts Translated from the Annual Report

South Africa West

South Africa West is our oldest Mission in Africa. It was begun in 1736 by George Schmidt among the Hottentots. Driven out by the Boer planters, he returned to Niesky, Germany. He died there praying for his converts, and in 1792 his prayers were answered. At the very place, Baviansklooof, Baboon Valley, where he had labored, Gnadenthal was built, and this Mission has since encircled Capetown and even penetrated this city with a network of stations and filials with over 15,000 souls, in charge of 15 missionaries, four of whom are natives. The latter, as well as all the teachers at our stations, were educated at Gnadenthal.

Progress is seen everywhere, not only in spiritual growth, but also in efforts made for financial independence. In spite of unfavorable seasons, various improvements and repairing and building churches and schools have been carried on. Contributions were made to the general mission treasury, and a deficit of the previous year in their own Province has been wiped out.

We also note the beginning of Synods in this Province. In January, 1925, a Church Conference was held in Gnadenthal. This Conference realized more fully than the first, held in Elim in 1922, its privilege and task as the legal representative of the Brethren's Church in South Africa, and at the same time sought the best methods, in spite of local handicaps, for even greater independence. The preparations for convening this Conference, as well as its deliberations, strengthened church unity and loyalty even among the widely separated congregations of the eastern part of the Province. Similar results followed the official visitation of all of the congregations by the President of the Province, the Rev. R. Marx and his wife.

Our Brethren also took part in a conference of representatives of all Protestant Missionary Societies in July at Capetown, to confer as a unit with the Government in regard to mission schools. These deliberations brought favorable results.

Another conference was held at Worcester in September by eight of our missionaries with five Berlin and seven Barmen

missionaries to determine their stand against newer sects and the Ethiopian churches; to discuss the education of native ministers, evangelists and teachers; and how to increase the circulation of the Dutch religious paper, "Huisvriend," used by three societies.

South Africa East

Work among the Kaffirs is carried on in South Africa East. Missionary activity began there in 1828, and by 1869 such progress was reported that the Eastern District was separated from the older Western District. The language presents greater difficulties, and tribal customs and heathen superstitions are constantly in conflict with the Gospel teachings in older as well as in newer congregations, surrounded as they are with heathen or red Kaffirs, so named from the red clay with which they paint themselves. Polygamy, wife-stealing, Kaffir-beer drinking bouts, witch-doctors, and circumcision, practiced with heathen rites, are temptations to older and younger men. Nevertheless God's blessing rests upon this field. The report states that 155 heathen were baptized, 294 were candidates for baptism, and the total membership numbered 12,000, with an additional 1,400 in the care of the missionaries.

The Church Conference at Baziya in 1924 resolved, "That in order to strengthen the feeling of fellowship and to bring the resolutions and the stimulating influences of the Conference into the practical life of the individual congregations, we hold District Conferences combined with evangelistic services." This was done in 1925 in three districts for the congregations surrounding Shiloh, Tabase and Zincuka. Fuller accounts from the June, 1926, Conference, Tabase, inform us that both lines of procedure were beneficial for the evangelists and helpers present as well as for the spiritual life of the congregations.

Teachers' Conferences had good results. Mr. Yergan, Secretary of the Native Students' Christian Association, came from Lovedale to Baziya for two days. This young colored clergyman, working in the spirit of John Mott, impressed the teachers with the importance and nobility of their calling and showed them, with Booker Washington as an example, what one God-guided man could do, even if he has a black skin.

In different sections new methods of influencing the young people are meeting with success. In Baziya a Young Men's Christian Association meets every two weeks for two hours of Christian amusement; from 50 to 60 attend. It was a great thing for Kaffreria when Christmas gifts, purchased with money earned by their own work, were distributed among the poor and sick of the congregation by this Association. Whenever a

heathen Kaffir buys another piece of land, he marries another wife, in order to have her do the work for him.

The members are more and more realizing their responsibilities for the support of their churches, and showing it in increasing contributions. In all of the congregations the Gospel has shown itself a power for good in the lives of those accepting it.

Nyasa

Tanganyika Territory (1891)

Nyasa was formerly one of the most promising fields of missionary activity. Owing to conditions brought about by the World War, most of the stations were left in ruins, leaving only groups of members here and there. From 1916 until 1925, this field has been under the care of the Free Church of Scotland. Encouraged by the offer of the other Missionary Societies of Germany to lend assistance for a period of five years, the Herrnhut Mission Board has again undertaken the work, and two formerly exiled missionaries, the Brethren Jansa and Gemuseus, have returned to the field. As this exchange took place in June, 1926, no accurate accounts of this mission are as yet available. On account of the serious financial responsibilities which the American and British Mission Boards have assumed, they gave their consent to this arrangement with the distinct reservation that they could not be held responsible for the financial experiment, which, therefore, rests as a heavy burden upon the Herrnhut (or Continental) Mission Board.

Our whole Church owes a debt of gratitude to the Free Church of Scotland not only for its care of the field since 1916, but also for the fact that in returning it to the care of the Herrnhut Board, it waived the costs of repairs made since 1916 and refused any compensation for services rendered.

XX

GENERAL DIRECTORY

OF THE MISSIONS AND MISSIONARIES OF THE MORAVIAN CHURCH.

NOTES. The Foreign Mission Work of the Moravian Church (begun on August 21, 1732) is a common enterprise of the entire Church. The control is in the hands of the Mission Board, which is a part of the general governing Board of the entire Unity, whose members are elected by the representatives of the various independent Provinces assembled in General Synod, or, between Synods, by the various Provinces of the Unity. The unity of the work finds expression in the fact that the governing Boards of the various Provinces are at the same time "Provincial Mission Boards" to further the support of the work in the entire field, as far as their resources, over and above the needs of the Fields assigned to them by the Unity's Conferences. The last General Synod was held at Herrnhut, in 1914. Unity's Conferences in Zeist, 1919, and Herrnhut, 1922.

A. THE HOME BASE

(Names in parentheses are the maiden names of wives.)

I. THE MISSION BOARD

a. Address: Herrnhut, Saxony, Germany, except in the case of the Representatives of the American and British Provinces.

Rev. Samuel Baudert, D.D., (Doehner), President.
Rt. Rev. J. Taylor Hamilton, D. D. (Beck), 1444 Main St., Bethlehem, Pa.
Representative of the American Province.
Rt. Rev. Arthur Ward (Warwick), 32 Fetter Lane, London, E. C.
Representative of the British Province.
Rev. John Hettasch (Kern), Vice-President and Treasurer.
Rev. Herman Steinberg (Liebig),
Representative of the European Continental Province.

b. Mission Secretaries.

Rev. Kurt Fichtner (Hickel), Recording Secretary and Registrar.
Rudolph Merian (Barth), Financial Secretary.
Conrad Reichel (Bauer), Business Secretary.

c. Mission Advocates.

In *Germany*: Rev. Theodore Bechler (Wauer), Editor of German Mission Literature; Mission Inspector. Address, Herrnhut, Saxony, Germany.
Rev. Traugott Bachman (Künzel), Niesky, Silesia.
In *Austria* and *Czecho-Slovakia*: Rev. Franz Cheleboun.
Address, Turnau 543.
In *Switzerland*: Bernhard Menzel (Beck).
Address: Avenue de Mont-Choisi, Lausanne, Switzerland.
In *Holland*: Rev. Herman Bielke (Reusch).
Address, Zusterplein 18, Zeist in Holland.
In *Denmark*: Rev. Friedrich Hoy (Holm).
Address: Christiansfeld, North Schleswig Denmark.

In *England*: Rev. Charles Klesel (Plevy).
Address, 32 Fetter Lane, London, E. C. 4, England.
In *America*: Rev. Paul de Schweinitz, D.D. (Daniel).
Address, 67 West Church St., Bethlehem, Pa.

d. Finance Department.

F. Schuetz, Herrnhut, Saxony, Representative of the Continental Province. Rev. H. J. Wilson, London, England, Representative of the British Province. H. Feldman, M.D., in Untertuerkheim b. Stuttgart; O. Uttendoerfer, A. Beck, H. Marx and J. Sieborger, all in Herrnhut, Saxony, Germany. The last three, with F. Schuetz, constitute the Executive Committee.

e. Agencies.

There are the following agenices:

Herrnhut, Saxony, Germany, cares for the furloughs and journeys of missionaries, for the packing and shipping of freight, etc., from the Continent of Europe.

Adolph Glitsch (Raatz), Manager.

London, England, 32 Fetter Lane, E. C., attends to exchange between Herrnhut and the Missions abroad. Rev. H. J. Wilson, Manager; Charles Harvey (Perrett), William Pennington (Collins), and Otto Ilgner, Bookkeepers.

Bethlehem, Pa., and Winston Salem, N. C., U. S. A., also attend to exchange between Herrnhut and the Mission Fields.

The Rev. Paul de Schweinitz, D.D., 67 W. Church St., Bethlehem, Pa.
The Rev. E. H. Stockton, 501 S. Main St., Winston-Salem, N. C.

Mission Book Agency in Herrnhut, founded in 1898, edits Mission literature and handles material of a similar nature.

Theophil Raillard (Schuetz), Manager.

II. THE PROVINCIAL MISSION BOARDS

1. In *Germany*: *The German Unity's Board.*

Headquarters: Herrnhut, Saxony.
Bishop Paul Jensen, D.D., President; Theodor Marx, Otto Uttendoerfer, Karl Kuecherer, Samuel Baudert, D.D.

2. In *England*: *The British Provincial Elders' Conference.*

Headquarters, London.
Bishop Arthur Ward, President; J. Norman Libbey, H. James Wilson, and the Mission Secretary, C. J. Klesel.

3. In *America* (*Northern Province*): *The Provincial Elders' Conference.*

Headquarters, Bethlehem, Pa.
Ernest S. Hagen, President; Bishop Karl A. Mueller, D.D., Paul de Schweinitz, D.D., Samuel H. Gapp, D.D.

4. In *America* (*Southern Province*): *The Provincial Elders' Conference.*

Headquarters, Winston-Salem, N. C.
Bishop Edward Rondthaler, D.D., LL.D., President; J. Kenneth Pfohl, D.D., John W. Fries, Agnew H. Bahnson, Walter F. Grabs.

These four Provincial Boards, together with Mission Board, constitute the *General Directing Board of the Unity.*

In addition, in all Provinces of the Unity, the ministers of congregations and evangelists are agents for the presentation of the Mission cause and the gathering of funds,

III. MISSIONARY SOCIETIES.

The most important are:

1. *The Society for the Furtherance of the Gospel among the Heathen,* The Trust Society for the Furtherance of the Gospel among the Heathen (S. F. G.), in London. Founded 1741, Incorporated 1921.

It consists of members of the Moravian Church and undertakes to further the mission work of the Church especially in Britsih Colonies. It has made *Labrador* its particular charge. It has published *"Periodical Accounts"* since 1790.

The Board of Management of the Society is as follows: A. Ward, Chairman; J. N. Libbey, Secretary; H. J. Wilson, Treasurer; C. J. Klesel, Secretary of General Committee.

Address: Rev. H. J. Wilson, Treasurer, 32 Fetter Lane, London, E. C. 4, England.

2. *The Society for Propagating the Gospel among the Heathen* (S. P. G.), in Bethlehem, Pa. Organized 1745, Reorganized 1787, Incorporated 1788 .

All ministers of the Northern Province of the Church in America, are *ex-officio* members of this Society, while other members of the Church may be elected to active, and outside friends to honorary membership. The first care of this Society is for the Aborigines of America, and therefore it takes particular charge of the Mission in Alaska, California and Nicaragua. Publishes an annual report *"Proceedings."*

For the list of the Board of Directors see page 2.

Address: Rev. Paul de Schweinitz, D.D., President and Treasurer, 67 West Church Street, Bethlehem, Pa.

3. *The Foreign Missionary Society of the Moravian Church, South.* Incorporated 1922. Organized 1923.

Office, 501 S. Main St., Winston-Salem, N. C.

All ministers of the Moravian Church, South, are *ex-officio* members of this Society. Any communicant member of the Moravian Church, South, may become an active member. Others, whether or not they be Moravians, may become contributing members. This Society is conducted purely and completely for the purpose of aiding and furthering the Foreign Missions of the Moravian Church.

Officers—J. K. Pfohl, D.D., *President*; H. A. Pfohl, *Vice-President*; Leon G. Luckenbach, P., *Secretary*; E. H. Stockton, D., *Treasurer*. *Board of Directors*—Edward Rondthaler, D.D., LL.D., Ep., J. W. Fries, Agnew H. Bahnson, J. K. Pfohl, D.D., P, H F. Shaffner, W. F. Miller, H. A, Pfohl, R. D. Shore, R. A. Spaugh, W. E. Shore.

Address: Rev. Ernest H. Stockton, Treasurer, 501 South Main Street, Winston-Salem, N. C.

4. *The Mission-Society in Zeist, Holland.* Founded 1793.

Its members are members of the Moravian Church in Zeist. It takes particular interest in Surinam. Publishes *"Berichten uit de Heiden-Wereld."*

Address: Rev. Herman Bielke, Moravian Church, Zeist, Holland, Secretary. Emil Weiss, Assistant.

5. *The London Association in Aid of Moravian Missions.* Founded 1817.

It consists entirely of friends of Moravian Missions in England. The Missions are indebted to this Society for very generous support. A quarterly Report and an annual Report are published.

Secretary: Rev. E. Swainson, 7 New Court, Lincoln's Inn, London, W. C. 2, England.

6. *The Young People's Auxiliary, London, England.*

Bishop A. Ward, President; G. W. MacLeavy and S. C. Neath, Joint Secretaries.

7. *The North Schleswig Missionary Association.* Founded 1843.

Headquarters, Christiansfeld, N. Schleswig.

Its members are members and friends of the Moravian Church in North Schleswig. It publishes "Evangelisk Missionstidende" in Danish.

Address. Rev. Fr. Hoy, Christiansfeld, North Schleswig, Denmark.

8. *The Mite Association.* Founded in 1877.

Operates chiefly in Germany under the name of the "Fuenfpfennigverein," but also in England. Chairman, Rev. H. O. Beck, Herrnhut, Saxony, Germany.

9. *The Unyamwezi League.* Founded 1914.

Rev. Th. Bechler, President, Herrnhut; E. Goerlitz, Treasurer, Herrnhut, Saxony, Germany.

10. *The Staten Island Moravian Missionary Society.* Organized 1906.

Its members are friends of Moravian Missions whether members of the Moravian Church or not, and its twofold object is "to diffuse information about Moravian Missions and to raise funds for their prosecution."

Rev. C. A. Weber, President, West New Brighton, S. I., N. Y., U. S. A.

11. *The Moravian Foreign Missionary Society in Ohio.*

Composed of members of the Moravian churches in Ohio. Holds an anniversary at various churches connected with the Society.

Rev. J. E. Weinland, President, Dover, O., U. S. A.

12. *The American Society in Aid of Moravian Missions.* Adopted by Synod in 1920.

Aims to keep or secure the interest and support especially of former Moravians and scattered friends of the Missions. Membership is open to anyone.

Rev. H. E. Stocker, Ph. D., Executive Secretary, 63 Hamilton Terrace, New York, N. Y.

IV. MISSION SCHOOLS AND COLLEGES.

1. *The Bible and Mission School, Herrnhut, Saxony, Germany*

Rev. Gerhard Jasper (Freytag), Director; Rev. W. Schaberg, Instructor.

2. *The Mission College in Bristol, England,* Founded 1904, has since the autumn of 1926 been amalgamated with the College for minister in the British Province, situated at Fairfield, near Manchester.

Rev. A. H. Mumford, B.A., B.D., President.

3. *The Theological Seminaries in Germany (Herrnhut), England (Fairfield near Manchester), and America (Bethlehem, Pa.),* also prepare men for mission service.

V. EDUCATIONAL INSTITUTIONS FOR THE CHILDREN OF MISSIONARIES

The children of German missionaries are educated chiefly in the two schools in Kleinwelka, near Bautzen, Saxony.

1. *The Boy's School* was founded in 1776. Rev. Peter Buck (Beck), Director. Preparatory Department, Rev. O. Eckhardt, Superintendent.

2. *The Girls' School* was founded in 1779. Rev. Edward Burkhardt (Erxleben), Director. Mrs. Martha Schuetz (m.n. Boenhof), Governess.

The children of British and American missionaries are, many of them, educated in the Boarding Schools located in those Provinces.

B. MISSIONARIES

(Corrected, as far as possible, to November, 1926).

(Names in parentheses are the maiden names of wives. Dates after stations or fields donate the founding of the enterprise in each case; after missionaries' names, they give the date of their entry on mission service. An asterisk (*) before a name indicates a *native* worker. A dagger (†) indicates medical training, or medical or hospital or other nursing experience.)

I. AMERICA.

1. ALASKA (1885).

Bethel.1885 Rev Arthur Butzin (Strohmeier). Superintendent of the Province, 1909.
Rev. Frederick Schwalbe (Buxbaum), 1907.
Quinhagak 1903 Rev. Adolf Stecker, 1884.
Rev. Ferdinand Drebert (Stecker), 1912.
Quigillingok 1915*Ivan Petluska, in charge.
Nunapitsingok, Kuskokwim Orphanage and School 1925.
Rev. Charles Moore (Nowlin), 1923.
Rev. Augustus B. Martin, 1926
Twelve native Assistants.

Address to the station, Kuskokwim District, Alaska.

2. CALIFORNIA (1890).

Banning (Potrero), 1890
†Rev. William Weinland (Yost). Superintendent, 1890.
Banning P. O., Riverside Co., California.
Martinez 1896 Rev. Eugene H. Oerter, 1923.
P. O., Thermal, California.
Rincon 1902 Vacant.

3. NICARAGUA, CENTRAL AMERICA (1849).

Provincial Elders' Conference.

Rt. Rev. Guido Grossmann, (Mohrmann), President, 1899; Rev. C. Conrad Shimer, 1920, Warden; Rev. Kenneth G. Hamilton, (Peterson), 1914, Rev. A. O. Danneberger (Hieber), 1907, Acting Warden during the absence of Rev. C. Conrad Shimer, on furlough in the States.

Bluefields with Sunday-schools at *Old Bank, Cotton Tree* (*South Side*) and *San Pablo*
Rev. George A. Heidenreich (Reusswig), 1923.
Rev C. Conrad Shimer, 1920, Warden.
Rev. A. O. Danneberger (Hieber), 1907, Acting Warden, during the absence of Rev. C. Conrad Shimer in the States.
†Rev. Harlan H. Stortz, (Sponheimer), 1926.
*Rev. Hedley Wilson, (Blake), Assistant, 1922.
Anna Lee Stafford, 1924, Principal, and Margaret Heidenreich, 1924, Teacher, Junior High School.

Other Teachers in Junior High School.
*Juan deDios Silva.
*Harriet Rose.
Other Teachers.
*Alderman Thompson, 1922, Day School.
*May Taylor, 1918.
*Ethel Ingram, 1916.
*Elsie Ingram, 1924.
Rama Key 1858 *Clemente Bailey, Helper, 1920.
Cotton Tree Plantation 1920 Vacant.
Hone Creek 1922 Vacant.
Pearl Lagoon 1855 Rev. Frederich Wolff († Meyer), 1925.
*John Porter, School Teacher.
Tasbapauni 1864 *Peter Watson, 1914, Evangelist.
*Gorney Watson, School Teacher.
Karawala 1896, *Sharon* (Little Sandy Bay) 1833, and *La Cruz* 1922
Rev. Karl A. Bregenzer (Remke), 1922.
Rio Granda 1922 *Charley Moses, 1924, Helper.
Quamwatla 1884 and *Prinsapolka* 1914.
*Rev. D. Newton Wilson (Bateman), 1903.
Ebenezer 1905 *S. E. Ramsey, Evangelist.
Wasakin 1913 *Ronas Dolores, 1919, School Teacher.
Wounta Haulover 1860, *Wounta* and *Layasiksa*
*Arnold Stony, 1921.
Kukallaya 1871 Served from Quamwatla.
Yulu 1884 and *Karata* 1875, *Sissin* 1909 and *Kiha* 1916.
*Rev. John Palmer (Hodgson), 1902.
*Augustus Smith, 1923, Assistant.
Tuburus 1918 *Theophilus Jotham, Evangelist.
Twappi 1886 and *Kiha* 1916
*Rev. John A. Fisher, 1899.
Bragman's Bluff, (also known as Bilwi and Puerto Cabezas)
‡Rt. Rev. Guido Grossmann (Mohrman), 1899, Superintendent.
Sandy Bay 1806 Rev. Rufus Bishop, (Woosley), 1912.
*Elvirado, 1924, School Teacher.
Dakura 1893 and *Auastara*
*Rev. Isaac Lewis, (Hislop), 1922.
Cabo Gracias 1890, *Kruta* (Wahamlaya) 1914 and *Puerto Cabo* 1918
†Rev. Kenneth G. Hamilton (Peterson), 1914.
†Anna Kreitlow, Trained Nurse 1925.
*Cornelius Igle, 1924, Evangelist.
*Joseph Webb, 1924, School Teacher.
*Alva Hooker, 1925, School Teacher.
Wasla 1896 Rev. David I. Haglund, (Linquist), 1916.
*Cyril Wilson, 1924, School Teacher.
Irlaya 1923 *Timothy Pablo, 1921, Helper.
Bilwaskarma 1913 *D. Downs, Evangelist.
Anris 1923 *Netario Kinsman, 1923, Evangelist
Sangsangta 1907 †Rev. F. E. Schramm, (Bahr), 1899.
Asang 1919
Wirapani 1921 *Ignatius Maibit, Evangelist.
Musawas 1922 *Adrian Daram, 1918, Evangelist.
Waspuck, *Leopold Mueller.

On furlough in the United States, Winston-Salem, N. C., Rev. C. Conrad Shimer, 1920.

4. LABRADOR (1771).

Nain 1771 †Rev. Paul Hettasch (Koch), 1897.
Hopedale 1782 Rev. Walter Perrett (Ridgway), Superintendent and Warden, 1892.
Hebron 1830 Rev. Siegmund Waldmann (Besdo), 1891.
Makkovik 1896 Rev. Berthold Lenz (Jannasch), 1899, and Srs. M. Rowe, 1922, K. Hattasch, 1925, and A. Perret, 1926.

Address to the station, Labrador, via Newfoundland, April to September.

5. WEST INDIES. WESTERN PROVINCE, JAMAICA (1754).

Provincial Elders' Conference—Rev. Jonathan Reinke, D.D., President; Rev. Frank Wilde, Treasurer; Rev. Samuel Ashton, Secretary.

Fairfield 1823 Bishop August Westphal (Romig), 1892.
Address: Spur Tree P. O,. Manchester.
Eden 1816 Rev. S. E. Morrison, (McDonald), 1910.
Address: Balaclava P. O., St. Elizabeth.
Carmel 1827 and *Kilmarnock* 1830.
Rev. Frederick Weiss (Beck), 1897.
Address: New Market P. O., Westmorland.
Dober 1882 Served from Salem.
Bethlehem 1833 Rev. Samuel Ashton (Boyd), 1888.
Rev. G. R. Heath (Mellowes), 1901, *pro tem.*
Address: Malvern P. O., St. Elizabeth.
Fulneck 1830 *Rev. Stanley Swaby (Campbell), 1910.
Address: Middle Quarters P. O., St. Elizabeth.
Carisbrook 1885 Vacant.
Address: Maggotty, St. Elizabeth.
Nazareth 1838 *Rev. James Gale (Tomlinson), 1893.
Address: Maidstone, Manchester.
Beaufort 1834 *Rev. James Carnegie (Depass), 1893.
Address: Darliston, Westmoreland.
Irwinhill 1815 *Rev. Simeon Crawford (Quest), 1906.
Address: Montego Bay, St. James.
Salem (New Hope) 1838
*Rev. James Black (Parnell), 1905.
Address: Bluefields, Westmorland.
Lititz 1839 Served from Fairfield.
Bethany 1835 Rev. Samuel Allen (Walser), 1897.
Address: Mile Gully P. O., Manchester.
Mizpah 1866 Rev. John Kneale (Hicks), 1918.
Moravia 1885 *Rev. Wm. Morris (Cambridge), 1891.
Address: Christiana P. O., Clarendon.
Broadleaf 1885 *Rev. W. M. O'Mealey, 1919.
Address: Porus P. O., Manchester.
Patricktown 1874 Served from Broadleaf.
Bethabara 1840 Rev. Frank Wilde (Wolle), 1882.
Rev. C. H. Edwards 1926, *pro tem.*
Address: Newport P. O., Manchester.
Springfield 1848 Rev. William Driver (Pinnock), 1907.
Address: Springfield P. O., St. Elizabeth.
Kingston 1892 Rev. Jonathan Reinke, D.D. (Caffrey), 1881.
President of the Province.
Address: 22 North St., Kingston.
Rev. C. Smith, 1926, *pro tem.*

6. WEST INDIES, EASTERN PROVINCE (1732).

Provincial Elders' Conference.

Rt. Rev. J. E. Weiss, President. Rev. W. Allen, Secretary, Augustus Romig, Treasurer.

1. *St. Thomas* (1732) and *St. John's* (1754).

St. Thomas 1743 and *New Herrnhut* 1738
Rt. Rev. John E. Weiss (Mellowes), 1896, Superintendent.
R. P. Jacobs, Assistant.
Nisky 1771 †Rev. Augustus B. Romig, 1884, Warden.
Emmaus (St John's) 1782 with *Bethany* 1754.
Rev. W. Osborne, 1913.

Address station and island, Virgin Islands, United States.

2. *St. Croix* (1740).

Friedensthal 1755 Rev. William Allen (Oehler), 1894.
Friedensburg 1771 Rev. Th. Bartels, 1926.
Friedensfeld 1805 Vacant, *pro tem.*

Address station and island, Virgin Islands, United States.

3. *St. Kitts* (1777).

Bethesda 1820 *†Rev. D. C. Barrow, 1917.
Basseterre 1777 *Rev. Mansfield Williams (Southwell), 1902.
Estridge 1845 with *Bethel* 1832
*Rev. Charles Julian (Crowe), 1892. Superintendent and Warden.

4. *Antigua* (1756).

St. John's 1761 Rev. Arthur Hutton, 1905.
Miss E. M. Wybourne, 1926, Teacher, Female Training Institute.
Potters 1881 Served from St. John's
Greenbay 1848 and *Five Islands* 1834
*Rev. Emanuel George, 1919.
Gracehill 1782 and *Cana* 1883
*Rev. Charles Francis (Henry), 1903.
Gracebay 1797 Served from Cedarhall.
Cedarhall 1822 Rev. H. Lloyd, 1907.
Newfield 1817 Served from Lebanon.
Lebanon 1837 *Rev. Joseph Christopher (Thompson), 1893.
Gracefield 1840 and *Bethany* 1817
Rev. P. M. Gubi, 1926.

Address, station and island, West Indies.

5. *Barbados* (1765).

Bridgetown 1836 and *Gracehill,* 1857
*Rev. J. D. Ross.
Sharon 1795, *Buxton* 1853, and *Montgomery,* 1885.
Rev. Clement Oehler (Cullen), 1885. Superintendent and Warden.
Mount Tabor 1826 and *Fulneck,* 1905.
*Rev. A. Cuthbert Pilgrim, 1912.
Clifton Hill 1841 Rev. W. E. Moreton, 1925.

Address, station and island, West Indies.

6. *Tobago* (1790; re-established 1827).
Montgomery 1827 and *Bon Accord.*
†Rev. Cecil Trowell (Hepworth), 1919, Superintendent.
Moriah 1842 and *Salem*
*Rev. Charles A. Schouten (Marsh), 1909.
Bethesda 1878, *Black Rock* and *Spring Gardens* 1859, vacant.
Address, station and island, West Indies.

7. *Trinidad* (1890).
Belmont 1904 *Rev. J. A. Kelso, 1921.
Rosehill 1892 and *Chaguanas* 1894
*Rev. Herman Schouten, (Marsh), 1905, Superintendent and Warden.
Manantial 1896 and *L'Anse Noire* 1907, Vacant.
Address, station and island, West Indies.

8. *St. Domingo* (1907).
San Pedro de Macoris 1907.
*Rev. George Penn, 1912.
San Augustin (*La Ramona*), 1916.
Rev. C. Williams, 1922.
Consuelo, Porvenir and *Soco,* Filials of *San Pedro.*

7. DEMERARA (BRITISH GUIANA), SOUTH AMERICA (1878).
Provincial Elders' Conference
*Rev. John Dingwall, President;
*Rev. Henry W. Grant, Secretary;
*Robert A. Potter, Treasurer.
Queenstown (*Georgetown*) 1903
*Rev. John Dingwall (Denton), 1890.
Graham's Hall 1878 Vacant.
Beterverwachting, or *Tabernacle.*
*Rev. Henry William Grant (Bayley), 1906.
Address, Station, Demerara, South America.

8. SURINAM. (DUTCH GUIANA), SOUTH AMERICA (1738).

A. *Provincial Elders' Conference.*

Rev. Walter Burkhardt, President; Rev. Frederick Neub; Samuel Schmidt, and Rev. Ludwig Schuetz.

Provincial Officials.

Rev. Walter Burkhardt (Puecker), Superintendent of the Province, 1922.
Friedrich Neub (Wehle), Warden, 1912.
Rev. Ludwig Schuetz (Jensen), Superintendent of Schools, 1893.
Herman Engel, (Geller), Assistant, 1923.

B. *Mission Stations.*

a. The Old Mission.

Paramaribo:
1. *Central-City Church* 1778
Rev. Henry Barth (Krueger), 1905. Rev. J. F. Mittemeyer (Roy), 1925. *J. C. Nelso, 1916, Assistant.

2. *North-City Church* 1906
Rev. Paul Schmiedecke (Rinderknecht), 1894.
*D. Gluisdom, Evangelist.
3. *Combe* (Suburb) 1858
*Rev. Adrian Hiwat (Bauer), 1913.
4. *South-City Church* 1906
Rev. Johannes Clausen (Baader), 1905.
*Rev. F. Stella (van Frederici), 1912.
5. *Wanica* (Suburb) 1886
Rev. Herman Fischer (Heinrich), 1915.
*B. Jensen, Assistant, 1917.
6. *Rust en Vrede* (Suburb), 1882.
Rev. Wilhelm Kersten (Hasewinkel) 1896.
*Rev. Frederick Sprang (Pengel) 1909
*J. Paug Atjok, Assistant, 1919.

City Mission in Paramaribo.

Rev. John Frey (Richard), 1921. Superintendent.
*W. Belfor, Assistant, 1921.

In the Country or River Districts.

7. *Albina* (Marowijne) 1894
Rev. Harold Schuetz (Groenenwegen) 1923
8. *Bergendal* (on the Surinam) 1870
Served from Domburg.
*Aaron, Teacher and Evangelist.
9. *Bersaba* (on the Railroad) 1858, and District
*Rev. Julius Labadie (Kensdel), 1909.
*C. Rufus, Assistant.
*J. van Bosse, Assistant.
10. *Carolina and Agila.* Served from Domburg. *A. J. Welles.
11. *Catharine Sophia* (Saramacca) 1894, and District.
Served from Groningen.
12. *Charlottenburg* (upper Cottica), 1835, and District
Rev. Gustav Gill (Kleiner), 1922
13. *Domburg* (on the Surinam), 1891, and District.
Rev. Emil Saul (Krebs), 1917.
14. *Groningen* (Saramacca), 1894, and District.
Rev. Walter Fliegel (Zimmermann), 1922.
*P. W. Rust, Assistant, 1904.
15. *Groot Chatillon* (on the Surinam), 1898, with Leper Home "Bethesda."
Rev. Max Weigel (Brauhardt), 1907.
Pauline Prellwitz, Head Deaconess, 1922.
Mathilde Demelt, Deaconess, 1921.
Martha Martin, Deaconess, 1923.
Bertha Hoffman, Deaconess, 1924.
Martha Bluemel, Deaconess, 1925.
Rosina Mueller, Deaconess, 1925.
16. *Hecht on Sterk* (Commewijne), 1895, and District.
Served from New Amsterdam.
17. *Helena-Christina* (on the Railroad), and District.
Served from South-City Church.
18. *New Amsterdam* (lower Surinam), 1899, and District.
Rev. Marc Voullaire (Croeger), 1920.
19. *New Nickerie,* 1886, and District.
Rev. Arthur Peucker (Israel), 1922.
*J. Wielkens, Assistant, 1917.

20. *Potribo* (Commewijne), 1896, and District.
*Rev. Johannes Dundas (Seymonson), 1909
21. *Salem* (Coronie), 1840, and District.
Rev. Alvin Lehman (Schmitt), 1906.
22. *Sharon* (Beekhuizen, on the Railroad), 1843.
Rev. Samuel Schmidt (Fischer), 1914.
Ane Nissen, Deaconess, 1922.
Ida Baerm, Deaconess, 1923.
Gertrude Ilgen, Deaconess, 1925.
23. *Vertrouwen* (Nickerie), and District.
Served from Nickerie.

On Furlough in Europe: Rev. Friedrich Neub (Wehle), 1912;
Nellie de Borst, Deaconess, 1920.

b. *The New Mission.*

Bushland-Mission:

1. *On the Marowijne, Langatabbetje* (in the Paramacca tribe).
*John Leetz
Granman Staalkondre (in the Aukanern tribe).
H. Zaugen.
2. *On the Cottica,* under the superintendence of the Missionary at Charlottenburg.
Wanhatti (in the Auka tribe).
*D. C. Ritfeld.
3. *On the Surinam,*
Ganzee (in the Saramacca tribe).
*Frederich Gaander, Assistant, 1921.
Koffie Kamp (in the Auka tribe).
*H. Clare, Evangelist.
New Aurora, Botopasi (in the Saramacca tribe).
*H. Krolis, Evangelist.
Botopasi Vacant.
Abenastoon Vacant.
4. *On the Saramacca.*
Upper Half in the Matuari and Koerenti tribes.
Kwattahede, *Frederick Gessel, Assistant, 1921.
Kwakoegron Vacant.
New Jakobkondre.
*R. J. Gillard, Assistant Evaneglist.
Pakapaka *A. J. Wachter.
Boschland *D. Meiliese.
Lower Half in the Matuari and Auka tribes, under the superintendence of the missionary from Groningen. Villages visited are: Maho, Zantigron, Damparra, Tottikamp, Gravensteen Kreek.
5. *On the Coppename,* in the Koffiemakka or Koerenti-Negro tribe.
Kaimanstoon. *Chr. Nijman.

c. *Mission to East-Indians.*

1. *Paramaribo,* Gravenstraat.
Rev. Rudolph Karsten (Keppler), 1905.
Preaching places: Landsgrund (Poor House), Fort Zelandia (Prison). The Hospital is visited and many plantations, and Groot Chatillon.
Out-stations: *Domburg* *Philipp Parabir, Evangelist
New Nickerie *T. Gangapersad, Evangelist.
Groningen *Z. Sriman, Evangelist

2. *Alkmaar*

Rev. Peter Legene (von Zanten) 1912, Superintendent of the Children's Home.

Many plantations are visited on the Commewijne and the Cottica Rivers.

3. *Javanese Mission.*

Leliendal Rev. Hans Larisch (Rüffer), 1920.
*Kasan Moekmin, Evangelist
*Waggimin, Evangelist.

Preaching places: Groot Chatillon, Fort Zelandia, Fort Amsterdam. Many plantations are visited on the Commewijne, etc.

d. *Business Department*

Paramaribo: Siegfried Beck (Tietzen), 1. *General Manager,* 1906. Woldemar Richard (Marx), 2. *General Manager,* 1911; Wm. Ahnelt (Hoppe), 1921; Theodore Ahrens (Fleischman), 1921; Willy Aszmann (Schmidt), 1908; Cornelius van Baalen (Louwerier), 1922; Friedrich Buck (Stodtmeister), 1923; Conrad Erdmann (Gormsen), 1922; Alfred Fuchs (Jacky), 1920; Heinrich Kersten, 1925; Willy Langner (Boehme), 1914; Rudolph Mees (Koehler), 1918; Herman Schlieszler (Thomson), 1920; George Scholze (Newmann); Gottlob Schwab (Hasting), 1907; Adolph Voland (Voland), 1897; Max Voland (Holland), 1904; Wilhelm Weiszelberg (Loth), 1922; Gustav Zembsch (Piersig), 1920.

Address letters to all missionaries in Surinam in care of C. Kersten & Co., Paramaribo, Surinam.

II. *AFRICA.*

9. SOUTH AFRICA WEST. (Begun 1736. Re-established 1792).

Provincial Elders' Conference.

Richard Marx, President; Herman Birnbaum, Carl Shreve.

Advisory Council.

Richard Marx, President; Samuel Will, Herman Birnbaum.

Gnadenthal 1792 Rev. Rudolph Schmidt (Schmitt), 1901.
†Rev. Gerhard Hettasch (Marx), 1900. Superintendent of School for Assistants.
Elim 1824 Rev. Herman Birnbaum (Ledoux, born Redslob), 1897.
Rev. Theodore Tietzen (Lenz), 1924.
Moravian Hill (Capetown) 1884.
Rev. Richard Marx (Keil), 1893. Superintendent and Warden of the Province.
Maitland (Capetown)
*Rev. Richard Rasmus, 1914.
Mamre 1808 Rev. Walter Winkler (Knothe), 1907.
Pella 1871 *Rev. Daniel Joorst (Hendricks), 1917.
Goedverwacht 1889 Rev. Carl Scheve (Marx), 1892
Wittewater 1859 *Rev. Michael Baalie, (Less), 1924.
Clarkson 1839 Rev. Gustav Reichel (Bauer), 1908.
Moravian Hope (Port Elizabeth), 1898.
*Rev. Ernst Dietrich (Morkel), 1899.
Enon 1818 Rev. Friedrich Gericke (Langerfeld), 1896.

Business Department.

Elm Samuel Will (Mueller), 1892, Superintendent, 1892.
Albert Geiger (Scholze,) Merchant, 1920.
Gnadenthal Emil Weder (Wedemann), 1907, Merchant.

Address: *Clarkson,* via Assegaibush, Union of South Africa. *Elim,* Bredasdorp, Union of S. A. *Enon, Coerney, Port Elizabeth, Gnadendal,* District Caledon, Union of S. A. *Goedverwacht,* Great Berg Siding, Union of S. A. *Mamre,* via Belleville, Union of S. A. *Moravian Hill,* Ashley Street, Capetown. *Moravian Hope,* Mount St., Port Elizabeth, Union of S. A. *Seaview,* Care of Moravian Hope, Mount St., Port Elizabeth, Union of S. A. *Wittewater,* Piquetberg, Union of S. A.

10. SOUTH AFRICA EAST (1828 Independent of the Western Province, 1869).

Provincial Elders' Conference.

Ernst Van Calker, President. Ernst Marx, Walther Bourquin.

Shiloh 1828 Bishop Ernst van Calker (Werner), 1889, Superintendent and Warden of the Province.
Rev. William Hartmann (Zimmermann), 1902.
Rev. Friedrich Mueller (Aastrup), 1902.
Otto Sieboerger (de Villiers), 1913, Merchant.
Engotini 1859 and *New Hope.*
Rev. Philip Hickel (Haugk), 1898.
Goshen 1856 Rev. Johannes Haller (Schaerf), 1907.
Queenstown 1904 and *East London.*
*Rev. Levi Ngqakayi, 1923.
In Tembuland
Baziya 1863 and *Xentu.*
†Rev. Wilhelm Blohm (Bürger), 1911.
Tabase 1873 Rev. Paul Moths (Ledoux), 1898.
In Hlubiland
Tinana 1875 Rev. Walther Bourquin (Wuestemann), 1907.
Nxotschane 1905 *Rev. William Mazwi (Makunga), 1895
Zincuka 1881 Rev. E. Marx, (Haller), 1893.
*L. W. Ntabeni, Assistant.
Bethesda 1877 Rev. Adolph Hartmann (Heinrich), 1922.
Magdala *Rev. David Monah (Konzo), 1921, Assistant.
Elukolweni 1875 *Rev. Peter Mazwi (Dywilie), 1895.
Mvenyane 1888 Rev. Ernst Asboe (Marx), 1890.
Eugene Baudert (Baur), 1902. Teacher in the Training School.
Theodore Poiet, 1922. Teacher in the Training School.
Otto Sonnenburg, 1924.
Conrad Schmitt (Hoffmann), 1904. Merchant in Ntlola.

Called: Johann Kienemann and as his bride Anita Kahlhoefer.

Address: *Baziya* via Umtata, Tembuland, Union of South Africa. *Bethesda,* Kenegha-Drift P. O., via Maclear, Union of S. A. *Elukolweni,* same as Bethesda. *Engotini,* Whittlesea P. O., via Queenstown, Union of S. A. *Zincuka,* P. O. Far View, via Maclear, East Griqualand, Union of S. A. *Goshen,* Cathcart P. O., Union of S. A. *Mvenyane,* Cedarville P. O. East Griqualand, Union of S. A. *Ntlola,* near Cedarville, East Griqualand, Union of S. A. *Shiloh,* same as Engotini. *Tabase,* same as Baziya. *Tinana,* same as Zincuka.

11. NYASSAS (1890).

Kyimbila, 1908 Rev. Oscar Gemeseus (Richter), 1906; Rev. Ferdinand Jansa (Yung), 1899.

Address: Kyimbila, Tanganyika Territory, East Africa.

12. UNYAMWEZI: (1897) Tanganyika Territory.

Sikonge 1902 Rev. Nis Hansen Gaarde (Andsager), 1908.
†Rev. Arthur Keevil (Klesel), Medical Missionary, 1923.

Ipole 1903 Rev. Soeren Ibsen (Haahr), 1922.
Johanna Larsen, Deaconess, 1922.

Usoke 1907 Samuel Nielson (Oster), 1912.
Margrethe Jensen, Deaconess, 1922.

Kitunda 1901 *Johannes Kipimala, Native Helper.

Urambo 1898 *Johannes Malima, Native Helper.

Tabora 1912 *Isai Maganga, Native Helper.

Address: Sikonge, Ipole, or Usoke, P. O. Tabora, Tanganyika Territory, East Africa, omitting the word Unyamwezi.

III. *ASIA.*

13. WEST HIMALAYA (NORTH INDIA) (TIBET) (1853).

Kyelang, Kangra District via Kullu 1856 and *Chot.*
Rev. Walter Asboe (Larmor), 1921.
*Ga Puntsog, Assistant in Chot.

Leh, Ladak, via Kashmir, N. India 1885.
†Rev. Hermann Kunick (Miles), 1904, Superintendent.
Leh Hospital, Vacant.
*Rev. Joseph Gergan, 1920.

Kalatse, near Leh, via Kashmir, N. India (in Kashmir), (1899).
*Rev. Dewazung, 1920.

Address: Via Brindisi-Bombay. Moravian Mission, *Leh* and *Kalatse,* Ladak, via Kashmir, North India. *Kyelang,* Kangra District, via Kullu, North India.

On Furlough: †Rev. F. E. Peter (Redslob), 1898; †Rev. H. F. Burroughs (Moore), 1913.

14. THE LEPER HOME, JERUSALEM. "Jesus' Help."

Matron: Sister Oggeline Noergaard, 1903, assisted by four Nurses, Bertha Zimmer, Johanna Larsen, Anna Dreszler, Gertrude Goerne.
Chaplain: Rev. Farhud Kurban.
Physician: †Dr. Canaan.

There were 367 persons in Mission service, the same number as last year, 1925.

STATISTICAL TABLES A

Statistics of Membership in the Mission Provinces, January 1, 1926

Mission Provinces	Baptized Membership of the Congregation														Classes in the Congregation				Others in Care of Missionaries				Personal Changes in the Congregation			
		Decrease by			Increase by																					
					Heathen Baptisms				Additions																	
	Satus at Close of Previous Year	Deaths	Withdrawals or Dismissals	Removals to Other Congregations	Adults	Children	Baptisms of Members' Children	Re-admission	From Other Congregations	Total Decrease	Toal Increase	Less	More	Status at Close of Year Under Review (1925)	Communicants	Baptized Adults (Non-communicants)	Under Church Discipline	Baptized Children	Candidates for Baptism	New People and Unbaptized Children	Total	Grand Total	Confirmed and Admitted to the Communion	Couples Married	Under Church Discipline (not "Excluded")	Restored to Church Privilege
1. Labrador.....*	887													887	328	212	37	310	2	6	8	895	9	9	37	33
2. Alaska.....	2191	35		66	3		93		47	101	143		42	2233	951	42	21	1219	2	27	29	2262	33	9	26	8
3. Southern California "Ramona Mission".....	180			3					2	3	2	1		179	95	13		71				179				
4. Jamaica.....	12610	124	644	171			483	388	191	939	1062		123	12733	5899	626	91	6117				12733	389	84	86	73
5. West Indies (E. Province)	22628	455	260	320			863	343	372	1035	1578		543	23171	8484	2828	776	11083		1257	1257	24428	501	124	344	183
St. Domingo.....	1340	17					103	3	118	17	224		207	1547	260	173	21	1093		229	229	1776	30	8		
St. Thomas & St. Johns...	2107	40	34	61			72	14	8	135	94	41		2066	847	293	43	883				2066	55	8	6	7
St Croix.....	1588	29	8	73			47	26	25	110	98	12		1576	783	212	24	557		323	323	1899	44	10	23	13
St. Kitts.....	2495	103	19	37			152	19	6	159	177		18	2513	909	231	104	1269		338	338	2851	53	23	50	28
Antigua.....	6782	140	102	83			249	98	98	325	443		118	6900	2610	690	210	3390		365	365	7265	133	25	130	70
Barbados.....	3022	44	57	19			58	55	75	120	188		68	3090	1292	378	184	1236				3090	77	24	61	33
Tobago.....	4291	73	32	14			158	121	37	119	326		207	4498	1428	715	177	2178		2	2	4500	104	17	60	27
Trinidad.....	1003	9	8	33			14	7	7	50	28	22		981	355	136	13	477				981	5	9	14	5
6. Nicaragua (Moskito).....	10682	252	256	648	97	94	504	108	648	1156	1451		295	10977	3247	1048	303	6379	81	116	197	11174	180	127	155	70
7. Demerara	2550	16	2		1		89	20	39	18	149		131	2681	490	474	245	1472		15	15	2696	35	75	1	7
8. Surinam.....	25448	451	643	1425	19	15	898	166	1178	2519	2276	243		25205	7183	6066	933	11023	48	157	205	25410	365	107	198	127
Surinam (Old Mission)...	22306	380	635	1328	5	4	764	160	1148	2343	2081	262		22044	6784	4645	845	9770	1	106	107	22151	320	86	137	72
Do. (New Mission).....	3142	71	8	97	14	11	134	6	30	176	195		19	3161	399	1421	88	1253	47	51	98	3259	45	21	61	55
9. South Africa (West).....	15158	270	40	105	79	11	466	16	85	415	657		242	15400	4554	3795	241	6810	31	184	215	15615	256	135	148	114
10. Do. (East).....	11869	211	284	117	155		398	70	120	612	743		131	12000	4120	1817	589	5474	294	1153	1447	13447	132	114	148	47
11. E. Central Africa (Nyasa).																										
12. Do. (Unyamwezi)	814	15	4	1	235		78	1	4	20	318		298	1112	827	21	31	233	287	443	730	1842	8	4	13	12
13. West Himalaya.....	148	3	20	4	2		6		4	27	12	15		133	64	6	4	59	4	2	6	139			3	
	105165	1832	2153	2860	591	120	3878	1112	2690	6845	8391	259	1805	106711	36242	16948	3271	50250	749	3360	4109	110820	1908	788	1159	714
		6845					8391			+1546		+1546					106711									

* NOTE—As the statistics for Labrador, to Jauary 1, 1926, were not available when this table was compiled, the figures given here are of the previous year.

STATISTICAL TABLES B

Missionaries and Helpers, March, 1926

Mission Provinces	Stations	Out-Stations	Preaching Places	European and American Missionaries						Native Missionaries				Total of Missionaries	Native Helpers				Total of Missionaries and Helpers
				Ordained Brethren	Unordained Brethren	Missionaries' Wives	Unmarried	Sisters about to be married to Missionaries	Total	Ordained Native Brethren	Their Wives	Unordained Native Brethren	Total		Brethren who hold Meetings (Evangelists)	Native Helpers (Male)	Native Helpers (Female)	Total	
1. Labrador	5		1	5		4	3	8	20					20		12	15	27	47
2. Alaska	4	1	28	6	1	6			13			13	13	26					26
3. Southern California "Ramona Mission"	3		3	2		1			3					3					3
4. Jamaica	18	15	10	8		8			16	8	6		14	30	46	174	94	314	344
5. West Indies (E. Province)	27	18	14	12		8			20	13	3	2	18	38	70	156	174	400	438
St. Domingo	1	2	5	1		1			2	1			1	3	4	10	10	24	27
St. Thomas & St. Johns	4	1	4	3		1			4					4	2	15	20	37	41
St Croix	3			2		2			4			1	1	5	5	13	18	36	41
St. Kitts	3	1								3	1		4	4	1	25	28	54	58
Antigua	6	6		3		1			4	3	1		4	8	18	38	35	91	99
Barbados	4	3	3	2		2			4	3			3	7	27	27	33	87	94
Tobago	3	2	1	1		1			2	1	1	1	3	5	10	22	20	52	57
Trinidad	3	3	1							2			2	2	3	6	10	19	21
6. Nicaragua (Moskito)	12	27	24	11		10	3		24	5	4		9	33	56	139	77	272	305
7. Demerara	3	3								2	1	1	4	4	19	15	18	52	56
8. Surinam	31	39	28	23	2	25	11	39	100	5	5	10	20	120	23	112	145	280	400
Surinam (Old Mission)	23	24	18	20	2	22	11	39	94	5	5	8	18	112	5	83	108	196	308
Do. (New Mission)	8	15	10	3		3			6			2	2	8	18	29	37	84	92
9. South Africa (West)	11	3	21	9		9		4	22	4	3		7	29	17	104	91	212	241
10. Do. (East)	13	44	150	11	3	13		4	31	4	3	1	8	39	106	61	129	296	335
11. E. Central Africa (Nyasa)																			
12. Do. (Unyamwezi)	6	19	56	2	2	4	2		10					10		29		29	39
13. West Himalaya	3	1		5		5			10	2	2	1	5	15	9	4	3	16	31
	136	170	335	94	8	93	19	55	269	43	27	28	98	367	346	806	746	1898	2265

NOTE:—The total, 269 Missionaries, includes 30 Theologians, 1 Physician, 10 Brethren who have received medical training; (8 at Livingstone College, London; 1 in the Institute for Medical Missions in Tuebingen; and 1 in Lewisburg), 24 merchants, 1 Engineer, 1 Farmer, 2 Laborers, 12 Deaconesses and 7 Mission Sisiters.

STATISTICAL TABLES C

The Schools in the Mission Provinces, January 1, 1926

Mission Provinces	DAY SCHOOLS Scholars: At the Stations	At the Out-stations	Christian Boys	Christian Girls	Heathen Boys	Heathen Girls	Total	Teachers: Miss'y Teachers (M)	Native Teachers (M)	Miss'y Teachers (F)	Native Teachers (F)	Monitors	Total	SUNDAY SCHOOLS. Scholars: At the Stations	At the Out-stations	Boys	Girls	Older People	Total	Miss'y Teachers (M)	Native Teachers (M)	Miss'y Teachers (F)	Native Teachers (F)	Total	TRAINING SCHOOLS: Number	Miss'y Teachers (M)	Native Teachers (M)	Miss'y Teachers (F)	Native Teachers (F)	Pupils (Male)	Pupils (Female)
1. Labrador	5		41	45			86	1	2	2	1		6	1		11	4	2	17		1			1							
2. Alaska														1		31	23	56	110	2		3		5							
3. Southern California "Ramona Mission"														2		29	24	11	64	2	2			4							
4. Jamaica	30	24	4074	4458			8532		52		78	74	204	31		1998	2557	1227	5782	1	164	3	173	341	1			2	1		26
5. W. I. (E. Prov.)	14	9	1981	2265			4246		47		55	21	123	32	26	139	3108	3687	8934	11	181	5	328	525	1	1			3		12
St. Domingo														1	1	69	95	143	307		4		16	20							
St. Thomas & St. Johns.														5	4	260	371	419	1050	3	22	1	50	76							
St. Croix														3		178	253	417	848	2	11	2	31	46							
St. Kitts		1	28	27			55				1		1	4	5	274	507	941	1722		29		62	91							
Antigua														6	6	657	782	709	2148	3	31	1	83	118	1	1			3		12
Barbados	6	5	923	1135			2058		19		25	14	58	4	4	329	539	282	1150	2	30		45	77							
Tobago	6	3	848	879			1727		24		20	7	51	6	3	255	392	717	1364	1	40	1	28	70							
Trinidad	2		182	224			406		4		9		13	3	3	177	169	59	345		14		13	27							
6. Nicaragua	11	14	611	487	30	20	1148	6	21	4	7	6	44	14	28	439	2014	1907	5360	10	65	7	50	132							
7. Demerara	3	1	261	248	144	63	716		8		12	7	27	3	3	133	191	92	416		11		16	27							
8. Surinam	26	9	1895	1604	367	171	4037	2	76		24	5	107	14	8	153	1244		2397	9	51	7	32	99							
Surinam (Old)	20	4	1693	1427	300	139	3559	1	62		24	4	91	14	8	153	1244		2397	9	51	7	32	99							
Do. (New)	6	5	202	177	67	32	478	1	14			1	16																		
9. S. Africa (W.)	11	11	1305	1231	22	28	2586		44		22		66	6	3	214	377		591	2	8		4	14	1		1			21	8
10. Do. (E.)	13	43	1175	1700	684	734	4293		73		51		124	8	5	201	440	58	699	4	12	1	19	36	1	3				51	
11. E. C. A. (Nyasa)																															
12. Do. (Unyamwezi)	5	18	66	54	478	220	818	1		2		48	51																		
13. West Himalaya	3	1	10	13	63	18	104		4	2	1		7	3		48	30		78		4	2		6							
	121	130	11419	12105	1788	1254	26566	10	327	10	251	161	759	115	73	7396	10012	7040	24448	41	499	28	622	1190	4	4	1	2	4	72	46
			26566						759							24448				1190											

* NOTE—See the Note on Labrador, Table A.

XXII

The Membership Statistics of the Unitas Fratrum or International Moravian Church, January 1, 1926

	No. of Congregations	Communicants	Total Membership
Continental Province	24	7,385	9,450
Czecho-Slovakian Province ..	6	1,359	6,943
British Province	43	3,512	4,040
American Province, North ...	98	17,754	25,159
American Province, South ...	37	7,416	10,105
Totals of the Home Church..	208	37,426	55,697
Foreign Missions	306	36,242	110,820
Affiliated Societies on the Continent of Europe	57		70,000
Totals, January 1, 1926	571	73,668	236,517

NOTES

1. As the method of tabulating the statistics in our European Provinces is different from our own, it is difficult to secure absolutely correct figures. In our European Provinces they do not classify the members under the rubrics of Communicants, Non-Communicants and Children, but under the rubrics of the old "Choir" system.

Hence, the 7,385 communicants in the Continental Province is an estimate, the total membership is accurate. In the total membership of the British Province the children are not included because their statistics do not separate the children of members and non-members in their Sunday-schools, and there is no record of the children.

2. In Czecho-Slovakia our congregations are grouped into six parishes, but there are what we would call 12 congregations, from which 25 additional preaching places are served. Four orphanages are maintained. This time the communicants in Czecho-Slovakia are reported separately. A large number of adult adherents have not yet been admitted to the Holy Communion.

3. The comparatively small number of communicants in our Foreign Missions is due to the extreme care exercised before admitting converts to the Holy Communion. In addition to the 36, 242 communicants there are 20,219 baptized adults.

4. There are no statistics available for the affiliated societies ("Diaspora" congregations) on the continent of Europe. The number 70,000 is an old estimate, which has stood unchanged for years.

JOHN HUS MONUMENT IN PRAGUE, CZECHO-SLOVAKIA

Decorated with wreaths from about 150 cities from all Czecho, July 6, 1925, the 510th Anniversary of his death. Upon this occasion the day became a National Holiday in Czecho-Slovakia.

From the 89th Annual Report (1926) Board of Foreign Missions of the Presbyterian Church in the U.S.A.

XXIII

THE MORAVIAN MISSION IN CZECHO-SLOVAKIA

The Bohemian-Moravian Mission represents the work of our Church in the modern Republic of Czecho-Slovakia. This mission has always had a strong historical as well as spiritual appeal, as the land of John Hus, now regarded as a national hero of Czecho-Slovakia, and as the land of the spiritual forefathers of the Moravian Church. Now that religious freedom obtains in this country and there is no longer any State Church, there are large opportunities for expansion and extension.

In the village of Kunwald, in the Barony of Senftenberg, in Bohemia, near the old castle of Lititz, where the Moravian Church had its beginning in 1457, meetings are now being held every second Sunday; services for children have been begun; and Bible classes are held in private houses. There are at present 76 members.

When the movement "Away from Rome" was at its height in Bohemia, we began to hear of the town of Eisenbrod, which is the center of the glass industry. Here there are now about 3000 names on our books. A new chapel and parsonage were dedicated August 30, 1925. A heavy debt, however, still rests upon these buildings. It is reported that we have 2000 children in our schools here, and that the Sunday-school is increasing very materially.

The American Provinces have, thus far, been specially interested in the work at Jungbunzlau, where with several filials, the communicant membership is reported as 318, and the total membershiup is 1726, while a great deal of interest also is manifested in the orphanages in several of the fourteen parishes.

We now have in round numbers about 7000 members, including children, in Czecho-Slovakia. While this number represents a great numerical increase it is not to be taken immediately as the addition of great strength but rather as the opening out of great opportunities. Foundations have to be laid, and living Churches have still to be built up among a people impoverished by European financial conditions since the War, and as former members of a State Church unaccustomed individually to meet the demands for free-will offerings for church work.

XXIV

LIVINGSTONE COLLEGE

Livingstone College, London, England, was founded in honor of the great missionary, Dr. David Livingstone, for practical training in simple medicine, surgery and tropical hygiene, of missionaries who expect to work in fields where qualified medical aid is not available. A number of our missionaries have profited greatly by being able to take advantage of the course of study pursued at Livingstone; among them are Bishop Guido Grossmann, Superintendent of the Nicaragua Mission, and the Brethren O. Danneberger, Kenneth Hamilton and Howard Stortz. Our British Mission Board has assisted our American Board very materially in arranging for scholarships in Livingstone College for American Brethren.

XXV

THE LARGER LIFE FOUNDATION

The Rev. Robert H. Brennecke, Jr., Field Secretary

The Larger Life Foundation is a common endowment fund for seven distinct types of the American Moravian Church's work: Foreign Missions, Home Missions, College and Theological Seminary, Pension Fund, Church Boarding Schools, Publication Fund, and Old People's Home, each receiving a fixed proportion of the income. Foreign Missions as such are assigned two-fifteenths of the income. Indirectly, however, foreign missionary interests are furthered also by the income of the Larger Life Foundation assigned to the Theological Seminary, the Publication Fund, and the Church Schools, in other words, **by eight-fifteenths of the Foundation!**

The ingathering of the Larger Life Foundation has been steadily fostered by the Committee and, during the past year and a half especially, by the Field Secretary, the Rev. Robert H. Brennecke, Jr. He has personally advocated this cause in 63 of our congregations and actively promoted information, interest and organization for the ingathering through correspondence, through conferences with the local committees and pastors, through thousands of leaflets, posters, etc. The amount of money in the Larger Life Foundation is now over $325,000. The cost of the six years' effort to gather all of this has been

less than 3½%! This has been largely due to the fact that every member of the Committee, including the Executive Secretary, has given his long service gratis!

Inasmuch as two-fifteenths of the income are assigned to Foreign Missions, the Larger Life Foundation has in effect already added over $43,300 to the invested funds of the Society for Propagating the Gospel, with an eventual, guaranteed, annual income of over $2,300! The aggregate of income thus far received by the Society for Propagating the Gospel from the Larger Life Foundation is $4,600, as follows: 1923, $1,000; 1926, $1,000; 1925, $1,200; 1926, $1,400.

The Religious Education Board has received one-half of the income from the L. L. F. Publication Fund. It was thus enabled during the past year to publish a profusely and excellently illustrated book entitled: "World-wide Moravian Missions," by Adolf Schulze and S. H. Gapp. It is a royal octavo volume of 162 pages, with 210 pictures from our mission fields, ten outline maps and an historical chart of Moravian Missions. The book is a memorial volume for the bi-centenary of Moravian Missions, begun in 1732. Already it has found its way into hundreds of Moravian homes and elsewhere and is being used as a mission-study text-book in societies and mid-week services. A manual containing detailed outlines for ten studies in the book and a set of study-questions has also been published.

Through its income from the Larger Life Foundation, our Theological Seminary is assisted in its invaluable training and education of American candidates for our mission service and in the education of sons of our missionaries.

Even through the Church's boarding schools, each of which receives one-fifteenth of the Larger Life Foundation income, has this invaluable fund been making an indirect contribution to missions. The schools have been assisted in their policy of offering merely nominal rates to the children of missionaries and ministers, and advantage has been taken of this fine opportunity by a large number of the sons and daughters of missionaries from the field.

At present a very earnest effort is being made to bring the Larger Life Foundation up to $500,000 in actual cash invested during 1927. **All Moravians and friends of her world-wide work are urged** to help the Committee to reach this goal at an early date. The treasurer is Mr. Emil J. Bishop, 513 First Avenue, Bethlehem, Pa.

XXVI

ALPHABETICAL LIST OF THE NAMES OF MISSIONARIES AND OTHERS WHICH APPEAR IN THE "GENERAL DIRECTORY OF MISSIONS AND MISSIONARIES OF THE MORAVIAN CHURCH"

Memoranda about addressing letters to Missionaries are given at the end of each section. For particulars about rates of postage, etc., inquire at sending office.

A

Aaron, Surinam 144
Ahnelt, W., Surinam, B. D.....146
Ahrens, T.,Surinam, B. D.....146
Allen, S., Jamaica 141
Allen, W., St. Croix.....142
Asboe, E., Africa, S. E. 147
Asboe, W., W. Himalaya 148
Ashton, S., Jamaica 141
Aszmann, W., Surinam, B. D.....146
Atjok, J. P., Surinam 144

B

Baalie, M., Africa, S. W.....146
Bachman, T., Mission Adv.....135
Baerm, I., Surinam.....145
Bahnson, A. H., Prov. M. B.,..136, 137
Bailey, C., Nicaragua 140
Barrow, D. C., St. Kitts.....142
Bartels, T., St. Croix.....142
Barth, H., Surinam.....143
Baudert, E., Africa, S. E.....147
Baudert, S., Mission Bd.....135, 136
Bechler, T., Mission Adv.....135, 138
Beck, A., Finance Dept.....136
Beck, H. O., Missionary Soc.....138
Beck, S., Surinam, B. D.....146
Belfor, W., Surinam.....144
Bielke, H., Mission Adv.....135, 137
Birnbaum, H., Africa, S. W.....146
Bishop, E. J., S. P. G. Auditor..... 2
Bishop, R., Nicaragua.....140
Black, J., Jamaica.....141
Blohm, W., Africa, S. E.....147
Bluemel, M., Surinam 144
Bourquin, W., Africa, S. E.....147
Bregenzer, K. A., Nicaragua.....140
Buck, F., Surinam, B. D.....146
Buck, P., Schools 138
Burkhardt, W., Surinam.....143
Buroughs, H. F., W. Himalaya.....148
Butzin, A., Alaska.....139

C

Canaan, Dr., Jerusalem.....148
Carnegie, J., Jamaica 141
Cheleboun, F., Mission Adv.....135
Christopher, J., Antigua.....142
Clare, H., Surinam 145
Clausen, J., Surinam.....144
Crawford, S., Jamaica.....141

D

Danneberger, A. O., Nicaragua.....139
Daram, A., Nicaragua.....140
de Borst, N., Surinam.....145
Demelt, M., Surinam.....144
de Schweinitz, P., S. P. G. Director, Miss. Sec., etc.....136, 137
Dewazung, W. Himalaya 148
Dietrich, E., Africa, S. W.....146
Dingwall, J., Demerara.....143
Dolores, R., Nicaragua.....140
Downs, D., Nicaragua.....140
Drebert, F., Alaska.....139
Dreszler, A., Jerusalem.....148
Driver, W., Jamaica.....141
Dundas, J., Surinam.....145

E

Eckhardt, O., Schools.....138
Edwards, C. H., Jamaica.....141
Elvirado, Nicaragua 140
Engel, H., Surinam 143
Erdmann, C., Surinam; B. D.....146

F

Feldman, H., Finance Dept.....136
Fichtner, K., Mission Sec. 135
Fischer, H., Surinam 144
Fisher, J. A., Nicaragua.....140
Fliegel, W., Surinam.....144
Francis, C., Antigua 142
Frey, J., Surinam 144
Fries, J. W., Prov. M. B.....136, 137
Fuchs, A., Surinam, B. D.,.....146

G

Gaander, F., Surinam.....145
Gaarde, N, Unyamwezi 148
Gale, J., Jamaica.....141
Gangapersad, T., Surinam.....145
Gapp, S. H., Dir. Prov. Miss. Bd 2, 136
Geiger, A., Africa, S. W.....147
Gemeseus, O., Nyassa.....148
George, E., Antigua.....142
Gergan, J., W. Himalaya.....148
Gericke, F., Africa, S. W.....146
Gessel, F., Surinam.....145
Gill, G., Surinam.....144
Gillard, R. J., Surinam.....145
Glitsch, A., Agencies.....136
Gluisdom, D., Surinam.....144
Goerlitz, E., Missionary Soc. 138
Goerne, G., Jerusalem.....148
Grabs, W. F., Prov. Miss. Bd.....136
Grant, H. W., Demerara.....143
Grossmann, G., Nicaragua.....139, 140
Gubi, P. M., Antigua.....142

H

Hagen, E. S., Dir. Prov. Miss. Bd. 2, 136
Haglund, D., Nicaragua.....140
Haller, J., Africa, S. E.....147
Hamilton, J. T., Mission Bd.....135
Hamilton, K. G., Nicaragua....139, 140
Hartmann, A., Africa, S. E.....147
Hartmann, F. B., S. P. G. Dir..... 2
Hartmann, W, Africa, S. E.....147
Harvey, C., Agencies.....136
Heath, G. R., Jamaica.....141
Heidenreich, G. A., Nicaragua.....139
Heidenreich, M., Nicaragua.....139
Hettasch, .G, Africa, S. W.....146
Hettasch, J., Mission Bd.....135
Hettasch, K., Labrador.....141
Hettasch, P., Labrador.....141
Hickel, P., Africa, S. E.....147
Hiwat, A., Surinam.....144
Hoffmann, B., Surinam.....144
Hooker, A., Nicaragua.....140
Hoy, F., Mission Adv.....135, 138
Hutton, A., Antigua.....142

I

Ibsen, S., Unyamwezi.....148
Igle, C., Nicaragua.....140
Ilgen, G., Surinam.....145
Ilgner, O., Agencies 136
Ingram, Elsie, Nicaragua.....140
Ingram, Ethel, Nicaragua.....140

J

Jacobs, R. P., St. Thomas.....142
Jansa, F., Nyassa.....148
Jasper, G. Miss. Schools.....138
Jensen, B., Surinam.....144
Jensen, M., Unyamwezi.....148
Jensen, P., Provincial M. B.....136
Joorst, D., Africa, S. W.....146
Jotham, T., Nicaragua.....140
Julian, C., St. Kitts.....142

K

Kahlhoefer, A., Africa, S. E.....147
Karsten, R., Surinam.....145
Keevil, A., Unyamwezi.....148
Kelso, J. A., Trinidad.....143
Kersten, C. & Co., Surinam.....146
Kersten, H., Surinam, B. D.....146
Kersten, W., Surinam.....144
Kienemann, J., Africa, S. E.....147
Kinsman, N., Nicaragua.....140
Kipimala, J., Unyamwezi.....148
Klesel, C. J., Mission Adv., P. M. S. 136, 137
Kneal, J., Jamaica.....141
Kreider, C. D., S. P. G. Secretary.. 2
Kreitlow, A., Nicaragua.....140
Krolis, H., Surinam.....145
Kuecherer, K., Provincial M. B.....136
Kunick, H., W. Himalaya.....148
Kurban, F., Jerusalem.....148

L

Labadie, J., Surinam.....144
Langner, W., Surinam, B. D.....146
Larisch, H., Surinam.....146
Larsen, J., Unyamwezi.....148
Larsen J., Jerusalem.....148
Laubach, J. F., S. P. G. Director.... 2
Leetz, J., Surinam.....145
Legene, P., Surinam.....146
Lehman, A., Surinam.....145
Leibfried, J. E., S. P. G. Dir..... 2
Lenz, B., Labrador.....141
Lewis, I., Niacragua.....140
Libbey, J. N., Prov. M. B.....136, 137
Lloyd, H., Antigua.....142
Luckenbach, L. G., Missionary Soc. 137

M

MacLeavy, G. W., Y. P. A. Sec.....138
Maganga, I., Unyamwezi.....148
Maibit, I., Nicaragua.....140
Malima, J., Unyamwezi.....148
Martin, A. B., Alaska.....139
Martin, F. H., S. P. G. Dir..... 2
Martin, M., Surinam 144
Marx, E., Africa, S. E.....147
Marx, H., Finance Dept.....136
Marx, R., Africa, S. W.....146
Marx, T., Prov. Miss. Bd.....136
Mazwi, P., Africa, S. E.....147
Mazwi, W., Africa, S. E.....147
Mees, R., Surinam, B. D.....146
Meiliese, D., Surinam.....145
Menzel, B., Mission Adv.....135
Merian, R., Mission Sec.....135
Miller, W. F., Missionary Soc.....137
Mittemeyer, J. F., Surinam.....143
Moekmin, K., Surinam.....146
Monah, D., Africa, S. E.....147
Moore, C., Alaska.....139
Moreton, W. E., Barbados.....142
Morris, W., Jamaica.....141
Morrison, S. E., Jamaica.....141
Moses, C., Nicaragua.....140
Moths, P., Africa, S. E.....147
Mueller, F., Africa, S. E.....147
Mueller, K. A., S. P. G. Director, 2; Prov. M. B.....136
Mueller, L, Nicaragua.....140
Mueller, R., Surinam 144
Mumford, A. H., Schools.....138

N

Neath, S. C., Y. P. A. Sec.....138
Nelso, J. C., Surinam.....143
Neub, F., Surinam.....143, 145
Ngqakayi, L., Africa, S. E.....147
Nielson, S., Unyamwezi.....148
Nijman, C., Surinam.....145
Nissen, A., Surinam.....145
Noergaard, O., Jerusalem.....148
Ntabeni, L. W., Africa, S. E.....147

O

Oehler, C., Barbados.....142
Oerter, E., California.....139
O'Mealey, W. M., Jamaica.....141
Osborne, W., St. John's.....142

P

Bablo, T., Nicaragua.....140
Palmer, J., Nicaragua.....140
Parabir, P., Surinam 145
Penn, G., Sto Domongo 143
Pennington, W., Agencies.....136
Perrett, A., Labrador.....141
Perrett, W., Labrador.....141
Peter, F. E., W. Himalaya.....148
Petluska, I., Alaska.....139
Peuker, A., Surinam 144
Pfohl, H. A., Missionary Soc.....137
Pfohl, J. K., Prov. M. B.....136, 137

Pilgrim, C., Barbados.....142
Poiet, T., Africa, S. E.....147
Porter, J., Nicaragua.....140
Potter, R. A., Demerara.....143
Prelwitz, P., Surinam.....144
Puntsog, G., W. Himalaya.....148

R

Raillard, T., Agencies.....136
Ramsey, S. E., Nicaragua.....140
Rasmus, R., Africa, S. W.....146
Rau, E. A., S. P. G. Director..... 2
Reichel, C, Sec. 135
Reichel, G., Africa, S. W.....146
Reinke, J., Jamaica 141
Richard, W., Surinam, B. D.....146
Ritfeld, D. C., Surinam.....145
Romig, A. B., St. Thomas.....142
Rondthaler, E., Prov. M. B.....136, 137
Rose, H., Nicaragua.....140
Ross, J. D., Barbados.....142
Rowe, M., Labrador 141
Rufus, C., Surinam.....144
Rust, P. W., Surinam 144

S

Saul, E., Surinam.....144
Schaberg, W., Schools.....138
Schlieszler, H., Surinam, B. D.....146
Schmidt, R., Africa, S. W.....146
Schmidt, S., Surinam.....143, 145
Schmiedecke, P., Surinam.....144
Schmitt, C., Africa, S. E.....147
Scholze, G., Surinam, B. D.....146
Schouten, C. A., Tobago.....143
Schouten, H., Trinidad.....143
Schramm, F. E., Nicaragua.....140
Schreve, C., Africa, S. W.....146
Schuetz, F., Finance Dep.....136
Schuetz, H., Surinam.....144
Schuetz, L., Surinam.....143
Schuetz, M., Schools.....139
Schwab, G., Surinam, B. D.....146
Schwalbe, F., Alaska.....139
Shaffner, H. F., Missionary Soc.....137
Shimer, C., Nicaragua.....139, 140
Shore, R. D., Missionary Soc.....137
Shore, W. E., Missionary Soc.....137
Shreve C., Africa S. W.....146
Sieborger, J., Finance Dep.....136
Sieborger, O., Africa, S. E.....147
Silva, J. deD.....140
Smith, A., Nicaragua.....140
Smith, C., Jamaica.....141
Sonnenburg, O., Africa, S. E.....147
Spaugh, R. A., Missionary Soc.....137
Sprang, F., Surinam.....144
Sriman, Z., Surinam.....145
Stafford, A. L., Nicaragua.....139
Stecker, A., Alaska.....139
Steinberg, H., Mission Bd.....135
Stella, F., Surinam.....144
Stocker, H. E., Missionary Soc.....138
Stockton, E. H., Agencies, Miss. Soc
136, 137
Stony, A., Nicaragua.....140
Stortz, H. H., Nicaragua.....139
Swaby, S., Jamaica.....141
Swainson, E., London Assoc.....137

T

Taylor, M., Nicaragua.....140
Teter, C. C., S. P. G. Auditor..... 2
Thompson, A., Nicaragua.....140
Tietzen, T., Africa, S. W.....146
Titlow, J. S., S. P. G. Director.... 2
Trowell, C, Tobago 143

U

Uttendoerfer, O., Fin. Dep. P. M. B. 136

V

van Baalen, C., Surinam, B. D.....146
van Bosse, J., Surinam.....144
Van Calker, E., Africa, S. E.....147
Voland, A., Surinam, B. D.....146
Voland, M., Surinam, B. D.....146
Voullaire, M., Surinam.....144

W

Wachter, A. J., Surinam 145
Waggamin, Surinam 146
Waldman, S., Labrador.....141
Ward, A., Mission Board
135, 136, 137, 138
Watson, G., Nicaragua.....140
Watson, P., Nicaragua.....140
Webb, J., Nicaragua.....140
Weber, C. A., Miss. Soc.....138
Weder, E., Africa, S. W.....147
Weigel, M., Surinam.....144
Weinland, J. E., Missionary Soc.....138
Weinland, W., California.....139
Weiss, E., Missionary Soc.....137
Weiss, F., Jamaica.....141
Weiss, J. E., St. Thomas.....142
Weizelberg, W., Surinam, B. D.....146
Welles, A. J., Surinam.....144
Westphal, A., Jamaica.....141
Wielkens, J., Surinam.....144
Wilde, F., Jamaica.....141
Wilhelm, F. H., S. P. G. Auditor.... 2
Will, S., Africa, S. W.....146, 147
Williams, C., St. Domingo.....143
Williams, M., St. Kitts.....142
Wilson, C., Nicaragua.....140
Wilson, D N., Nicaragua.....140
Wilson, H., Nicaragua.....139
Wilson, H. J., Fin. Dep. P. M. B.
136, 137
Winckler, W., Africa, S. W.....146
Wolff, F., Nicaragua.....140
Wybourne, E. M., Antigua.....142

Z

Zangen, H., Surinam 145
Zembsch, G., Surinam, B. D.....146
Zimmer, B., Jerusalem.....148

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ANNUITIES

The Best Way to Invest Money Safely and Permanently, to Secure Prompt and Regular Payment of Interest, and at the Same Time Leave a Legacy for Missions, Uncontested and Untaxed.

A serious problem for most people, especially for those of only moderate means is the investing of their capital securely. There is no safer investment than an annuity with a reliable corporation. And what corporations are more reliable than our old friends: **"The Society of the United Brethren for Propagating the Gospel Among the Heathen;"** "The Board of Elders of the Northern Diocest of the Church of the United Brethren in the United States of America?" Any one of these corporations will guarantee any one who entrusts the matter to it an absolutely secured annuity.

There are a great many person who are not in a position to make large donations to Church causes during their life time. They really need all their income while they live; but they would gladly give it to some Mission or Church or Educational cause after they have gone. Many do so by providing legacies in their Last Wills and Testaments. And that is very well as far as it goes. But Last Wills and Testaments are often broken and defeated; there are many disappointing contingencies arising in connection with them; usually there are long delays in carrying them out, and there are always heavy expenses and collateral inheritance taxes to pay.

If, however, the would-be benefactor will turn over the capital he desires to give to a Church cause to either one of the above corporations, while he is still living, he can do so without one cent of expense; he can draw an absolutely assured income as long as he lives, and upon his death the cause in question receives the full benefit of his benefaction instantly without the loss of any income for taxes or expenses. And, in addition, while the benefactor still lives he is spared all anxiety about investing his money and yet draws his income without any trouble of any kind whatever.

The guarantee of the annuity is the entire capital of the corporation concerned.

Pastors as well as all other members of the S. P. G. are urged to call attention at every available opportunity, to this advantageous arrangement. The Provincial Treasurer is administering quite a number of trusts and will gladly give all necessary information and invites correspondence. He will give intending annuitants references to those who are now enjoying the benefits of this system and they will testify to its advantages.

PAUL DE SCHWEINITZ,

67 W. Church St., Bethlehem, Pa. Provincial Treasurer.

The Society of the United Brethren for Propagating the Gospel among the Heathen

---

Organized 1745

Reorganized 1787

Incorporated 1788

The Oldest Incorporated
Protestant Missionary Society
in the
United States of America

Incorporated by the Act of Legislature of the
State of Pennsylvania
Wednesday, February 27, 1788

OFFICE:

67 West Church Street, Bethlehem, Pennsylvania

SPG

JUL 2 4 1928

PROCEEDINGS

OF THE

Society for Propagating the Gospel Among the Heathen

ANNUAL MEETING
AND
REPORT OF THE BOARD OF DIRECTORS

1927

REPORTS FROM MISSION FIELDS

General Mission Directory

ANNUITIES

The Best Way to Invest Money Safely and Permanently, to Secure Prompt and Regular Payment of Interest, and at the Same Time Leave a Legacy for Missions, Uncontested and Untaxed.

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PAUL DE SCHWEINITZ,

67 W. Church St., Bethlehem, Pa. Provincial Treasurer.

THE NEW CHURCH—INTERIOR—BILWI, NICARAGUA

Decorated for the Harvest Festival, Sunday, November 12, 1922. The bananas were the gift of the Company operating at Bragman's Bluff. All the gifts were sold the next day, Monday, and the amount realized, together with the Sunday offerings, was $114.48. Bilwi is the name given to the location by the natives; Bragman's Bluff, by the Lumber Company; and Puerto Cabezas, the Post Office, by the Government.

PROCEEDINGS

OF THE

Society for Propagating the Gospel Among the Heathen

For the Year Ending November 1, 1927

ONE HUNDRED AND FIFTY-FOURTH
GENERAL MEETING

REPORTS OF THE MISSIONS

PUBLISHED BY THE SOCIETY, BETHLEHEM, PA.
MCMXXVII

THE SOCIETY OF THE UNITED BRETHREN FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN

Founded August 19, 1745;
Organized November 28, 1745;
Reorganized November 1, 1787;
Incorporated February 27, 1788,
Under the Present Title.

DIRECTORS

The Rev. Paul de Schweinitz, D.D. (1898)
The Rt. Rev. K. A. Mueller, D.D. (1913)
The Rev. E. S. Hagen, (1924)
The Rev. S. H. Gapp, D.D., (1925)
Eugene A. Rau, (1894)
James F. Laubach. (1920)
Fred B. Hartmann. (1921)
John E. Leibfried. (1922)
Frank H. Martin. (1922)
J. Seward Titlow. (1925)

ADVISORY MEMBER

The Rt. Rev. J. Taylor Hamliton, D.D.,
American Representative on the General Mission Board since 1903.

OFFICERS

President and Treasurer,
The Rev. Paul de Schweinitz, D.D.,
67 W. Church St., Bethlehem, Pa.

Vice-President,
The Rev. E. S. Hagen,
45 W. Church St., Bethlehem, Pa.

Secretary,
The Rev. Charles D. Kreider,
Nazareth, Pa.

Auditors: E. J. Bishop, C. C. Teter, F. H. Wilhelm.

FOREWORD

In sending forth this annual report of the proceedings of The Society of the United Brethren for Propagating the Gospel among the Heathen, the 140th since the re-organization, the 182nd since the founding, of the Society, the Board of Directors desire to express their profound gratitude to Almighty God, and to those, moved by His Spirit, who, by their liberal gifts, have made it possible to close the financial accounts of the year with a surplus instead of a deficit. In faith, therefore, every effort will be made to staff and equip the Orphanage in Alaska, and, when political conditions in Nicaragua permit, to push forward through the "open door" inviting our entrance at Musawas.

In report and in illustration, every effort has been made in the following pages to arouse a still greater interest in all the Mission Fields of the Moravian Church. Scattered as they are "over the face of the earth," and in many cases among the "more neglected" peoples, these reports may not contain "thrilling stories" of great "mass movements," but they tell the story of persistent and faithful labor, of encouragement and discouragement, and always of blessing and progress.

It is submitted to you, therefore, in the hope that you may find even the statistics and financial statements worthy of thoughtful attention.

CHAS. D. KREIDER, Secretary.

Bethlehem, Pa., November 1, 1927.

TABLE OF CONTENTS

I. THE ONE HUNDRED AND FORTIETH ANNUAL MEETING 7

II. THE ONE HUNDRED AND FIFTY-FOURTH GENERAL MEETING 9

III. REPORT OF THE BOARD OF DIRECTORS 11

IV. ABSTRACT OF THE ACCOUNTS OF THE SOCIETY 19

V. ANNUAL FINANCIAL STATEMENT OF THE ALASKA, CALIFORNIA AND NICARAGUAN MISSIONS 21

VI. SUMMARY OF CONTRIBUTIONS 26

VII. A LIST OF MEMBERS OF THE SOCIETY 29

VIII. "OWN MISSIONARIES AND CATECHISTS" 36

IX. THE MISSION IN ALASKA 41
- 1. The Bethel District:
  - July to December, 1926 41
  - January to June, 1927 43
- 2. The Quinhagak District:
  - July to December, 1926 47
  - January to June, 1927 49
- 3. The Kuskokwim Orphanage and School 51
- 4. Statistics for the Year 1926 54

X. THE MISSION TO THE NORTH AMERICAN INDIANS IN CALIFORNIA, "THE RAMONA MISSION" 55
- 1. Potrero-Morongo Reservation, 1926 55
- 2. Martinez, Torres Reservation, 1926 56
- 3. Statistics for the Year 1926 58
- 4. Indian Affairs, by the Rev. Wm. H. Weinland 58
- 5. Sherman Institute, Extracts from the Report of the Director of Christian Education.. 60

XI. THE MISSION IN NICARAGUA 61
- 1. Report of the Superintendent, the Rt. Rev. Guido Grossmann, 1926 61
- 2. Report on Medical Work, by the Rev. Kenneth G. Hamilton 70
- 3. Statistics 74

XII. THE MISSION IN LABRADOR (Administered from London) 80

XIII. THE MISSIONS IN THE WEST INDIES (Administered from London) 93
1. Eastern Province, the Virgin Islands of the United States, the Leeward and Windward Islands, Sto. Domingo 93
2. . Western Province, Jamaica 99
XIV. THE MISSION IN DEMERARA (Administered from London) 103
XV. THE MISSION IN WEST HIMALAYA—TIBET (Administered from London) 104
XVI. THE MISSION IN UNYAMWEZI, EAST CENTRAL AFRICA (Administered from London) 109
XVII. THE MISSION TO LEPERS, THE LEPER HOME, "JESUS HELP," Jerusalem (Administered from London) 121
XVIII. THE MISSION IN SURINAM, INCLUDING THE LEPER HOME, "BETHESDA," (Administered from Herrnhut) 126
XIX. THE MISSIONS IN AFRICA (Administered from Herrnhut) 132
1. South Africa West 132
2. South Africa East 133
3. Nyasa, East Central Africa 136
XX. THE BOHEMIAN-MORAVIAN MISSION IN CZECHO-SLOVAKIA 138
XXI. GENERAL DIRECTORY OF THE MISSIONS 142
XXII. RETIRED MISSIONARIES 157
XXIII. THE LARGER LIFE FOUNDATION 159
XXIV. LIVINGSTONE COLLEGE, LONDON, ENGLAND .. 161
XXV. STATISTICAL TABLES 163
A. Membership in the Mission Provinces 163
B. Missionaries and Helpers 164
C. The Schools in the Mission Provinces 165
XXVI. THE MEMBERSHIP STATISTICS OF THE MORAVIAN CHURCH 166
XXVII. THE THIRTEENTH OF AUGUST 167
1. The Missionary Significance of August 13, 1727, by the Rt. Rev. E. C. Greider, K.D. 167
2. Memorial from the Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ in America to the Moravian Church 170
3. Greetings from the World Conference on Faith and Order, Lausanne, Switzerland. 171
XXVIII. ALPHABETICAL LIST OF NAMES IN THE GENERAL DIRECTORY 172

LIST OF ILLUSTRATIONS

Opposite page

1. Harvest Festival, Bilwi, Nicaragua ..... Frontispiece
2. The Rev. and Mrs. H. H. Stortz 14
3. The Rev. A. B. Martin 15
4. Miss Ruth Schott 16
5. Miss Emma Dahlke, R.N. 17
6. The Rev. Arthur Butzin and Family 40
7. The Rev. A. Stecker with the Rev. F. Drebert and Family. 41
8. The SS. "Tupper" Docking at Tacoma, Washington 42
9. The "Tupper" and "The Moravian II." at Bethel, Alaska. 42
10. The Rev. S. H. Gapp, D.D., Prepared for Alaska Weather.. 43
11. The Rev. S. H. Gapp, D.D., Prepared for Alaska Weather.. 43
12. Bethel, Alaska, from a Mast of the "Wireless" Station ... 44
13. Fourth of July Celebration at Bethel, July 5, 1926 44
14. General Mission Conference, Orphanage, Nunapitsingak.. 45
15. Conference of Native Helpers and Elders, Bethel 45
16. Quinhagak, Alaska 48
17. A Native Cabin, Quinhagak 49
18. "Christian" of Quinhagak, Making Souvenirs 49
19. Eskimo Women Making Baskets 50
20. Eskimo Women Splitting Salmon 50
21. Quigillingok in Summer 51
22. Baluga Mountain, Good News Bay 51
23. The Rev. Charles Moore, Principal, and Family, Principal's House, Orphanage 52
24. The Children of the Orphanage, August, 1926 53
25. The School Room, Kuskokwim Orphanage 53
26. The Infirmary, Potrero, California 56
27. Missionary and Helpers, "Ramona Mission," California... 56
28. Indian Mothers and Babies, "Ramona Mission," California 57
29. Indian Children at a Picnic, "Ramona Mission," California 57
30. The Church at Bilwi, Nicaragua 64
31. Wasla Evangelist School, Nicaragua 65
32. Daniel's Band, Karawala, Nicaragua 65
33. After a Baptism, Waspuk-Mouth, Nicaragua 66
34. A "Wedding Breakfast," Waspuk-Mouth, Nicaragua 66
35. "Our Basket Ball Team," Nicaragua 67
36. Children of the Sharon, Nicaragua, Congregation 67
37. Synod of the Western, Jamaica, Province, West Indies ... 100
38. Altman and Loomis, Jamaica, B. W. I. 101
39. Livingstone College, London, England 161

PROCEEDINGS

OF THE

Society of the United Brethren for Propagating the Gospel among the Heathen

FOR THE

YEAR ENDING NOVEMBER 1, 1927

I

THE ONE HUNDRED AND FORTIETH ANNIVERSARY MEETING

Bethlehem, Pennsylvania, November 6, 1927

The One Hundred and Fortieth Anniversary Meeting of the Society for Propagating the Gospel among the Heathen rounded out another decade in the long and useful career of this important association within the Moravian Church, organized for the purpose of assisting the Church in its effort to obey the command of its Lord and Saviour, "Go ye therefore, and teach all nations."

The Central Moravian Church, Bethlehem, Pa., was well filled for the Anniversary Service held at 11:00 A.M., on the Twenty-first Sunday after Trinity, November 6, at which the Rev. William I. Haven, D.D., Executive Secretary of the American Bible Society, and a member of the Committee of Reference and Counsel, the Executive Committee, of the Foreign Missions Conference of North America, was the speaker.

The following order of service was in charge of the President and Treasurer of the Society, Brother Paul de Schweinitz, with the musical numbers under the direction of Dr. Albert G. Rau, organist and choirmaster:

The Special Service for Missionary Occasions, opening with the chant: "Worthy is the Lamb that was slain;" Anthem, "The Lord is Thy Strength and Thy Shield," Rogers, by the Choir; the Epistle, Ephesians 6:10-20, and the Gospel, John 4:46-54, for the Twenty-first Sunday after Trinity; Offerings for the Alaska Mission, with prayer; Hymn 7, "O Word of God Incarnate;" Introduction of and Address by Dr. William I.

Haven; Prayer by Dr. Haven; Hymn 338, "Arise, O Lord, exalt Thy grace;" Benediction, by Dr. Haven.

In a masterly address, taking for his text Hebrews 4:12, "For the word of God is quick, and powerful, and sharper than any two-edged sword," Dr. Haven, in a series of word-pictures demonstrated clearly and conclusively that "the Bible is the most potent force in the world today." Selecting only a few, but those usually considered the most powerful, of the forces influencing the course of history today, he pointed to war and the armament of nations, the latter greater now than in any period of the world's history, except during the period of the world-war itself, as held in leash only by the power of the Bible. The wealth of nations and individuals crumbles and disappears, while the Bible has remained the only safe and sure foundation upon which to build the future prosperity of nations or individuals. Education, as displayed in the languages and literatures of the peoples, many of which have been created for translations of the Bible, owes its very life and growth to the Bible, while our books, newspapers and common speech are filled with its phrases and references to its stories. Even our churches and missionary organizations are but the instruments used for spreading abroad the influence and power of the Bible, which, like the seed carried by the winds, are carried far beyond the limits or shadow of the fruit-bearing tree.

Dr. Haven's address was most appropriate and timely, as the American Bible Society has recently assisted in the publication of a revision of the New Testament in the Miskito language, for use in Nicaragua, and the Board of Directors of the Society for Propagating the Gospel has had its attention directed to the necessity for the printing of parts of the Bible in the Eskimo language for use in Alaska as soon as possible from translations now nearing completion.

II

THE ONE HUNDRED AND FIFTY-FOURTH GENERAL MEETING

The One Hundred and Fifty-fourth General Meeting of the Society for Propagating the Gospel (S. P. G.) was held in the Central Moravian Church, Bethlehem, Pa., at 3:00 P.M., Sunday, November 6, 1927, with the President of the Society, Brother Paul de Schweinitz, in the chair.

After the singing of the first and third verses of hymn 337, "Almighty Lord, Whose sovereign right Extends o'er every Nation," written by the late Bishop Evelyn R. Hasse, of the British Province of our Moravian Church, Bishop J. Taylor Hamilton, the representative of the American Provinces on the General Mission Board, led in prayer.

By unanimous consent, the reading of the Minutes of the One Hundred and Fifty-third General Meeting, November 7, 1926, already approved by the Board of Directors and printed in the "Proceedings" of 1926, was omitted.

A brief service was held in memory of those members of the Society who had departed this life since the last annual meeting, the President calling attention to the service of the following in their connection with the Society and the members present uniting in the first and third stanzas of Montgomery's hymn, 722, "Friend after Friend departs:" Marcus A. Krause, Henry A. Groman, J. F. McCuiston, Jacob Howard, Herbert K. Martin, Samuel Groenfeldt, William H. Vogler, George Murray, Charles L. Moench, Fred. Keller, John H. Schoechert, Clarence A. Wolle, Abraham C. Prince and Herman B. Marx.

By virtue of entering the ministerial service of the Northern Province of the Moravian Church in America, the following were received as members of the Society: Edwin J. Heath, Bethlehem, Pa., Byron K. Horne, Bethlehem, Pa., Taylor M. Van Vleck, Canadensis, Pa., and Roy L. Seems, Philadelphia, Pa.

The following were nominated by the Board of Directors and unanimously elected to active membership: Bishop E. C. Greider, K.D., Winston-Salem, N. C.; F. W. Stark, Washington, D. C.; Herbert S. Meinert and Kenneth H. Meinert, Atlantic Highlands, N. J.; and Charles Beckel, Bethlehem, Pa.; and to honorary membership, Warren A. Wilbur, Bethlehem, Pa.

The Report of the Board of Directors, summarizing the activities of the Board, with particular reference to the fields

for which the Society is responsible, Alaska, California and Nicaragua, was read by the Secretary, Brother Charles D. Kreider, accepted and ordered to be made a part of the annual volume of "Proceedings."

The Financial Report, duly audited, was read by the Treasurer, Brother Paul de Schweinitz, approved and an abstract thereof ordered to be printed as a part of the annual "Proceedings."

The names of the members of the Board of Directors were placed in nomination for continued service, and upon a motion duly made and seconded, the Secretary was instructed to cast the ballot of the Society for and declare the election of the following brethren: Eugene A. Rau, James F. Laubach, Fred. B. Hartmann, John E. Leibfried, Frank H. Martin and J. Seward Titlow.

In like manner the following were elected to continue to serve as Auditors: the Brethren E. J. Bishop, C. C. Teter and F. H. Wilhelm.

At 4:15 P.M., the One Hundred and Fifty-fourth General Meeting was declared adjourned after the singing of the first, fourth and fifth verses of Montgomery's hymn, 350, "O Spirit of the living God, In all Thy plentitude of grace," and the benediction pronounced by the guest of the Society, and speaker at the Anniversary Service in the morning, Dr. William I. Haven.

III

REPORT OF THE BOARD OF DIRECTORS OF THE SOCIETY OF THE UNITED BRETHREN FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN FOR THE YEAR ENDING NOVEMBER 1, 1927

The year beginning November 1, 1926, will remain memorable in the history of the Society from the number of remarkable and important events which have been crowded within its twelve months. Many of these have been chronicled in the church papers, and still others will appear in the annual volume of the Proceedings of the Society. This report would grow to too great a length if any attempt were made to enter into the details of those things which have happened, or of the problems which your Board of Directors have endeavored to solve. Each matter or event, therefore, will be treated as briefly as possible, trusting that your interest will call forth questions upon anything which is not perfectly clear, or which may seem to need further explanation or discussion. We will turn first of all to matters of general interest, and then to each one of the fields for which your Society and your Board of Directors have been made specifically responsible.

Following the General Meeting, November 7, 1926, the members of the Board of Directors, who had been elected, met and organized by choosing Bro. Paul de Schweinitz, President and Treasurer; Bro. E. S. Hagen, Vice-President; and Bro. Chas. D. Kreider, Secretary.

In membership, the Society has lost an unusually large number through death, 14, probably the largest number in any one year of its history. The youngest of these, from the point of membership was Bro. Herbert Martin, January 3, 1927, who had only been elected a member November 7, 1926. Among others called to their reward were four missionaries, namely, Bro. Jacob Howard, December 23, 1926, who had served in Labrador and in the West Indies; Bro. John H. Schoechert, June 26, 1927, who had served the Alaska Mission zealously for twelve years, 1889 to 1911; and Bro. Herman B. Marx, October 18, 1927, who had served with great blessing at Poo, in North India, our West Himalayan, or Tibetan, Mission. In this connection, although she could not be a member of this Society, a men's society, we should bear in honored memory the name of Sister Phillipine C. King, July 29, 1927. She served in Alaska from 1893 until broken in health, she returned to the

States in 1902. In the twenty-five years since then she would accept no missionary pension. "It is said that she was the first white woman to travel on the upper Kuskokwim in winter."

In addition to these Bishop Charles L. Moench, who had served this Society as a member of its Board of Directors, as Secretary from 1908 to 1913, and as its President from 1913 to 1924, entered into his well earned rest June 11, 1927.

Your Treasurer will report in detail of the very gratifying increase in missionary giving with the encouraging result of a surplus instead of a deficit, for which we thank and praise the Lord in the hope that it may be the dawn of a new day when we can answer the call to advance instead of being compelled to retrench along every line. A number of factors contributed to this happy result. Among these might be mentioned the spiritual awakening, felt at least in some places, brought about by the preparation for and the celebration of the two-hundredth anniversary of the experiences of the Thirteenth of August. An article on "The Missionary Significance of the Thirteenth of August," by Bishop E. C. Greider, appeared in "The Moravian" of July 13. Another, and a very large factor, no doubt, was the interest aroused through the numerous addresses delivered by Bro. S. H. Gapp since his return from the official visit to Alaska. To this should be added, also, the influence of the mission study book, 'World Wide Moravian Missions," edited by Bro. Gapp, and missionary propaganda through the medium of the church papers. For this reason, if for no other, every effort should be made to see that every Moravian home is well supplied with Moravian literature. Missionary propaganda, in which pictures play an important part, pays large dividends. All of our literature should be well illustrated and our Lantern Slide and Lecture Bureau, which has been placed in care of Bro. Robert I. Giering, of Schoeneck, should find liberal support.

Still another factor in missionary giving has been the wise leadership of our young people, particularly through the Christian Endeavor Union of the Eastern District, the Green Lake Young People's Conference of the Western District and the Christian Endevor Societies of the Canadian District.

Two other factors, also, must not be overlooked. One, most important, is the growing missionary interest in the Southern Province; and the other is that the seed-sowing, in the efforts of the President and Treasurer, Brother de Schweinitz, made to cancel the mission deficit a year or more ago, are, without doubt, still bearing rich fruit.

In January, Brother and Sister de Schweinitz represented the Society at the annual meeting of the Foreign Missions Conference of North America, held in Atlantic City, N. J., and the Society was again honored by the election of Brother de

Schweinitz for another term of three years as a member of the Executive Committee of the Conference, the Committee of Reference and Counsel, and by being chosen also as one of the representatives of the Conference to the meeting of the International Missionary Council to be held at Jerusalem in 1928.

A number of important interviews were held during the year, the most important, perhaps, being that of the President, Bro. de Schweinitz, on a visit to Winston-Salem, N. C., with the Directors of the Missionary Society of the Moravian Church, South, the cordial co-operation of which with every phase of the Society's activities is of the highest value.

Interesting interviews were held, too, with Brother David Haglund, returning from his furlough early in the year, with Brother Conrad Shimer, while on his brief furlough, with Brother A. O. Danneberger, at the beginning of his furlough, on his way to Europe, and with Brother Robert Kreitlow, who has made an extended personal and unofficial tour of our missions in Nicaragua, Surinam, Demarara, and some of the West India Islands.

It was possible, also, for the members of the Provincial Elders' Conference to have an interview with Bishop Herman G. Steinberg, of the General Mission Board, on his return from an official visit to Surinam.

Still another important interview was that of the President, Brother Paul de Schweinitz, with Arthur Dunn, Anglican Bishop of Honduras, at the Episcopal residence of Bishop Ethelbert Talbot, Bethlehem, Pa., in an effort to alleviate some of the unhappy friction which has arisen between our own missionaries and some of those of the Anglican Church in Nicaragua.

Reference has been made to the increasing interest among our young people in our missions. This has been shown not only through their support of the work from the home base, but also by their volunteering for the service in the various fields. At the time of the meeting last year, November 7, we were anxiously awaiting news of the safe arrival of Brother and Sister Stortz in Nicaragua. Word was received almost immediately thereafter that this had happened on the 5th. During this last summer, Miss Emma Dahlke and Miss Ruth Schott have joined the force at the Orphanage in Alaska; Charles Michael, a recent graduate of the Theological Seminary, and Miss Dorothy Helmich have recently sailed for London, England, where, with the very valued assistance of the British Mission Board for Bro. Michael, and of interested friends for Miss Helmich, they will take a year's training in Livingstone Medical College, in preparation for service in Alaska; and A. David Thaeler has completed one year's training at the Medical School of the

University of Pennsylvania, where he is taking a full medical course of four years in preparation for Medical Mission Work.

The fact that the Society is responsible for, and, through the very valuable service of Brother Frank Martin as Curator, your Board of Directors has charge of the Ephrata Missionary Home, at Nazareth, Pa., should not be forgotten.

It is interesting to note the revival of interest in the great missionary painting, "The Power of the Gospel," which is the property of the Society. Reproductions of this wonderful picture have been copyrighted, and the exclusive right for their sale in Ohio have been given to the Ohio Missionary Society, and reproductions are being placed on the market by members of the First Church, Philadelphia, Pa.

We rejoice that the financial condition of the Society has again made it possible to contribute to the support of the retired missionaries living on the Continent of Europe, and to answer favorably an appeal from Brother Jonathan Reinke for the new parsonage much needed in Kingston, Jamaica.

Turning now to Alaska, the details are too numerous and varied to even touch upon all of them here and we must refer you to the reports made by Brother Gapp which were published in the last volume (1926 of the "Proceedings,") and to his illuminating articles which have appeared in the church papers. The problems presented by Brother Gapp's reports, supplemented by additional verbal reports and explanations, had to be dealt with during this last year. In an effort to solve some of these, such as the reindeer problem, the matter of fur licenses, and the question of Christian, if possible Moravian, teachers for the Government schools, Brother Gapp held interviews in Washington with Government officials. In order that some of these problems may be kept well in hand, the Superintendent, Brother A. F. Butzin, has been officially appointed the "Resident Agent" of the Society. The Missionary Conference, held at the Orphanage, during Brother Gapp's visit, presented the questions of Salaries, Children's Allowances, a revision of the Rules, Missionary Trading, a Training School for Evangelists and Teachers, the printing of an Eskimo New Testament and Hymnal, and others, for the consideration of the Board.

The whole question of Missionary Trading is a serious and an open one. Missionaries gifted by nature and training for this kind of work have been able to make it almost invaluable. Such an one has been Brother Adolph Stecker, and his success at the Quinhagak Store, both from a spiritual and a material point of view, has been phenomenal. On the other hand, when those in charge have not been so gifted, serious disaster has too frequently resulted. Brother Stecker's services have been long and valued. After 43 years of missionary service, the last 14

Brother and Sister Stortz, m.n. Edna May Sponheimer, were members of the Emmaus Congregation, Emaus, Pa. After completing his studies at the Moravian College and Theological Seminary, June 1925, Bro. Stortz took a special medical course at Livingstone College, London, England, 1925-1926. After some delay, on account of the revolution, Bro. and Sr. Stortz arrived in Bluefields, Nicaragua, November 5, 1926. In August 1927, they removed to Cabo Gracias.

REV. HOWARD HARLIN STORTZ

MRS. HOWARD HARLIN STORTZ

THE REV. A. B. MARTIN

Brother Martin graduated from the Moravian College and Theological Seminary, June 1926; volunteered for mission service in Alaska; and arrived at Bethel, September 4, 1926. He spent the greater part of the year following assisting Brother Moore at the Orphanage, where, having brought an Atwater-Kent Radio set with him, he introduced Radio into the Alaska Mission, where it has proven to be not only most interesting but most helpful. In addition to the pleasure which it has given—see page 53—it proved a valuable aid in communication during the epidemic of influenza. Through the generosity of friends in the States, additional Radio sets have been sent, this last year, 1927, to a number of the missionaries in Alaska.

Since the summer of 1927, Brother Martin's headquarters have been moved to Bethel.

of which have been spent in Alaska, he has returned to the States. Whether he will again be able to return to the field is very uncertain. In the meanwhile he has secured the services of a certain Olsen, in whom he expresses the greatest confidence, to take charge of the store. We can only await results.

The necessity for an adequate Training School for Evangelists and Teachers is constantly drawn to our attention. It waits upon the men and the means.

Much has already been done by the missionaries in the matter of the translation of the Word of God into the Eskimo language, and many hymns and forms of worship have been prepared, but your Board deems it wise to wait until more has been accomplished before incurring the expense of printing.

Handicapped by the return of Brother Carl Miller and his wife to the States, Brother anr Sister Charles Moore deserve special commendation for the manner in which, assisted by Brother Augustus Martin, they carried on the work at the Orphanage. Brother Martin's assignment to the Orphanage was temporary, while learning the language of the Eskimos and becoming acquainted with missionary work. Skilled in electrical and mechanical work, he with the assistance of the United States wireless operator, demonstrated the value of the radio in missionary work, and his attempts to make a Ford car serve the place, under some conditions at least, of the dog team, has been the means of awakening interest in missionary work where it had been lacking. Brother Martin has now been called to other parts of the field under the direction of Superintendent Butzin.

The new recruits assigned to the Orphanage and who have now successfully taken up their work there are Miss Emma Dahlke, a registered trained nurse, a graduate of the Riverview Hospital, Wisconsin Rapids, Wis., and Miss Ruth Schott, a graduate of Salem College, Winston-Salem, N. C., who entered the United States Government School service in Alaska in 1926. The Mission considers itself most fortunate in securing the services of these young people.

A note of sorrow enters into our report on Alaska on account of the epidemic of influenza, which was severely felt in the Bethel District and at the Orphanage. At Bethel, among the fifty or more natives, who succumbed, the valuable Native Helpers Robert Egsack and Wascilie were of the number. These with the loss earlier in the year of Ivan Angatshangoluk, known as the "Billy" Sunday of Alaska, have seriously depleted the native forces, requiring a readjustment of the work, which is now in progress. While two children died at the Orphanage, the deaths here might have numbered many more, as the epidemic prevailed before the arrival of Miss Dahlke, had not

Brother Moore, who has had no medical training, been able to receive instructions by radio from a Government nurse at Bethel. This valuable assistance by radio has made us appreciate all the more the gifts of radio sets which have been made to the Mission.

Recent letters tell of a dreaded visit of influenza to Quinhagak, but that there were no deaths and that the patients were on the way toward recovery.

The cost of insurance in Alaska is prohibitive. The greater safety of electric lighting systems has been demonstrated at Bethel and at the Orphanage, their value in connection with radio and their convenience to the missionaries and their families, has led the Board to negotiate for the equipment of Quinhagak in a similar manner.

In addition to our very deep appreciation of the grant of 100 pounds by our British Mission Board for the medical training of Brother Michael for work in Alaska, the means supplied through the Ohio Ministerial Association for the chapel, the Zeisberger Chapel, at Napagiaghak, and our gratitude for the liberal contributions and gifts of various kinds from the many friends of the Mission, we would mention the assistance in securing Sunday-school supplies by gifts from the David C. Cook Publishing Company, and very liberal discounts from the Presbyterian Board of Publications.

In all of our thinking and planning for Alaska, we must ever bear in mind that we are responsible for much territory still unoccupied, the Togiak and Up-River Districts, and Nunivak Island, and that we have no regular missionaries at Akiak or Quigillingok.

Our Mission to the North American Indians, the Ramona Mission, Southern California, continues its successful work under the patient, sympathetic and wise administration of its Superintendent, Brother William H. Weinland, and his assistant, Brother Eugene Oerter. The increasing age and infirmity of Brother Weinland give much concern for the future of the work. By order of his physician, Brother Weinland was compelled to relinquish all work for a part of the year, when Brother R. M. Stavely, retired, rendered valuable assistance. Brother Weinland urged the Board to define its policy with reference to this mission, and requested that an official visitor be sent to the field, and that the Board seriously consider the appointment of his successor. In reply the Board again stated its policy, to quote from the Report rendered the Society, November 5, 1922:

"Owing to the great needs of larger fields elsewhere for which the Board is responsible, it was decided to continue only one missionary in the California field, in charge of both Banning and Martinez, and also to increase his salary in view of

MISS RUTH M. SCHOTT

Miss Schott is a graduate of the Salem College and Academy, Winston-Salem, North Carolina. After serving as a United States Government School Teacher, she joined the staff of workers at the Kuskokwim Orphanage and School, Nunapitsinghak, Alaska, during the summer of 1927.

MISS EMMA DAHLKE, R. N.

A Graduate, Registered, Trained Nurse, from the Riverview Hospital, Wisconsin Rapids, Wisconsin, who sailed from Seattle, Washington, on the SS. "Tupper," Tuesday, May 17, 1927, for the Kuskokwim River, Alaska. She arrived in Bethel, June 8, and thence proceeded to the Orphanage and School at Nunapitsinghak.

the increased expense this would involve. Brother William Weinland agreed to the proposals of the Board and at great personal inconvenience has since then served both places."

This policy was temporarily departed from in 1923 when Brother Eugene Oerter volunteered and was sent to the assistance of Brother Weinland. Brother Weinland's services have been so unique and successful that the Board approaches the question of a successor with great trepidation. In view of the visit to the field in 1924, by Bishop Karl A. Mueller, the Board further agreed that an Official Visit was not necessary at the present time. However, upon his own initiative, on an extended tour of the Northwest, in response to an invitation to visit the Canadian District, Bro. S. H. Gapp included the California Mission. As he had not returned at the time of preparing this report, his statement of conditions is awaited with interest.

Considerable progress has been made through the efforts of Brother Eugene Oerter, who has preached one or more times at Pechanga, and an Indian, Saturnio Calac, has opened a Sunday-school at La Jolla. At Brother Weinland's suggestion, the Christian Endeavor Union of the Eastern District has agreed to meet a salary of $15.00 per month for "Brother Sat.," as he is affectionately called, and he has been appointed as a Native Helper.

An interesting side-light on California was a notice from the Industrial Accident Commission of the State that the Society was expected to carry Compensation Insurance for its missionaries. This was secured through Brother John Leibfried.

An intensive study of the whole Latin American problem would be necessary to understand and explain the conditions which our missionaries have to meet in Nicaragua. It must be borne in mind, however, that nearly all of our work, particularly outside of Bluefields and Pearl Lagoon, deals with the native Indian population. The Spanish and Creole population of Nicaragua, as in other Latin American countries, is Roman Catholic by tradition and practice. As they form the major part of the ruling class, they are the more intimately concerned with the revolutionary movements which distract these countries. The story of the Battle at Pearl Lagoon, the danger in which Bishop Grossmann was placed at Bilwi, better known through newspaper dispatches as Puerto Cabezas, and other events have been fully rehearsed in the church papers. We regret to learn through the public press that in spite of the general peace or armistice enforced by the presence of United States marines and troops, some unrest continues with its center about the operations of the Bragman's Bluff Lumber Company. We must thank God for His protecting care of missions and missionaries and earnestly pray that it may continue. A

study of the Annual Report of Bishop Grossmann, the Superintendent, indicates that in spite of political upheavals and the difficulties and dangers of the revolution, remarkable progress has been made, testifying to the faith and courage as well as to the zeal and labor of our missionaries.

The account of the dedication of the new church at Bilwi, September 26, 1926, was received too late to receive mention in last year's report.

January 17, 1927, work on the Bilwi parsonage was begun, and it was ready for occupancy by Bishop Grossmann, April 28.

The Grammar of the Miskito Language, prepared by Brother George R. Heath, the expense of the publication of which was underwritten by the Special Publication Fund, assisted by interested friends, is now serving a most useful purpose.

A new edition of the Rules Governing the Work of the Province has been prepared by the Provincial Board, submitted to the Board of Directors and published.

The missionaries rejoice with us that it has been possible to allocate part of this years surplus toward the proposed station at Musawas. How soon actual operations can be begun will depend upon the political and financial conditions in Nicaragua. Brother and Sister Bregenzer, now on furlough in the States, have been stimulating interest in this enterprise in the West, where they attended the Green Lake Conference of Young People, besides presenting the cause at every other opportunity.

The opportunities which this field presents seem limitless. In addition to the forward movement in Musawas, better facilities for the training of native Evangelistis and Teachers is urgently needed. Preparations should be made for the convenient location of a much needed hospital with equipment and staff. Recognizing the great value of the work of the trained nurse, Miss Anna Kreitlow, in the northrn part of the Province, the missionaries urge that the southern part be likewise supplied.

In faith that their request will be granted, the Provincial Board is making its plans to cover an official visit to the field early in the coming spring.

Likewise, in faith, we submit all of these missionary problems to you for your sympathetic interest and support. We have earnestly sought the guidance of our Lord, trusting that He will over-rule even our weakness and mistakes in a manner that will show forth His glory.

THE BOARD OF DIRECTORS,
Chas. D. Kreider, Secretary.

IV

ABSTRACT OF THE ACCOUNTS

OF THE SOCIETY OF THE UNITED BRETHREN FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN, FOR THE YEAR, SEPTEMBER 1, 1926, TO AUGUST 31, 1927.

Assets

Stocks of Corporations	$ 12,470 00	
Bonds of Corporations	64,782 00	
Call Loans	3,700 00	
Bonds and Mortgages of Individuals (117)	377,270 00	
Debtors in Account Current	248 73	
Ground Rent	1,800 00	
		$460,270 73

Liabilities

Stock Account of the S. P. G.	$176,731 00	
Sundry Legacies	61,000 00	
The Moravian College and Theo. Seminary	20,000 00	
The John Jordan Fund	10,000 00	
The Wm. Man Ephrata House Fund	5,000 00	
The Ephrata Missionary Home	3,500 00	
The Wm. Man Abandoned Graveyard Fund	2,200 00	
Bishop New Springplace Graveyard Fund.	700 00	
All other Trust Funds	138,132 07	
Annuity Funds	7,800 00	
Capital Creditors	23,991 29	
Sundry Creditors in Account Current	624 31	
The Contingent Fund	6,000 00	
Profit and Loss	3,314 55	
Cash Account Overdrawn	1,277 51	
		$460,270 73

Receipts

Last Year's Credit on Profit and Loss	$ 7,642 75	
Interest and Dividends, net	18,275 02	
Dues of Members	571 00	
Larger Life Foundation	1,800 00	
		$ 28,288 77

Disbursements

Administration Expenses	$ 1,227 32	
Missionary Literature Distributed	926 06	
Bethel, Alaska	1,148 64	
Kingston, Jamaica	100 00	
Retired Missionaries in Europe	2,500 00	
Nicaragua	5,011 72	
Musawas	8,000 00	
Ephrata Missionary Home	64 13	
Martinez and Potrero, Cal.	1,522 35	
Contingent Fund	4,000 00	
Defaulted Bonds	474 00	
Credited to Profit and Loss.	3,314 55	
		$ 28,288 77

PAUL de SCHWEINITZ, Treasurer.

Bethlehem, Pa., September 6, 1927.

AUDITORS' CERTIFICATE

We, the undersigned auditors, do hereby certify, that we have examined the foregoing accounts, compared them with the ledger and find them correct. We have likewise examined all the stocks and bonds of all the corporations and all the bonds and mortgages of individuals and find all the securities on hand as called for by the ledger.

At the close of business on Wednesday, August 31st, 1927, the cash account was overdrawn by $1,277.51.

(Signed) FRED H. WILHELM,
CLARENCE H. BOEHM,
C. C. TETER,
Auditors.

Bethlehem, Pa., September 9th, 1927.

V

ANNUAL FINANCIAL STATEMENT

Of the Missions in Alaska, California and Nicaragua for the Year Ending August 31, 1927

	Alaska	Nicaragua	Pearl Lagoon Losses
Eastern District:			
PENNSYLVANIA:			
Bethlehem, North Side	$ 3,560 43	$ 3,698 19	$ 1,428 55
Bethlehem, South Side	88 75	22 00	15 00
Canadensis	Nothing	7 52	
Roemerville	Nothing	74	
Coopersburg	22 88	25 00	
Easton	44 06	48 59	
Emmaus	38 65	150 00	14 00
Lancaster	274 27	369 57	10 00
Lebanon	50 00	25 00	
Lititz	480 42	897 05	80 00
Nazareth	615 59	617 56	48 00
Newfoundland	8 70	23 21	
German Valley	18 88	16 00	
Philadelphia, I.	508 00	308 00	60 00
Philadelphia, III.	25 00	17 26	
Philadelphia, V.	115 00	100 00	
Reading	11 60	1 00	
Schoeneck	84 52	44 92	36 00
York, I.	220 00	120 00	4 00
York, Bethany	16 85	31 00	
NEW YORK:			
Brooklyn	53 85	62 90	50 00
New Dorp	420 00	350 00	
Castleton Corners	60 00	50 00	25 00
Great Kills	121 89	25 00	
Midland Beach	28 84	15 00	
New Dorp Italian	Nothing	Nothing	
New York City, I.	134 11	111 93	20 00
New York City, Tremont Terrace	155 00	25 00	
New York City, III.	Nothing	Nothing	
New York City, IV.	Nothing	Nothing	
Stapleton	15 00	25 00	
Staten Island Missionary So.	.....	250 00	
Utica, I.	152 53	235 00	15 00
Utica, Trinity	181 12	65 00	
NEW JERSEY:			
Egg Harbor City	104 20	20 00	
Elizabeth	50 00	Nothing	
Palmyra	119 39	5 00	
Riverside	89 00	89 00	

MARYLAND:			
Graceham	10 00	5 00	
OHIO:			
Dover	807 71	307 34	1 00
Fry's Valley	91 50	46 98	
Gnadenhuetten	406 84	561 96	5 00
Port Washington	72 50	32 51	
Sharon	213 75	104 93	
Uhrichsville	177 70	102 69	
Eastern C. E. Union	.....	401 12	
INDIANA:			
Hope	100 00	30 00	
Indianapolis, I.	85 00	60 00	
Indianapolis, II.	15 00	22 13	
Total	$ 9,848 53	$ 9,526 10	$ 1,811 55
Western District:			
WISCONSIN:			
De Forest	Nothing	$ 10 02	
Ebenezer	$ 155 23	72 37	20 00
Ephraim	45 60	50 00	
Sister Bay	25 33	16 00	
Freedom	137 21	79 34	
Green Bay, East	50 00	75 38	
Green Bay, West	178 00	37 52	
Lake Mills	281 16	66 01	
London	41 10	70 00	10 00
Mamre	66 50	56 34	
Sturgeon Bay	111 32	190 00	17 50
Shiloh	16 84	Nothing	
Veedum	6 10	Nothing	
Watertown	742 88	291 65	38 00
Piperville	11 78	20 76	
Wisconsin Rapids, I.	96 00	181 32	15 00
Kellner	29 15	4 73	10 00
Wisconsin Rapids, Trinity	32 90	15 10	5 00
Rudolph	3 05	Nothing	
Wisconsin C. 5.	200 00	200 00	
MICHIGAN:			
Daggett	Nothing	Nothing	
Unionville	107 38	106 43	10 00
ILLINOIS:			
West Salem	120 00	82 28	34 19
IOWA:			
Gracehill	12 75	12 54	
MINNESOTA:			
Berea	50 00	98 08	47 14
Bethany	95 00	270 00	
Bethesda	21 45	13 25	
Chaska	38 43	40 43	30 00
Elim	8 60	11 35	
Hebron	127 81	150 31	
Laketown	34 79	45 00	
Northfield	44 90	24 55	
Waconia	53 61	8 50	
Zoar	51 90	115 00	

NORTH DAKOTA:			
Aurelia	17 63	15 00	
Bethel	133 00	97 17	10 00
Canaan	77 86	161 74	
Embden	25 00	31 70	
Alice	Nothing	Nothing	
Goshen	45 46	38 66	41 00
Casselton	37 40	63 80	27 50
Total	$ 3,333 12	$ 2,822 33	$ 315 33
Canadian District:			
ALBERTA:			
Bruederfeld	$ 61 96	$ 341 85	
Bruederheim	363 42	500 00	
Calgary	15 00	13 15	
Heimthal	2 75	20 00	
New Sarepta	30 35	26 00	
Strathcona	3 45	21 70	
Alberta C. E.	34 15		
SASKATCHEWAN:			
Esk	2 80	3 25	
Pleasant Point	28 50	37 50	
Total	$ 542 38	$ 963 45	
Recapitulation:			
Eastern District	$ 9,848 53	$ 9,526 10	$ 1,811 55
Western District	3,333 12	2,822 33	315 33
Canadian District	542 38	963 45	
Unclassified Contributors	127 50	58 50	3 00
American Society in Aid of Moravian Missions	93 00	150 00	
Total Northern Province	$ 13,944 53	$ 13,520 38	$ 2,129 88
Southern Province	2,881 36	7,840 85	181 00
California	.....	.....	35 00
Jamaica	27 13		8 00
Non-Moravians	181 16	395 50	
London Association in Aid of Moravian Missions		404 43	
Denmark, Christiansfeld		229 98	
Total 1927	$ 17,034 18	$ 22,391 14	$ 2,348 88
Total 1926	13,657 83	19,418 53	
Increase	$ 3,376	$ 2,972 61	

A. THE ALASKA MISSION

Total contributions for all phases of the Alaskan Mission as itemized above	$17,034 18
Interest on the Alaskan Mission Fund	104 00
	$17,138 18

Disbursed as follows:	
Telegrams, Circulars, Certificates, Rules, etc.	$ 61 20
Balance of Dr. Gapp's traveling expenses, net	129 27
Miss Emma Dahlke's outfit and travel	350 00
12 Native Helpers from sundry donors	1 074 16
11 Missionaries, including wives	7,112 50
Zeisberger Chapel at Napagiaghak from the Ohio congregations	406 90
Bethel, general needs in addition to salaries	6,734 65
Orphanage, general needs in addition to salaries	1,269 50
	$17,138 18

The Quinhagak Station and Store were able to meet all the expenses of that station and contribute $575.12 towards the Bethel Station, and the S. P. G. had to add $1148.64 to cover all the expenses of the Bethel District.

The contributions specially designated for the Orphanage amounted to $3821.79; the total cost of the Orphanage for the year was $6,149.79, the balance being up from the general collection.

Three orphans were supported by societies in Bethlehem, New Dorp and Watertown, and five other patrons in other congregations supported orphans in part.

B. THE CALIFORNIA MISSION

Credit Balance Sept. 1, 1926		$ 26 90
Interest on the Rincon Fund		60 00
Interest on the Infirmary Fund		86 00
Contributions from the First Christian Endeavor Union of the Eastern District	$1,500 00	
Bethlehem, Pa.	60 00	
Philadelphia, Pa.	2 00	
New York, Third Church	6 00	
Brooklyn, N. Y.	10 00	
Palmyra, N. J.	5 00	
Waconia, Minn.	5 00	
		1,588 00
Appropriated by the S. P. G.		1,522 35
		$ 3,283 25
Disbursed as follows:		
Salaries, 2 missionaries full time; 1, four months		$ 3,000 00
Repairs, Taxes, Insurance, Etc.		170 35
All Infirmary Expenses		66 78
Credit Infirmary Current Account		46 12
		$ 3,283 25
The Potrero Infirmary Capital account now amounts to		$2,150 00

C. THE NICARAGUAN MISSION

Total contributions for all phases of the Nicaraguan Mission as itemized above in the two columns of the tabular statement	$24,740 02
Allocated from the General Foreign Missions Collection	12,000 00
Appropriated by the S. P. G.	5,011 72
Transferred from the Motor Boat Funds	1,064 73
Special Publication Fund for Miskito Grammar	118 30
Interest on the Nicaraguan Provincial Fund	44 21
	$42,978 98

Disbursed as follows:

Sent to the field for missionaries' salaries and all regular expenses of the Mission		$36,000 00
Special gifts sent to the field		829 71
Pearl Lagoon Battle Losses		
For the Station	$1,128 67	
For Bro. and Sr. Fred Wolff	1,220 21	
		2,348 88
Traveling Expenses of five missionaries and families		2,405 30
Transferred to the Musawas Station		745 00
Publication of the Miskito Grammar		328 30
Telegrams, Circulars, Periodicals		46 79
Education of student		275 00
		$42,978 98

The great role that is played by the support of "Own" missionaries is most strikingly shown by the fact that there were contributed for

ALASKA for 3 Missionaries and 12 Native Workers	$ 3,408 51
CALIFORNIA for 1 Missionary	1,500 00
NICARAGUA for 10 Missionaries and 16 Native Workers	12,529 15
SURINAM for 7 Native Workers	723 68
TIBET for 2 Native Workers	100 00
	$18,261 34

Not all the "patrons" pay the entire salaries of their "proteges," but even so this method brings in most helpful suport

Total voluntary contributions, exclusive of all income from invested funds, trade, etc., were for

Alaska	$17,034 18
California	1,588 00
Nicaragua	24,740 02
Allocated to Nicaragua from the General Foreign Missions Collection	12,000 00
	$55,362 20

Exclusive of the special offerings for the liquidation of the 1925 Nicaragua Deficit this total exceeds the phenomenal high figure of 1926 by over $6,000.00.

Other American Mission Boards are deeply concerned by a startling falling off of contributions. With humble gratitude we can speak only of increased giving for this great task, which our Lord has committed to all His true disciples.

Let praise and thanksgiving be rendered first of all to Him, to Whom belongs the silver and the gold, and Who has enabled us to give after this sort.

Then let gratitude be given to all who have helpd to bring about this glorious result,—to the devoted missionaries on the field and to the self-sacrificing givers North and South at home.

PAUL DE SCHWEINITZ,
President and Treasurer.

VI

SUMMARY OF CONTRIBUTIONS OF THE NORTHERN PROVINCE OF THE MORAVIAN CHURCH IN AMERICA FOR ALL FOREIGN MISSION CAUSES FOR THE YEAR 1926

Foreign Missions in General		$15,026 65
Alaska Mission including Orphanage		13,657 83
California Mission		3,144 98
Nicaragua Mission: Deficit	$15,688 88	
Current Account	26,601 19	
		42,290 07
Surinam: Lepers	$ 1,666 21	
Peter M. Legene's Work	230 56	
Native Workers	655 59	
		2,552 36
Lepers, Jerusalem		1,910 41
Western Himalaya Mission (Tibet), Leh Hospital	$ 120 00	
Native Workers	110 00	
		230 00
South Africa: Native Workers		123 00
Retired Missionaries and Children of Missionaries		5,947 77
Home of Deaconesses, Niesky, O|L.		568 84
Herrnhut Children's Home		355 30
Moravian Work in Poland		174 00
Mission in Czecho-Slovakia		3,796 88
Missionary Literature Distriuted		971 55
Near East Relief		1,659 02
		$92,408 66
Deduct all S. P. G. Appropriations		11,938 82
		$80,469 84
Deduct all Contributions from outside the Northern Province		12,452 49
Total Foreign Mission Contribution from the Northern Province, 1926		$68,017 35
Corresponding total in 1925		44,859 27
Increase in 1926		$23,158 08

Of this phenomenal increase $15,688.88 are due to the successful effort to liquidate last year's mission deficit, but even excluding this, there is an increase of almost $7,500.00.

Average per communicant in 1922 was	$ 2 88
Average per communicant in 1923	3 11
Average per communicant in 1924	3 30
Average per communicant in 1925	2 54
Average per communicant in 1926	3 83

Summary of all Contributions from the Northern Province only for all Causes passing through the Provincial Treasury during the various Fiscal Years closing in 1926, exclusive of all Income from Funds:

All Foreign Causes as above	$68,017 35
Home Missions	7,973 84
Theological Seminary,—all accounts	11,532 18
Retired Ministers' Collection	4,386 74
Increase of the Sustentation Fund	3,625 00
Provincial Administration	16,852 60
Widows' House, Bethlehem, Pa.	299 00
American Bible Society	853 22
Matured Annuities for the S. P. G.	1,700 00
Other Matured Annuities	1,500 00
Total for the Northern Province only, 1926	$116,739 93
Corresponding total in 1925	101,654 64
Increase in 1926	$ 15,085 29

This increase is due to the increase in the Foreign Mission contributions.

Those amounts, however, are by no means complete. No contributions for the Larger Life Foundation, or for various forms of District Work, or for local building operations, or for gifts made to many Home and Foreign Mission causes and sent direct to the beneficiaries, are included in the above, but ONLY such contributions as are accounted for in the Provincial Treasurer's office. But of these gifts the

Average per communicant for 1922 was	$ 5 72
Average per communicant for 1923	7 15
Average per communicant for 1924	8 33
Average per communicant for 1925	5 77
Average per communicant for 1926	6 58

Additional Notes on the Statistics.

1. Note particularly that the contributions for Alaska and Nicaragua, as well as for California (included in "all other Mission Causes") are NOT for the CALENDAR year 1926, but for the FISCAL YEAR September 1st, 1925, to August 31st, 1926.

2. The Ohio Missionary Society contributed $1,998.88 for various mission causes during the year, but by instruction of the Directors this amount is included in the totals of six contributing Ohio congregations.

3. Note that $365.00 were contributed for the general foreign mission cause through the agency of the American Society in Aid of Moravian Missions. Pastors and laymen should furnish the Secretary, the Rev. H. E. Stocker, Ph.D., 63 Hamilton Terrace, New York City, with the names and addresses of all "prospects." "Prospects" are all former Moravians, now no longer resident members of any Moravian congregations, no matter where they now live or what their present Church affiliations are. PLEASE PAY SPECIAL ATTENTION TO THIS SUGGESTION.

4. The amounts opposite the titles "Unclassified" and "Non-Moravian" may not be accurate, because if the Treasurer does not know the contributors personally, he can not always tell whether they are non-resident members of Moravian congregations or Non-Moravians.

5. There are 38 congregations contributing at the rate of more than $2.50 per capita for all Foreign Mission causes, which is 16 more than in 1925. While this is a fairly high per capita as such things unfortunately go, yet five cents per week for all purposes connected with the upbuilding of the Kingdom of our Lord abroad is not something to glory over unduly. And how about those congregations, where the per capita is lower:

There are 13 congregations which gave more than $5.00 per capita for Foreign Causes. Last year there were only five.

1.	Philadelphia, First Church	$12 48
2.	Bethlehem, Pa.	9 30
3.	York, First Church	7 95
4.	Nazareth, Pa.	7 50
5.	New York, First Church	7 41
6.	Hebron, Minn.	6 95
7.	Elim, Minn.	6 70
8.	Watertown, Wis.	6 70
9.	Bethany, Minn.	6 67
10.	Lititz, Pa.	6 05
11.	Casselton, N. D.	5 82
12.	Bethel, N. D.	5 63
13.	Berea, Minn.	5 20

The high per capita of Bethlehem is especially noteworthy and praiseworthy, as it is always difficult to maintain a high per capita in a large congregation.

These averages are worked out at the cost of considerable time and labor in order to furnish Pastors with data with which to spur their congregations to greater efforts, where the per capita is low, and in order to counteract the exaggerated averages often ascribed to Moravians.

6. The gifts for Foreign Mission causes from the Southern Province are not at all complete. The amount given in the summary is only that which was transmitted through the Bethlehem office. Additional details may be found in "The Wachovia Moravian."

This summary is submitted for careful study by

Yours fraternally,

PAUL DE SCHWEINITZ,

Secretary of Missions and Provincial Treasurer.

Bethlehem, Pa., Tuesday, February 1st, 1927, 9:32 P.M.

VII

LIST OF MEMBERS OF THE SOCIETY

NOVEMBER 1, 1927

Honorary or professional titles are noted with the usual abbreviations. Bishops are indicated. Ep,, Presbyters, P., and Deacons, D.

	Abel, Allen, (P.)	Shillington, Pa.,	1890
	Albrecht, Charles A., (P.)	Excelsior, Minn.,	1904
	Albright, Samuel C., (P.)	York, Pa.,	1894
	Andrews, Edgar E.,	Philadelphia, Pa.,	1925
5	Andrews, Geo. P.,	Philadelphia, Pa.,	1918
	Anthony, John,	Bethlehem, Pa.,	1914
	Ashenfelter, Ralph B.,	Philadelphia, Pa.,	1916
	Ashton, S. C., (P.)	Malvern, P. O. Jamaica, B. W.I.	1925
	Backenstoe, M. J., (M.D.)	Emaus, Pa.,	1923
10	Bahnsen, George F., (P.)	Nazareth, Pa.,	1881
	Bailey, Herbert C.,	Scranton, Pa.,	1881
	Barletta, Ettore, (P.)	New Dorp, N. Y.,	1919
	Bassett, Walter H.,	Philadelphia, Pa.,	1918
	Bautz, Alfred Louis, (D.)	Aurelia, N. D.,	1926
15	Bechtel, Joseph T.,	Coopersburg, Pa.,	1925
	Beck, Hon. James M., (LL.D.)	Washington, D. C.,	1887
	Beck, Paul E.,	East Stroudsburg, Pa.,	1926
	Beckel, Charles,	Bethlehem, Pa.,	1927
	Beckel, Clarence, E.,	Bethlehem, Pa.,	1918
20	Beckel, Fred T.,	Bethlehem, Pa.,	1919
	Beckel Howard,	Ventnor, N. J.,	1896
	Beckel, Ralph,	Bethlehem, Pa.,	1919
	Beitel, Richard O.,	Nazareth, Pa.,	1877
	Bender, Elmer D., (D.)	Graceham, Md.,	1923
25	Benner, Hartford,	Coopersburg, Pa.,	1924
	Bergstresser, George D.,	Bethlehem, Pa.,	1923
	Bergstresser, Milton,	Emaus, Pa.,	1920
	Bernhart, Clayton,	Bethlehem, Pa.,	1926
	Betge, Alfred C.,	Bethlehem, Pa.,	1911
30	Betge, P. Frank,	Bethlehem, Pa.,	1917
	Bishop, Edwin P.,	Bethlehem, Pa.,	1878
	Bishop, Emil J.,	Bethlehem, Pa.,	1884
	Bishop, Morris G.,	Bethlehem, Pa.,	1896
	Bishop, Rufus F., (P.)	Nicaragua,	1921
35	Bodder, Jesse M.,	Bethlehem, Pa.,	1925
	Boehm, Clarence H.,	Bethlehem, Pa.,	1917
	Borhek, Henry,	Bethlehem, Pa.,	1923
	Bowers, Wm. H.,	Philadelphia, Pa.,	1916
	Bregenzer, Karl, (D.)	Nicaragua,	1922
40	Brennecke, Robert H.,	Watertown, Wis.,	1892
	Brennecke, Robert H., Jr., (P.)	Bethlehem, Pa.,	1903
	Brickenstein, Lawrence,	Winston-Salem, N. C.,	1887
	Brinker, Adam,	Bethlehem, Pa.,	1896
	Brodhead, Albert,	Bethlehem, Pa.,	1888
45	Bruner, J. George, (P.)	Winston-Salem, N. C.,	1915
	Brunner, Edm. deS., (P.,Ph.D.)	New York, N. Y.,	1911
	Burkhardt, Herman A., (M.D.)	Bethlehem, Pa.,	1887
	Butzin, Arthur F., (P.)	Bethel, Alaska,	1910
	Charman, George,	Bethlehem, Pa.,	1896

50	Chiles, S. W.,	Bethlehem, Pa.,	1924
	Christianson, Earl Henry, (D.)	Lebanon, Pa.,	1926
	Clewell, Charles W.,	Bethlehem, Pa.,	1896
	Clewell, Clarence E., (E.E.)	Swarthmore, Pa.,	1921
	Clewell, Edward B.,	Emaus, Pa.,	1923
55	Clewell, Robert E., (P.)	New Philadelphia, Ohio,	1892
	Cope, Wilson A., (P.)	R. F. D. 2, Allentown, Pa.,	1873
	Couillard, Vernon W., (D.)	Indianapolis, Ind.,	1924
	Crawford, Walter,	Nazareth, Pa.,	1916
	Crosland, Edward S., (P.)	Lititz, Pa.,	1916
60	Danneberger, A. Otto, (P.)	Nicaragua,	1921
	Deer, Irving E., (P.)	Kansas City, Mo.,	1912
	de Schweinitz, Karl,	Germantown, Pa.,	1908
	de Schweinitz, Louis,	Los Angeles, Cal.,	1882
	de Schweinitz, Paul, (P., D.D.)	Bethlehem, Pa.,	1882
65	de Schweinitz, P. Bernard,	Bethlehem, Pa.,	1893
	de Schweinitz, Robert E.,	Bethlehem, Pa.,	1887
	Desh, Harrison C.,	Bethlehem, Pa.,	1873
	Desh, Orlando B.,	Bethlehem, Pa.,	1871
	Detterer, Ernst F.	Chicago, Ill.,	1919
70	Dike, Samuel J.,	New York, N. Y.,	1904
	Doster, Herman A.	Bethlehem, Pa.,	1866
	Drebert, Ernest, (P.)	Reading, Pa.,	1912
	Drebert, Ferdinand, (P.)	Quinhagak, Alaska,	1912
	Eberman, Wm. G.,	Bethlehem, Pa.,	1923
75	Engelke, Herbert J., (D.)	Altura, Minn.,	1923
	Eschbach, Horace L.,	Lititz, Pa.,	1924
	Fehnel, Milton H.,	Blackfoot, Idaho,	1906
	Fliegel, C. J., (P.)	Strathcona, Alta, Canada,	1923
	Flinn, V. G., (P.)	Lancaster, Pa.,	1900
80	Fluck, William H., (P.)	Great Kills, N. Y.,	1903
	Fox, Charles S.,	Bethlehem, Pa.,	1919
	Frack, Frank,	Nazareth, Pa.,	1921
	Francke, Arthur E., (P.)	Stapleton, S. I., N. Y.,	1906
	Frantz, Clinton,	Nazareth, Pa.,	1921
85	Frederick, Thomas,	Nazareth R.D., Pa.,	1896
	Fry, James S.,	Nazareth, Pa.,	1916
	Frueauff, Herman T.,	Allentown, Pa.,	1864
	Fulmer, Fred. G., (P.)	Port Washington, Ohio,	1920
	Galloway, Elmer,	Grant City, N. Y.,	1921
90	Gapp, Cornelius J.,	Bethlehem, Pa.,	1887
	Gapp, Frank,	Bethlehem, Pa.,	1898
	Gapp, J. E.,	Philadelphia, Pa.,	1918
	Gapp, Samuel H., (P.,D.D.)	Bethlehem, Pa.,	1897
	Gehrke, Wm.	Watertown, Wis.,	1925
95	Geisinger, Clayton,	Coopersburg, Pa.,	1887
	Gerdsen, Herman A., (P.,D.D.)	Utica, N. Y.,	1878
	Gerlach, E. Jacob,	Bethlehem, Pa.,	1897
	Giering, Robert I., (D.)	Nazareth, Pa.,	1925
	Goerner, J. H., *Hon. Mem.*	Tripoli, Iowa,	1918
100	Goll, W. C. F.,	Philadelphia, Pa.,	1921
	Grabow, Rudolph, (P.)	Appleton, Wis.,	1902
	Greenfield, John, (P.)	Winona Lake, Ind.,	1885
	Greider, E. C., (Ep., K.D.)	Winston-Salem N. C.,	1927
	Grider, George J.,	Bethlehem, Pa.,	1906
105	Groman, Oliver E.,	Bethlehem, Pa.,	1907
	Grosch, Robert S.,	Trenton, N. J.,	1921
	Grosh, C. Wm.,	Lititz, Pa.,	1916

	Grosh, Francis E.,	Trenton, N. J.	1924
	Grosh, H. E.,	Lititz, Pa.,	1916
110	Grossmann, Guido, (Ep.)	Nicaragua,	1921
	Grunert, Francis E., (P.)	New Dorp, S. I., N. Y.,	1882
	Grunert, James E.,	Punxsutawney, Pa.,	1917
	Gutensohn, Charles	Gnadenhuetten, O.,	1918
	Gutensohn, Charles A., (P.)	Edmonton-South, Alta., Can.,	1912
115	Gutensohn, Philip, (P.)	Gnadenhuetten, O.,	1896
	Haas, E. M., *Hon. Mem.*	Bethlehem, Pa.,	1896
	Hagen, Ernest S., (P., D.D.)	Bethlehem, Pa.,	1889
	Haglund, David, (D.)	Nicaragua,	1921
	Hamilton, A. B., (M.D.)	Bethlehem, Pa.,	1920
120	Hamilton, J. Taylor, (Ep.,D.D.)	Bethlehem, Pa.,	1880
	Hamilton, Kenneth G., (P.)	Nicaragua,	1914
	Hamilton, William, *Hon. Mem.*,	Washington, D. C.,	1882
	Hammann, Ellis C.,	Philadelphia, Pa.,	1890
	Hammann, Frank E.,	Plainfield, N. J.,	1887
125	Hark, J. Max, (P., D.D.)	Philadelphia, Pa.,	1871
	Harke, Albert J., (P.)	Palmyra, N. Y.,	1912
	Hartmann, Fred B.,	Bethlehem, Pa.,	1896
	Hartman, H.J., (P.) *Hon. Mem.*	Cedar Rapids, Ia.,	1890
	Hartman, William F.,	Bethlehem, Pa.,	1889
130	Hassler, Roy D., (M.A.)	Bethlehem, Pa.,	1926
	Haupert, Albert, (P.)	Chaska, Minn.,	1889
	Haupert, Raymond S., (D.)	Bethlehem, Pa.,	1924
	Heath, Edwin J., (P.)	Bethlehem, Pa.,	1926
	Heath, George R., (P.)	Jamaica, B. W. I.,	1921
135	Heidenreich, G. A., (P.)	Nicaragua,	1902
	Heise, Henry R.	Altura, Minn.,	1913
	Heise, Otto E., (P.)	Madison, Wis.,	1896
	Helmich, Carl J., (D.)	Winston-Salem, N. C.,	1921
	Helmich, D.C., (P.)	West Salem, Ill.,	1901
140	Helmich, Edward F., (P.)	Sturgeon Bay, Wis.,	1892
	Henkelmann, Reinhold, (P.)	New York, Bronx, N. Y.	1918
	Henry, William E.,	Nazareth, Pa.,	1923
	Hermsted, Conrad E., (P.)	Elizabeth, N. J.,	1900
	Hess, Martin S.,	Lititz, Pa.,	1924
145	Hinz, John, (P.)	Springfield, Minn.,	1902
	Hoesman, John R., (D.)	Wisconsin Rapids, Wis.,	1923
	Hoffman, John D.,	Bethlehem, Pa.,	1897
	Holtmeier, Herman E., (P.)	Watertown, Wis.,	1919
	Horne, Byron K., (D.)	Bethlehem, Pa.,	1927
150	Hoyler, Clement, (Ep.)	Green Bay, Wis.,	1892
	Hoyler, E. G.	Perkasie, Pa.,	1916
	Huebener, Louis,	Lititz, Pa.,	1924
	Huebener, Robert, (P.)	Utica, N. Y.,	1904
	Huth, Francis H., *Hon. Mem.*	Bethlehem, Pa.,	1887
155	Iobst, Clarence,	Emaus, Pa.,	1923
	Iobst, Floyd,	Emaus, Pa.,	1923
	Jarrett, Edgar F.,	Bethlehem, Pa.,	1924
	Johnson, Herbert B., (P.)	Winston-Salem, N. C.,	1907
	Johnson, Sydney,	Bethlehem, Pa.,	1914
160	Johnston, Archibald,	Bethlehem, Pa.,	1898
	Kampmann, Theodore,	Bethlehem, Pa.,	1887
	Kant, Herbert, (P.)	Green Bay, Wis.,	1915
	Kant, Theobald, (P.)	Watertown, Wis.,	1884
	Keck, Winfield S.	Bethlehem, Pa.,	1906
165	Kempe, Conrad,	Philadelphia, Pa.,	1918

	Kemper, Hugh E., (P.)	Egg Harbor City, N. J.	1921
	Kemper, Manuel E., (P.)	Bethlehem, Pa.,	1887
	Kern, Andrew G.,	Nazareth, Pa.,	1924
	Kessler, Harvey W.,	Bethlehem, Pa.,	1887
170	Kirschman, George,	Emaus, Pa.,	1923
	Kittlitz, Edward,	Bruederheim, Alta, Canada,	1925
	Kleckner, Frank V.,	Bethlehem, Pa.,	1897
	Klinker, Frank I.,	Bethlehem, Pa.,	1893
	Knecht, Stuart,	Nazareth, Pa.,	1926
175	Kortz, Wm. H.,	Nazareth, Pa.,	1923
	Kostenbader, L. F.,	Nazareth, Pa.,	1916
	Krause, Albert E.,	Bethlehem, Pa.,	1906
	Krause, Henry A.,	Bethlehem, Pa.,	1887
	Krause, James E.,	Bethlehem, Pa.,	1882
180	Krause, G. Fred,	Bethlehem, Pa.,	1917
	Krause, Robert P.,	Bethlehem, Pa.,	1909
	Kreider, Charles D., (P.)	Nazareth, Pa.,	1898
	Kreitlow, Robert J., (P.)	Leonard, North Dakota,	1908
	Kroening, Wm. Fred, (D.)	New Sarepta, Alta, Canada,	1926
185	Kuehl, Henry A., (P.)	Bethlehem, Pa.,	1918
	Laubach, James F.,	Bethlehem, Pa.,	1910
	Lear, C. O.,	Bethlehem, Pa.,	1913
	Lehman, J. George,	Bethlehem, Pa.,	1896
	Leibert, William J.,	Southern Pines, N. C.,	1908
190	Leibfried, John E.,	Bethlehem, Pa.,	1913
	Lennox, F. E., (D.)	Bethlehem, Pa.,	1911
	Levers, Harry O.,	Bethlehem, Pa.,	1890
	Lilly, Robert H.,	Bethlehem, Pa.,	1897
	Loos, Nevin J.,	Bethlehem, Pa.,	1915
195	Long, James S.,	Coopersburg, Pa.,	1924
	Lopp, George H., (P.)	Coopersburg, Pa.,	1923
	Loux, Edward,	Nazareth, Pa.,	1921
	Luckenbach, Leon G., (P.)	Winston-Salem, N. C.,	1918
	Luckenbach, Paul,	Bethlehem, Pa.,	1908
200	Lueders, Thomas H.,	Philadelphia, Pa.,	1908
	Madsen, Christian, (P.)	Wisconsin Rapids, Wis.,	1873
	Marlin, Clarence A.,	Philadelphia, Pa.,	1921
	Martin, Augustus Benjamin, (D.)	Bethel P. O., Alaska,	1926
	Martin, Charles, (P., D.D.)	New York, N. Y.,	1911
205	Martin C. Frederick,	Nazareth, Pa.,	1926
	Martin, Frank H.,	Nazareth, Pa.,	1910
	Martin, Theophilus, (P.)	Macungie, Pa.,	1908
	Maurer, Andrew,	Bethlehem, Pa.,	1897
	Meek, Wm. S., (P.)	Philadelphia, Pa.,	1922
210	Meilicke, C. Arthur, (P.)	Bethlehem, Pa.,	1898
	Meinert, C. Richard, (P.)	Lancaster, Pa.,	1904
	Meinert, D. Cornelius, (P.)	Bethlehem, Pa.,	1892
	Meinert, Herbert S.,	Atlantic Highlands, N. J.,	1927
	Meinert, Kenneth H.,	Atlantic Highlands, N. J.,	1927
215	Meinert, Paul S., (P.)	Nazareth, Pa.,	1898
	Meixell, C. C.,	Bethlehem, Pa.,	1926
	Mewaldt, I. Richard, (P.)	Wisconsin Rapids, Wis.,	1911
	Mewalt, Nathaniel H.,	Dickinson, N. D.,	1918
	Meyers, Harry J.,	Bethlehem, Pa.,	1887
220	Michel, E. L., (P.)	West Salem, Ill.,	1915
	Miksch, Levin A., Jr.,	Bethlehem, Pa.,	1896
	Miller, B. L.,	Lititz, Pa.,	1924
	Moore, Charles, (D.)	Bethel, Alaska,	1923

	Moore, O. Eugene, (P.)	Newfoundland, Pa.,	1903
225	Morgan, J. Harry,	Bethlehem, Pa.,	1887
	Morris, Harry T.,	Bethlehem, Pa.,	1919
	Moses, W. Vivian, (P., Ph.D.)	Bethlehem, Pa.,	1908
	Mueller, Karl A., (Ep., D.D.)	Watertown, Wis.,	1890
	Mueller, T. H.,	Bethlehem, Pa.,	1926
230	Nagel, Charles, (P.)	Lancaster, Pa.,	1868
	Nedwill, J. Courtney, (M.D.)	Philadelphia, Pa.,	1914
	Neumeyer, Robert E.,	Bethlehem, Pa.,	1897
	Nitzschke, Frederick R., (P.)	Gnadenhuetten, O.,	1894
	Nowack, Carl F.,	Watertown, Wis.,	1926
235	Oerter, Edmund L.,	Philadelphia, Pa.,	1900
	Oerter, Eugene H., (D.)	Thermal, Calif.,	1923
	Oerter, Maurice F., (P.)	Tuscarawas, O.,	1886
	Oppenlander, Emanuel,	Coopersburg, Pa.,	1925
	Ottow, Reinhold E., (P.)	R. R. 1, Davenport, N. D.,	1892
240	Peters, Horace E., (D.)	Sturgeon Bay, Wis.,	1925
	Petterson, Andrew, (P.)	Northfield, Minn.,	1884
	Pfohl, Herbert A.,	Winston-Salem, N. C.,	1911
	Rand, Charles L.,	Brooklyn, N. Y.,	1906
	Rau, Albert G., (M.S., Ph.D.)	Bethlehem, Pa.,	1894
245	Rau, Eugene A.,	Bethlehem, Pa.,	1870
	Raub, F. Ellwood, (P.)	Philadelphia, Pa.,	1892
	Rauch, John F.,	Bethlehem, Pa.,	1877
	Rebstock, David,	Bethlehem, Pa.,	1923
	Reidenbach, Otis E., (P.)	Lake Mills, Wis.,	1886
250	Reif, Marcus,	Bethlehem, Pa.,	1899
	Reinke, Theodore, (P.)	York, Pa.,	1914
	Richter, Henry, (P.)	Lake Mills, Wis.,	1892
	Riegel, Howard A.,	Bethlehem, Pa.,	1923
	Riegel, Charles H.,	Bethlehem, Pa.,	1900
255	Riegel, George,	Bethlehem, Pa.,	1909
	Riegel, G. William,	Bethlehem, Pa.,	1887
	Ritter, Henry,	Coopersburg, Pa.,	1924
	Roest, Edward C.,	Bethlehem, Pa.,	1887
	Romig, J. Herman, (D.,M.D.)	Fairbanks, Alaska,	1896
260	Romig, John S., (P., D.D.)	Philadelphia, Pa.,	1890
	Rominger, Chas. H., (D., Ph.D.)	Bethlehem, Pa.,	1919
	Saeger, Ralph,	Nazareth, Pa.,	1916
	Sawyer, O. J.	Bethlehem, Pa.,	1912
	Schaffner, Henry F.,	Winston-Salem, N. C.,	1911
265	Schalert, P. O., (M.D.)	Winston-Salem, N. C.,	1921
	Schall, Warren, *Hon. Mem.*	Bethlehem, Pa.,	1913
	Schattschneider, A. W., (D.)	Midland Beach, S. I., N. Y.,	1925
	Schattschneider, Wm. C., (P.)	Casselton, N. D.,	1900
	Scheel, Wm. R. T., (P.)	Davenport, N. D.,	1914
270	Schlegel, Henry,	Nazareth, Pa.,	1921
	Schmich, Augustus,	Bethlehem, Pa.,	1887
	Schmich, Frank,	Bethlehem, Pa.,	1900
	Schmickle, Wm. N.,	Easton, Pa.,	1926
	Schmid, James R.,	Bethlehem, Pa.,	1923
275	Schmoyer, Guy,	Emaus, Pa.,	1923
	Schramm, F. E., (P.)	Nicaragua,	1921
	Schulze, Herman T., (P.)	Strathcona, Alta., Canada,	1910
	Schwalbe, Fred. T., (D.)	Bethel, Alaska,	1917
	Schwarze, Arthur E., (P.)	Watertown, Wis.,	1902
280	Schwarze, Edmund (P.,Ph.D.)	Winston-Salem, N. C.,	1908
	Schwarze, Theodore,	Hastings, N. Y.,	1904

	Schwarze, Wm. N., (P., Ph.D.)	Bethlehem, Pa.,	1903
	Seems, Roy L., (D.)	Philadelphia, Pa.,	1927
	Seifert, C. Vincent, (P.)	Madison, Wis.,	1876
285	Seldomridge, H. C.,	Lititz, Pa.,	1924
	Seyfried, W. D.,	Bethlehem, Pa.,	1921
	Shields, Edgar,	Bethlehem, Pa.,	1900
	Shields, Theophilus,	Bethlehem, Pa.,	1900
	Shimer, C. Conrad, (D.)	Bluefields, Nicaragua,	1917
290	Shimer, Henry A.,	New York City,	1923
	Showers, Norman,	Lititz, Pa.,	1924
	Shultz, George M., (P.)	Nazareth, Pa.,	1894
	Shultz, Paul T., (P.)	Emaus, Pa.,	1916
	Siegfried, Warren,	Birmingham, Ala.,	1926
295	Simmers, C. E.,	New Philadelphia, O.,	1920
	Smoyer, Samuel, *Hon. Mem.*,	Bethlehem, Pa.,	1907
	Smull, Judson,	Bethlehem, Pa.,	1924
	Snyder, Harold B., (Ph.D.)	Bethlehem, Pa.,	1921
	Spaugh, W. Herbert, (D.)	Charlotte, N. C.,	1924
300	Spaugh, Rufus,	Winston-Salem, N. C.,	1924
	Sperling, Charles N., (P.)	Gnadenhuetten, Ohio,	1894
	Spiegler, Caesar,	Bethlehem, Pa.,	1899
	Splies, Frank H., (P.)	Daggett, Mich.,	1920
	Stansfield, Robert K., (P.)	Riverside, N. J.,	1912
305	Stark, F. W.,	Washington, D. C.,	1927
	Staveley, R. M., (P.)	Inglewood, Cal.,	1901
	Stecker, A., (P.)	Nazareth, Pa.,	1901
	Steinfort, Charles, (P.)	Lincoln, Ill.,	1872
	Steininger, Chas.,	Coopersburg, Pa.,	1925
310	Steinmueller, Charles,	Bethlehem, Pa.,	1898
	Stem, Samuel G.,	Philadelphia, Pa.,	1908
	Stempel, E. C., (P.)	New Dorp, S. I., N. Y.,	1913
	Stengel, F. William, (P., D.D.)	Lititz, Pa.,	1898
	Stephens, A. W.,	Cleveland, Ohio,	1920
315	Stocker, Frederick P., (D.)	New York, N. Y.,	1923
	Stocker, Harry E., (P., Ph.D.)	New York, N. Y.,	1903
	Stocker, John,	Port Washington, O.,	1924
	Stolz, Andrew David, (D.)	Reading, Pa.,	1919
	Stortz, Howard, (D.)	Nicaragua,	1926
320	Stortz, Robert,	Emaus, Pa.,	1922
	Strohmeier, William, (P.)	Bethlehem, Pa.,	1882
	Stubblebine, Winifred,	Warren, O.,	1898
	Sturgeon, Wm. O., *Hon. Mem.*	Olathe, Kansas,	1912
	Sturgis, Albert O.,	Nazareth, Pa.,	1916
325	Suemper, Emil, (P.)	Excellsior, Minn.,	1902
	Swavely, Edward H., (P.)	London, Wis.,	1915
	Swavely, George,	Emaus, Pa.,	1923
	Taylor, Robert S., *Hon. Mem.*,	Bethlehem, Pa.,	1911
	Teter, C. C.,	Bethlehem, Pa.,	1915
330	Thaeler, Arthur D., (P., D.D.)	Nazareth, Pa.,	1892
	Thomas, Gerhard W., (P.)	Embden, N. D.,	1921
	Titlow J. Seward,	Bethlehem, Pa.,	1925
	Trafford, F. T., (P.) *Hon. Mem.*	Bethlehem, Pa.,	1918
	Trein, Eugene,	Nazareth, Pa.,	1926
335	Trein, Stephen A.,	Nazareth, Pa.,	1921
	Turner, George,	Bethlehem, Pa.,	1925
	Van Vleck, Charles M.,	Uhrichsville, O.,	1924
	Van Vleck, Taylor M.,	Canadensis, Pa.,	1927
	Vogler, A. deG., (P.) *Hon. Mem.*	U. S. Navy,	1911

340	Vreeland, Wm. D.,	Philadelphia, Pa.,	1916
	Wantzel, F. William, (P.)	Wind Gap, Pa.,	1890
	Warner, Paul T.,	Philadelphia, Pa.,	1916
	Waters, James,	Bethlehem, Pa.,	1906
	Weber, Christian A., (P.)	Castleton Corners, N. Y.,	1890
345	Weber, Christian Otto, (P.)	Indianapolis, Ind.,	1919
	Weber, Francis E., (D.)	St. Charles, Minn.,	1923
	Wedman, Samuel, (P.)	Bruederheim, Alta., Canada,	1921
	Weingarth, Theodore, (P.)	Unionville, Mich.,	1896
	Weinland, F. E.,	Bethlehem, Pa.,	1918
350	Weinland, Geo. F., (P.)	Uhrichsville, Ohio,	1924
	Weinland, Joseph E., (P.)	Dover, O.,	1892
	Weinland, William H., (P.)	Banning, Cal.,	1882
	Weinlick, Joseph, (P.)	De Forest, Wis.,	1898
	Wensel, Wm.,	Edmonton, South Alta., Canada,	1925
355	Wesenberg, Walter J., (P.)	R. R. 5, Watertown, Wis.,	1914
	Wessels, Frank L.,	Brooklyn, N. Y.,	1923
	Westphal, A., (Ep.)	Jamaica, B. W. I.,	1924
	Westphal, George C., (D.)	Ephraim, Wis.,	1926
	Whitesell, F. E., *Hon. Mem.*	Bethlehem, Pa.,	1905
360	Wilbur, Warren A., *Hon. Mem.*	Bethlehem, Pa.,	1927
	Wilhelm, Fred,	Bethlehem, Pa.,	1916
	Wilson, Winter L.,	Bethlehem, Pa.,	1900
	Wimmer, G. J.,	Nazareth, Pa.,	1916
	Witte, Wm. H.,	Camden, N. J.,	1921
365	Wolff, Frederick, (D.)	Nicaragua,	1925
	Wolle, Edward S., (P.)	Penney Farms, Fla.,	1877
	Wolle, J. Frederick, (Mus. D.)	Bethlehem, Pa.,	1887
	Wolle, J. Samuel,	Philadelphia, Pa.,	1882
	Yeakle, James,	Bethlehem, Pa.,	1896
370	Young, Warren J.,	Coopersburg, Pa.,	1925
	Zahm, Joseph D.,	Lititz, Pa.,	1924
	Zeller, Franz, (P.)	Bloomfield, N. J.,	1902
	Zimmerman, Peter,	Gnadenhuetten, O.,	1918
	Zimmerman, Allen P., (D.)	Washington, Iowa,	1921
375	Zucher, Paul, (P.)	Gnadenfrei, Germany,	1901

IN MEMORIAM

Name of Member	Joined the Society	Died
Marcus A. Krause, Bethlehem, Pa.,	1869	December 9, 1926
Henry A. Groman, Bethlehem, Pa.,	1887	December 20, 1926
J. F. McCuiston, Winston-Salem, N.C.,	1920	December 20, 1926
Jacob Howard, Cold Spring, N. Y.,	1905	December 23, 1926
Herbert K. Martin, Nazareth, Pa.,	1926	January 3, 1927
Samuel Groenfeldt, De Pere, Wis.,	1888	March 20, 1927
William H. Vogler, Nazareth, Pa.,	1872	April 24, 1927
George Murray, Bethlehem, Pa.,	1893	June 2, 1927
Charles L. Moench, Atlantic City, N.J.	1878	June 11, 1927
Fred. Keller, Bethlehem, Pa.	1890	June 18, 1927
John H. Schoechert, De Forest, Wis.,	1889	June 26, 1927
Clarence A. Wolle, Plainfield, N. J.,	1878	July 3, 1927
Abraham C. Prince, Bethlehem, Pa.,	1889	July 31, 1927
Herman B. Marx, Nazareth, Pa.,	1921	October 18, 1927

VIII

"OWN MISSIONARIES" AND "NATIVE CATECHISTS" SUPPORTED BY PATRONS

ALASKA:—Foreign Missionaries:—

Arthur F. Butzin	by Trinity Church, Winston-Salem, N. C.
Fred T. Schwalbe	Christ Church, Winston-Salem, N. C.
A. B. Martin	Mayodan, N. C.

Native Workers:—

Fred. Tokoak	West Green Bay, Wis., Sunday-school.
Samuel Knetsialra	West Green Bay, Wis., Women's Missionary Society.
Piyoalra	West Green Bay, Wis., Young Ladies' Bible Class.
Henry Beaver	Wisconsin Rapids, Wis., First Church Sunday-school.
Wascilie	Hope, Ind., Women's Missionary Society.
Joseph Igamarak	W. O. Sturgeon, Olathe, Kansas.
Lloyd Neck	Dover, Ohio, Sunday-school.
Tshunganyog	Castleton Corners, N. Y., Sunday-school.
Ivan Petluska	J. E. Volkmann, Watertown, Wis., and Tremont Terrace, N. Y., Sunday-school.
James Kinigak	Watertown, Wis., Sunday-school.
Paul Pangaligalra	York, Pa., First Church, Alaska Mission Band.
Makar	Freedom, Wis., Y. P. S. C. E.

CALIFORNIA:—Missionary:—

William H. Weinland	The First Christian Endeavor Union of the Eastern District.

Native Worker:—

Saturnio Calac	The First C. E. Union of the Eastern District.

NICARAGUA:—Foreign Missionaries:—

Guido Grossmann	Home Church, Winston-Salem, N. C.
Kenneth G. Hamilton	Calvary Church, Winston-Salem, N. C.
Frederick Wolff	Fairview Church, Winston-Salem, N. C.
G. A Heidenreich	Fries Memorial Church, Winston-Salem, N. C.
Annie Lee Stafford	Kernersville, N. C., and Immanuel, N. C.
Howard H. Stortz	Mrs. James A. Gray, Winston-Salem, N. C.
Conrad Shimer	Bethlehem, Pa., Y. M. M. S.
Rufus F. Bishop	Lititz, Pa.
A. O. Danneberger	Alberta, Canadian District.
F. E. Schramm	Staten Island Missionary Society.

Native Workers of various grades:—

Peter Watson	College Hill Sunday-school, Bethlehem, Pa.
Dannery Downs	Nazareth, Pa., A Family.
Arnold Stone	Sturgeon Bay, Wis., Y. P. S. C. E., and Zoar, Minn., Y. P. S. C. E. and Sunday-school, and Canaan, N. D., Y. P. S. C. E.
Ignatius Maipit	Gnadenhuetten, Ohio.
Theophilus Jotham	Emmaus, Pa., Sunday-school, and Philadelphia, First Church, David Zeisberger Missionary Society.
S. E. Ramsay	Bethlehem,, Pa., West Side Missionary Society, and Lancaster, Pa., Sunday-school.
Joshua Bedford	Bethany, Minn., Y. P. S. C. E., nad Sunday-school.
Clement Bailey	Berea, Minn., the Nienow Family.
Charles Moses	Anonymous.
Timothy Pablo	Hebron, Minn., Ladies' Aid Society.
J. Aug. Palmer	Nazareth, Pa., Twenty Minutes' Society, and Friedberg, N. C.
Cornelius Igle	Charles D. Keehln, Birmingham, Ala.
Leo Miller	Bethania, N. C.
Henry Vaughn	Home Church, Winston-Salem, N. C.
Isaac Lewis	Mr. and Mrs. T. Holt Haywood, Montclair, N. J
Adrian Daran	Mr. and Mrs. T. Holt Haywood, Montclair, N. J
Netario Kinsman	London Association.

SURINAM:—Native Workers:—

F. Sprang	Palmyra, N. J.
H. Claire	Chaska, Minn., Sunday-school.
Gangapersad	Nazareth, Pa., Sunday-school.
Alfred Wachter	West Salem, Ill., Y. P. S. C. E.
Frederick Gessel	Bethlehem, Pa., Preparatory School Missionary Society.
Frederick Gaander	Berea, Minn., Y. P. S. C. E.
William Belfer	Great Kills, N. Y., Sunday-school.

SOUTH AFRICA:—Foreign Missionary:—

Walther Bourquin	Home Church, Winston-Salem, N. C.

Native Workers:—

Frederick Baalie	Bethel, N. D., Y. P. S. C. E.
William Mazwi	Leonhard Muehler Trust.

WESTERN HIMALAYA (TIBET):—Native Workers:—

Chompel	Miss Jessie Isaacs, San Diego, Calif.
Spaljor	Missionary Band, Bible Institute, Los Angeles, California. (These two are non-Moravians.)

Beds in the Leh Hospital:—

David Zeisberger Missionary Society, Philadelphia, Pa., First Church.
E. M. B., Philadelphia, First Church.
West Salem, Ill., Junior C. E.
Castleton Corners, N. Y., Sunday-school.

JERUSALEM, PALESTINE:—

Bed in the Home for Lepers — Women's Missionary Society, Bethlehem, Pa.

The Union of the King's Daughters, Bethlehem, Pa., and the Communion offerings of the Nazareth, Pa., congregation more than pay for beds in the Home, but no specific bed has been assigned to these contributors.

BOHEMIA:—Orphans in the Dauba Orphanage:—

Wayside Gatherers, Nazareth, Pa.
Primary Class, Central Moravian Sunday-school, Bethlehem, Pa.

This list may not be absolutely complete, but it shows what a role this phase of missionary support plays. The amounts contributed for Native Workers and Missionaries range all the way from $50.00 to $1,500 per annum. Unfortunately not all the patrons, however, pay the actual salaries in full.

REPORTS FROM THE FIELDS

Under the Direct Supervision of the

Society for the Propagation of the Gospel among the Heathen

And Conducted with the Co-operation of the

Foreign Missionary Society, Moravian Church, South

Alaska California Nicaragua

SUPERINTENDENT ARTHUR F. BUTZIN AND FAMILY

The Rev. Arthur F. Butzin, Superintendent of the Alaska Mission and his family, Mrs. Butzin and Children. The children are James, aged 14, who entered Nazareth Hall, Nazareth, Pa., as a cadet, September 1927; Walter 12; Kenneth, 9; and Donald, 5. These ages here given refer to the time of the taking of the photograph by the Rev. S. H. Gapp, D.D., while on an official visit to Alaska, August 1926. A cluster of spruce trees near the Orphanage, at Nunapitsinghak, form the background.

THE REV. A. STECKER, WITH THE REV. F. DREBERT AND FAMILY

Bro. Stecker, right, is holding Florence Drebert. His daughter, Miss Anna Stecker is next to the left. Grouped on the left are Rev. Ferdinand Drebert, Mrs. Drebert and their son, William. The picture was taken by the Rev. S. H. Gapp at the time of the Mission Conference, August 1926, at the Orphanage. After 43 years of devoted missionary service Bro. Stecker retired, arriving in the States in September 1927, and with his daughter Anna and son Samuel, has taken up his home in the "Gray Cottage," Ephrata Missionary Home, Nazareth, Pa. He served 17 years in Labrador before being transferred to Alaska.

IX

ALASKA

Semi-Annual Report of Bethel, June 1 to December 31, 1926

The outstanding feature of the half year under review is the official visit of Bro. S. H. Gapp. He arrived here the fifth of June aboard the S. S. Tupper, which also delivered a cargo of supplies for the inhabitants of the entire Kuskokwim Valley.

Bro. Gapp's visit extended to the fifteenth of August when he returned to the "outside" via the Kuskokwim-Yukon portage, up the Yukon and Tanana to Nenana, thence by the Alaska Railroad to Seward, there connecting with steamers Seattle-bound. How different the mode of travel in the days when Bro. Hamilton visited the Alaska Mission. By odd chances on small sailing schooners, on Columbia River boats and row boats that journey was tediously and laboriously accomplished! And since Bro. Gapp left another advance in transportation was made. Mr. Felder, a local merchant, arrived here by aeroplane in five and a half hours flying from Fairbanks, Alaska, a distance of about five hundred miles, as the crow flies. The arrival of the plane was well advertised, but nevertheless there was considerable thrill of excitement when she came into sight. Natives and white folks alike craned their necks to see the big bird alight gracefully on the sand-bar opposite Bethel. A number of Bethelites would have taken a flight but the sleet and freezing river made the aviator anxious to leave these coastal regions behind.

The missionaries were glad to have a representative of the governing board of the Church visit the field. Letters and reports often fail in definiteness and comprehensiveness and do not avail of the possibility of immediately explaining vague or partially or faultily comprehended points. That Bro. Gapp might have a thorough and comprehensive understanding of our Alaska Mission in all its phases, he visited every corner of the field, easily approachable in summer and later all the missionaries gathered at the Kuskokwim Home and School in conference to study the problems of the field. The resolutions of this conference form the basis for the further study by the Home Board of the Alaska Mission's needs.

Though the official was the prime objective of this visitation, yet to the missionaries and the native Church the happy contacts with Bro. Gapp, as one of the Church in the homeland, were the immediately important. What the official results may be, remains to be seen. But the missionaries, their white friends and the native Church will long remember Bro. Gapp's visit and

his inspirational addresses. Such an inspirational contact with the home field is of appreciable value to the missionary workers and to the native congregations. Too bad that the expense of the journey renders frequent repetitions of the experience prohibitive!

Immediately after the missionary conference, the helpers gathered at Bethel for instruction. Never before did we have so many workers gathered from all corners of the Alaska field. Several men from the Greek Catholic Communion joined our men for instruction. This coming from up and down the river, from the tundra and from the coast, emphasized to the workers, that though they may be working alone, separated by distances and impossibilities of travel, that really all are working for one divine Master and for His cause—the salvation of their people.

The summer was unusually hot and dry. That week of instruction was no exception. The class periods had been set from nine to noon and from one to four in the afternoon and one hour of song in the evening. The afternoon and evening schedule was not adhered to. The will to learn, uninfluenced by the heat, set all time limitations aside. The afternoon sessions usually lasted right up to six o'clock and the evening hour of song extended well into the second hour.

In these hours the tunes of all translated hymns were rehearsed. The Eskimos love to sing the hymns, but frequently the tunes used at the distant villages cannot be found in any known hymnal! We hope that these "Singstunden" will have a good influence on the singing at their own services. That the hymns are not only ornate to worship, but also soul-winning appears in the conversion of one Pangaligalra, leading man at Kipnek. His soul was stirred by the hymn, "Lord Christ, reveal Thy holy face."

This period of instruction and "getting together" was encouraging and helpful to the native workers and no less so to the missionaries. As a man from Quinhagak said: "We have had our lamps refilled with oil. Now let us go back to our villages and turn the wicks up higher." Our people may still be ignorant, often superstitious, easily influenced for evil, but they also show a keen desire to know the higher and better things.

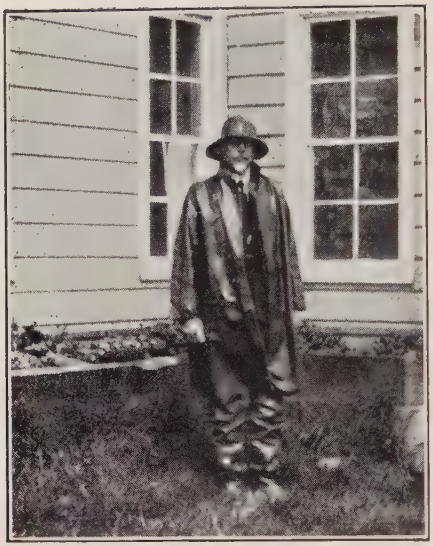
That the white missionary cannot adequately cover the field our last report pictured. Therefore we are the more thankful that the helpers and the elders of many of our congregations actively work to cover this lack. Realizing the importance of training their youth right, some of them hold special services for the young folks and with marked success. Even the fathers and mothers find them too interesting to keep away! It is a joy to deal with such earnest seekers of light and truth. On the other hand we also meet the hypocrites. Here are the words of

The Steamship "W. M. Tupper" Docking at
Tacoma, Washington

A steel ship of 1,800 tons displacement, which during recent years has been carrying our freight and missionaries to Alaska. The photograph was furnished by the West Coast Grocery Company, of Tacoma, Washington, Agent for the Alaska Mission on the Pacific Coast.

The "Tupper" and "The Moravian II." at
Bethel, Alaska

This picture, made by the Rev. S. H. Gapp, D.D., August 1926, gives us a good view of the water-front of Bethel. The object with the sun-lit top, right fore-ground, is a river barge. To the left are chicken-yard, garden and green-house. The boardwalk leads to the dock. The "Tupper" is seen at the Felder and Gale dock, on the upper end of the island which lies before Bethel. The "Moravian" is seen to the right of, and steaming toward the "Tupper." The water between the main-land and the island is the "slough," pronounced "slew."



THE REV. S. H. GAPP,, PREPARED FOR ALASKA WEATHER

At Bethel, Alaska, Superintendent Butzin's home in the background. The hip boots and rain-coat may or may not have been more serviceable than the furs during that summer of 1926, in which Brother Gapp made his official visit to this sub-arctic region, for "the summer was unusually hot and dry."

one of this class: "We are like a flapjack, burned on the one side, well done on the other. When the missionary comes we show the well done side, but when he is gone, up we flop the other side!"

During the summer Holy Communion was partaken of by the members of our up-river congregations, and by those of one of the down-river congregations. Here also eight young folks were admitted to the Communion by the rite of Confirmation.

Our local chapel has been reshingled. The natives furnished the labor and are trying to defray the cost of shingles out of local collections. An addition should really be built to our chapel, as it is inadequate for Sunday-school purposes and especially during the Christmas season when there are visitors from other places. However, we cannot see our way clear, financially.

The Akiak congregation has added a twelve foot addition to their chapel and expect to cover expenses without outside help.

Several of our native congregations have had collections on behalf of the Kuskokwim Home and School. As a rule they do not give dollars or denominations thereof, but most of the collections consisted of dried salmon which the children can appreciate without cooking or other preparation!

The Christmas season is always a happy one for all of us. Friends in the States remembered the children and also some of their parents were thus remembered! Thank you! The children diligently practiced and hence made an excellent presentation of the Christmas story in pageant setting. (This is the opinion of the audience, white and native folks alike.) The children held the rapt attention of a crowded chapel—crowded to the outdoor steps. Another large congregation gathered for a candle service on the Sunday after Christmas. May the Light of lights shine more and more in the hearts of all.

And so another year has drawn to a close. We can say, "Thus far He has helped us." In His Name we can enter the New Year, for He is the same yesterday, today and forevermore.

Fraternally yours,

THE BETHEL MISSIONARIES.

Semi-Annual Report of Bethel, January to June, 1927

Winter is the time for contact with our people. It is then that the short and cold days bring them together. It is then that they have their social affairs, feasts, dances or plays. From the Winter villages, the men go out on their hunting excursions, but while they may be out in the wilderness for several weeks at a stretch, they return home again to the life of the igloo and

kashga, or kashima. Among the Christian Eskimos, if the hunting ground is not too far distant, it is becoming the custom to spend Sunday at home.

The hunters have had a fair catch of fox and mink and high prices have prevailed. But the really fortunate hunters are only a small percentage of the eligible natives. While several have trapped over a thousand dollars' worth, the larger number secured less than one hundred dollars' worth of fur.

The fur laws are becoming more stringent each year. Heretofore not much attention was given to particular seasons or to particular methods. Now the regulations are manifold and the hunters are required to know the law. For the native who is unable to read, the whole matter is very bewildering. Just how serious the matter is, you may easily gather from the following incidents:

The confirmation class was studying the Ten Commandments. Having reached the Commandment: "Thou shalt not kill," the teacher asked, "What shall we not kill?" And in all seriousness, one of the boys answered, "Fox!"

Several of our members were so unfortunate as to transgress the regulations and had to spend a month in jail, although of nearly all of them we can say that the transgression was not committed wilfully.

They want to obey the law, but sometimes it is very difficult for them to do so, as for instance, when Mr. Native may have a large family and the larder at home may be empty, while he is out on the lone tundra within range of illegal fur!

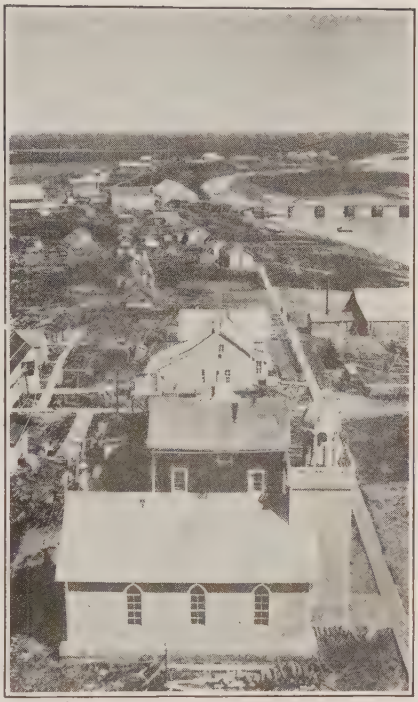
During this season, all of the villages in the Bethel District were visited—most of them twice. The privilege of the Holy Communion was made available to all of our members, and a personal conversation, or "speaking," was held with each communicant. Some needed encouragement and inspiration, others, urgent warning, while others again were found impossible,—utterly indifferent to things spiritual and to all sturdy, moral living. There may not be many such, but even those few can pour bitterness over the joys of response and success.

At Tuluksak, the Japanese, who started out so well and was the cause of so much rejoicing among our Christians, has, since the death of his wife, gone backwards decidedly. We believe that he was sincere but lacked firmness, so that when troubles came and misunderstandings arose, he became the easy mark for an immoral family, who now live with and upon him. In the difficulties which have followed others have become involved, so that, if one were inclined to be pessimistic, it would seem as if peace and orderly development were things of the past in Tuluksak village. Illicit liquor has also added its shadow to these others. Several white men (not primitive Eskimos had a

BETHEL, ALASKA

This picture was taken by Mr. Paul Estel, the wireless operator at Bethel, from the 84 foot high pole supporting the antennae. The Moravian Church is in the fore-ground. The house next to it is the Schwalbe home. Back of it you see a bit of the storm shelter of the work shop. This was the first house in Bethel, built and occupied by the Kilbuck and Weinland families. Beyond the Schwalbe home, is the home of Superintendent Butzin, and directly back of it the mission store. Beyond, to the right of the board-walk is the sawmill, the smoke-stack indicating the engine room.

Joining the preceding picture of Bethel to the upper right portion of this one gives a good idea of the up-river section of the town.



Bethel, Alaska, from a Mast of the "Wire-less" Statoin.

Fourth of July Celebration at Bethel

At this celebration, July 5, 1926, the Rev. S. H. Gapp, D.D., was the speaker. He is seen delivering his address before the church door. There were 315 people present. The house next to the church is the home of the Rev. F. T. Schwalbe. Next to that can be seen a portion of the home of the Superintendent, the Rev. A. F. Butzin.

GENERAL MISSION CONFERENCE, KUSKOKWIM ORPHANAGE, NUNAPITSINGHAK, ALASKA, AUGUST, 1926

The home of the Principal, the Rev. Charles Moore, forms the background. Standing, left to right: Helper Ivan Petluska, Rev. A. Stecker, Rev. F. Drebert, Rev. A. Butzin, Superintendent; Rev. S. H. Gapp, Official Visitor; Rev. F. T. Schwalbe, Rev. C. Moore, Principal of the Orphanage. Seated: Mrs. Drebert, Mrs. Moore, Mrs. Butzin, Mrs. Schwalbe.

—Photograph by the Rev. S. H. Gapp, D.D.

CONFERENCE OF NATIVE HELPERS AND ELDERS,

Bethel, Alaska, August 1926. See the Bethel report, page 42.

—The Rev. S. H. Gapp, D.D.

shameful carousal, making at least one night hideous for the bewildered natives. Some of our young men, when they freight supplies to Bear Creek, where New York capital is operating a dredge, are being tempted with the stuff. We are glad to be able to say that our leading native men are decidedly against "boozing" among their people.

The work at the other villages has changed little in character.

At Akiak there are about thirty white folks and a hundred and fifty natives. The enlarged chapel conveniently seats them all at the evening English services, when practically all the inhabitants of the village attend. It would be desirable to have a Sunday-school here, but there are not workers with sufficient inclination to make this possible. Regular English services would also be appreciated, but alas, "the workers are few."

At Akiatsoak, the younger element took a stand against the old time native dance and potlatch. They maintained that it was wasteful of their time, so precious in gathering the means for subsistence, and they also felt that it hindered the pre-eminence of God and His Word in their lives. However, the elimination was not accomplished without a struggle. Some feeling was generated between the young men and the old men, but as the young men were in the majority, they carried the day. But a serious question is whether they will be able to get along without something to replace these old customs? Their own suggestion is that they invite a neighboring village to unite with them for a kind of Mission Festival and Love-feast. It holds possibilities for good if carefully planned.

The "tundra" and "down river" work continues in a healthy condition. The people want to hear the Word. The Napagiaghamute have felled trees for their chapel. These logs are now on the bank of the creek and will be floated to the saw-mills after the fishing season. Our Napagiaghak Christians were taken quite by surprise to find that there was such a ready response to their request for a chapel.

The West Coast people were again visited. The trip was not as extended as originally planned. High winds and glare ice hindered us from going beyond Quigillingok. This was a great disappointment, as we were particularly anxious to visit our recent Christians at Kipnek. At Kinak we were again rejoiced by signs of growth and progress. Those baptized the year before had remained faithful and continue as learners of the Way. This year fourteen adults were added by Baptism to the fellowship of believers.

Last October, the wife of Helper Ivan Petluska died at Quigillingok. Quiet and unassuming, she had been an efficient Helpers wife, beloved and respected by the people, and our sym-

pathy went out to the husband and the three dear children. It has been a terribly difficult Winter for Helper Ivan. He had lost his helpmate, and his children, a mother. In addition he became aware of symptoms of the dreaded tuberculosis in himself. Nor was the personal loss and physical weakness his only grief. Shortly after Elina, his wife, had died, the natives, as is their custom in primitive life, began to besiege the widower with candidates for a second wife, or cook, as the second wife is often called among them. They were even brought to him from other villages. Although dismayed and heavy-hearted, he continued the services and such personal work as was possible under these trying circumstances. Toward the end of the Winter, he decided to make an end of the intolerable situation and married his step-sister. From what we have seen, the motherless children have in her a motherly soul, and our prayer is that a blessing may rest upon the home of Helper Ivan. The doctor at Akiak examined him this Spring and found a bad spot in his left lung, but believed that with out-door life and proper food the disease may be checked.

At Bethel a confirmation class of ten was instructed and on Palm Sunday were received into communicant membership. On Easter Day evening, the Sunday-school presented a pageant of the Easter story. The children had entered into its preparation with enthusiasm and their faithful efforts were rewarded with a responsive and delighted audience. One of them remarked, "It makes me very happy, but at the same time the tears are almost flowing over."

Before and after Easter we did some translating of the Word. Helpers Robert Egsack and Jim Kinegak were our interested and careful assistants. They appreciated the value of the work we were doing. As Robert said, "Even though we spend a long time over a short passage, we want to do our work well, that the Word may come to the natives in such a way that they will understand. I like to think of this our work going on after we are dead and gone." (Robert has since passed beyond.) We now have translated the Passion Manual, the Gospels according to Matthew, Mark and John. Over seventy hymns and the more important Litanies are in our small hymn-book. A beginning has also been made with the Gospel according to Luke and the Acts. Only those parts translated by Brother Hinz are in print. As soon as the Four Gospels and the Acts are completed, we hope that they may be printed in order that the Word may be scattered among the people. The Word carries conviction to the hearts of those who seek.

During the last days of April, the dreaded "Flu" appeared in the Bethel District. Fortunately it was not in its severest form, but for the natives it has been disastrous enough. For the most part its ravages were among the aged or otherwise

feeble, but it also took toll of those in the prime of life. As a result our native working force will have to be reorganized. Among the victims were Helpers Robert Egsack, of Akiak, and Wascilie, of Akiatsoak. At Tuluksak one of the elders is reported dead, and at Bethel both of our elders succumbed. From many places we have not yet heard, but the number of the dead will probably climb to fifty in the Bethel District alone. As far as we know now, the Quinhagak and Quigillingok Districts were untouched. This is due to the fact that the disease crept in on us at the close of the Winter travel. We hope that the germs have all been eradicated ere now so that the disease will not revive with Summer's open communication and its necessary contacts. This epidemic makes new adjustments necessary and offers new and peculiar problems. For instance, will the people be able to catch sufficient fish? That is a serious question, for the fishing camps are still deserted. The number of orphans has been increased. Has our orphanage been completed for such a time as this?

We beseech your continued support and prayerful interest. With thankful, confident hearts we look to Him Who abides our Inspiration and Strength; and in that Faith we enter another Summer's work with its problems.

Sincerely your Co-Workers with and for the Lord,
THE BETHEL MISSIONARIES.

Semi-Annual Report, Quinhagak, July 1 to December 31, 1926

When in our last report we mentioned the early Spring and bright sunshine, no one ever thought that this wonderful weather would continue, but it did continue until the latter part of August. Probably no one living here has ever seen so beautiful a Summer. There were no severe storms, as in other years, and what made is most delightful was the almost complete absence of mosquitoes. In other years, when there were nice days, no one could enjoy them on account of the swarms of mosquitoes, waiting to torment and feed upon man and beast. This last Summer one could be out-doors at all times without being molested.

A snowless Winter and warm weather usually mean low and clear water with poor fishing, but contrary to all expectation, the fishing was exceptionally good, the weather excellent for drying the fish, and, above all, the health of the people very good. And then our gardens, which have always given us a great deal of work, have repaid us this year with interest. It has been a pleasure to see the plants grow. It seemed almost as if this could not be our old Alaska.

Unfortunately, tundra fires burned in many places, destroy-

ing much valuable deer pasture, and in a number of places, the people have had to fight the fires in order to save their homes.

It was a great joy and blessing to have Brother Gapp, representing our Mission Board, pay us an official visit. You can scarcely realize our pleasure in seeing some one from home, to whom we could tell our joys and troubles. With such exceptional weather, it was possible for him to visit the field in a manner which would not have been possible in some years. His presence at the Mission Conference in August was a help and an inspiration, and we trust that this may prove of the greatest benefit to our work now and for the future.

During the latter part of the Summer, and until the end of November, we had a great deal of rain, but the Winter came very slowly. Three times the lake froze over and the children had a few days of skating, but then it opened again and did not become cold until after Thanksgiving, after which it remained cold until Christmas.

At Thanksgiving, we all remembered the Lord's exceeding love and kindness to us. Five white men, besides our teachers, were with us on that day. In spite of the fact that the season had just opened, and that the weather was unfavorable for trapping, and that there was, therefore, not much fur, the collection amounted to $70.00.

Christmas again was a joyful time. The weather again turned mild, so that those who lived at a distance could come to the station for the services. Again the storm-house as well as the church, was crowded to such an extent that it was difficult to distribute the candles and the gifts to the children. While Christmas belongs in an especial manner to the children, the story of the coming of the Saviour, meek and lowly, to bring peace and joy to the weary and heavy-laden, makes a deep appeal to all of our people, and they want Him!

All of our services are well attended, and the part which the people themselves take in the Sunday evening meetings shows that thy are attentive to what we say to them, and is an indication of spiritual life and growth.

We now have a large number of young people here who have attended school in former years. With increased knowledge and mental growth has come a desire for larger social activity, and to hear more and to see more. This presents a real problem to us, as we have had no place for social gatherings. We have, therefore, asked the Government to build a teachers' house, in order that we can use the present teachers' house, which is Mission property rented to the Government.

Recently the Government school has not been a success. Whether with or without the knowledge and consent of the

QUINHAGAK, ALASKA

This picture shows the mission buildings only, except that in the central background a native cabin, one of about thirty, may be seen. The church faces the bay. All around is the tundra. The store and warehouse are on the left. The house in the right foreground is the Stecker home. Next to that is the home of the U. S. Government School Teacher; the house is owned by the Mission and rented to the Government. Then comes the Drebert home. The school-house is behind the church. The little green-house is not visible in the picture. The Church owns the land upon which the village is built. None but Moravians may live here; but one house is set apart for white travelers or visitors during good behavior.

A NATIVE CABIN, QUINHAGAK, ALASKA

"The native houses (none of our people live in igloos) are very small, modest, low-roofed, one-roomed cabins, usually having a low storm-shelter in front of the humble door, with but few windows. The cold side often has no window. In Winter the side walls are protected by covering them, sometimes almost to the roof, with moss."

CHRISTIAN OF QUINHAGAK MAKING SOUVENIRS

He had been laid up with rheumatism for years. Now he is quite well and sets an example in hunting and fishing. In his spare time he makes souvenir kayaks which he sells to the store. He made at least one hundred of these in one year. His wife is seen at work on a basket.

Government, the teachers have not seemed anxious either for the advancement of their pupils or for the spread of Christian influences. The teachers seemed without any program, and the children have sat in school without learning anything and losing their ambition to learn. The parents have become disgusted and are no longer eager to bring their children to school. We have urged them to take every possible advantage of the school, but how can we continue to do so when the parents are disappointed and the children unhappy? New teachers came to us in October, and we are hoping for better results, though they will have up-hill work to overcome the prejudices which their predecessors have awakened.

The villages of Eek and Apokak were visited before Christmas, but it was impossible to get to Good News Bay, as there was no snow. At the latter place we have a new Helper and we hope and pray that he may be a blessing to the people in that region.

Mining has begun in the mountains, and a dredge will probably be brought in, as there is a large amount of ground suitable for dredging. If that comes to pass, many things may change. It will mean more men, more trade and more income for the people, with the danger, too, of evil influences. So far, the miners have been good friends to the Mission, for which we are thankful.

We wish to thank all of our friends who again remembered our children with useful gifts and toys at Christmas, which always give so much real joy. And we thank, too, all those who pray for us and our work.

Cordially, your missionaries,

A. STECKER, F. and M. DREBERT.

Helpers: Willy Guinin, Apokak; Roland, Eek; Josef Brown, Kenak; Henry Beaver, Good News Bay.

Semi-Annual Report, Quinhagak, January to June, 1927

Six months ago, when we closed our last report, the time for the next one seemed far ahead. But time passes quickly even here in Alaska. Now the Winter has gone; snow and ice are things of the past; dogs and sleds are at rest; traps have been gathered together; and the men are making or mending nets, preparatory to the fishing season, which will soon open. And although it has not been a period of great abundance or prosperity for our people, as fox and other fur, as well as all other game, have been scarce, as we closed our last report with a sense of gratitude to the Giver of every good and perfect gift, so we would begin this with thankful hearts.

A great part of the Winter was snowless, with much sun-

shine. The later snows were few and light and we hoped for an early Spring like last year. But in Alaska no two Winters are exactly alike. Springlike weather came later than it had for many years. From the latter part of March until the end of May, the weather was cold and cloudy with a steady north wind. Much of the outside work was held back and the growth of vegetation delayed. When in other years our river higher up was free from ice, this year the people were able to travel on the ice in safety, and it was not open until the 18th of May.

It has been a hard time, therefore, for many of our people. The high winds often interfered with seal hunting, and although a goodly number of seal were caught, nearly all of them were small in size. Those hunting for muskrats, too, were disappointed. The lakes were not free from ice until the last days of May, while the small creeks were dry and had no muskrats in them, and when the lakes at last were free from ice, by law the season closed on the first of June. Squirrels, too, were scarce. The snowless ground had been frozen so deep that the squirrels were unable to work their way out until unusually late, the first days of June. Depending upon squirrels for their food, those hunting them in the mountains suffered as there was no other game to be had.

But while there were many disappointments, there were still many things for which to be thankful. The health of our people generally was very good; the supply of fish and other food stuffs held out; the geese and ducks came in good time; and we have lived in safety and peace, untroubled by political upheavals, accidents or persecutions, of which we hear so much from other lands.

The out-stations Eek, Apokak and God News Bay were visited twice, and this year Brother Drebert was able also to visit Togiak, although not all of the villages on the river could be reached. Our Helpers do as much as they can, and, as we have to depend so much upon them, we pray that the Holy Spirit may so fill their hearts with the love of Christ that they cannot do otherwise than live and speak as His love constraineth them.

Here, at Quinhakag, our services have always been well attended. Almost all of our people were able to be here for the Passion Week. Eleven young people were added to our communicant membership on Palm Sunday by confirmation. May the Lord, Whom they confessed before men, keep them in times of temptation conquerors over all that is evil!

About the school at Quinhagak, we can only repeat what we have said again and again: we need teachers who love the Lord and the children. That "the fear of the Lord is the beginning of wisdom" will remain the truth for all time.

We had not heard from the other stations or from the out-

ESKIMO WOMEN MAKING BASKETS

Note the variety in size and shape and style of decoration. Under the direction of the missionaries, the natives have learned to make these baskets and other souvenirs under clean and sanitary conditions. Magulok (grandmother) Jones, on the right, is beloved by all who know her.

ESKIMO WOMEN SPLITTING SALMON

"The squaws split fish for drying in the wind and sun just as they do everywhere else in Alaska, and in the same manner as their ancestors have done. . . Bro. Stecker made a table for them and placed the fish on it to show them how much more easy it would be to work while standing. They stood while he looked on. When he was gone, they shoved the fish on the ground and squatted down to their back-breaking work." The Eskimos are quick to learn how to do new things a new way, but old and familiar occupations must continue in the same old way.

QUILLINGOK, ALASKA, IN SUMMER

At this station, when the Rev. John Hinz was compelled to retire, the experiment was made of placing the station and adjacent territory in charge of a Native Helper, Ivan Petluska. Ivan has proved efficient and faithful. The death of his wife in October 1926, was a severe blow to himself and his three children, but he has continued to "carry on."

BALUGA MOUNTAIN, GOOD NEWS BAY

Brother Drebert and his dog team in the fore-ground. The Eskimo name for Good News Bay is Imachbi-tschoach, meaning "little sea." The near-by village of Good News is called Mumtrachagamute. Henry Beaver is the Native Helper in charge of the work at this village. The head-land, or mountain, Baluga Mountain, is famous in Eskimo legend. A hero of the Kuskokwim Eskimos, Karoyaugulok, or "the fox," climbed up its most precipitous place in escaping from his enemies. Here, too, in the Bay, covered with ice and snow in the picture, "The Moravian," with Brother Gapp on board, had some trying experiences with sand bars in the summer of 1926.

side world for two months before the ship arrived. It came early this year. On the second day of June we saw her pass. We had expected "The Moravian" to come to us before the ship and to wait here in order to pilot her in. But "The Moravian" did not come. Brother Drebert, therefore, went to Bethel with our out-going mail, and brought the in-coming mail back with him. He brought, too, the story of the epidemic of influenza from which the missionaries as well as the natives of Bethel had suffered. This explained our disappointment at having received no mail during the Winter and the non-appearance of "The Moravian."

And now that the mail is here, what a lot there is of it! And everything has come at once, the late Spring, with "outside work" and gardening to do, the preparations for fishing going on with the arrival of the ship with its cargo of goods and mail. With everything to do and much to look after, we are glad that no eight-hour law can interfere with our labors.

The mail has brought us so many tokens of love from so many dear friends that we realize that we have a host behind us to help us even when we seem most alone. We thank you all, dear friends and helpers in the work; we thank you for your prayers, for your love and for your gifts, which make us, our people and especially the children, so very happy; and so we ever remain,

Sincerely yours,

(Signed) A. STECKER,
F. and M. DREBERT.

KUSKOKWIM ORPHANAGE AND SCHOOL

June, 1926, to February, 1927

As we look back over the past year we breathe a deep prayer of thankfulness to our Father in Heaven, Who has been so wonderful to us. He has shown His love to us in so many, many ways. We have certainly been blessed with good health.

On January 2 we were really one year old, our real work at the Orphanage having started on January 2, 1926, when our first three little orphans came to us, poorly clad, dirty, under weight, and unhappy. Now our number is 16—but if you could see them now you could not imagine them as the same ones that arrived a year ago. Their cheeks have filled out, and their bright, shiny eyes peep from behind red, rosy cheeks.

Our school work started on January 17, 1926. The children were very eager to attend school, and are progressing wonderfully in all their work. We closed school in June for the Summer holidays. Bro. and Sr. Miller left us in June, leaving Mrs.

Moore and me to carry on the work. We were fortunate in being able to have Helper Jim from Bethel with us part of the Summer. With his help we canned 300 cans of fish, dried about 1200, and salted a quantity of salmon. The girls also canned berries and put up jellies for the Winter. The buildings (our home and the Orphanage) were given a coat of paint, and walks were laid, leading from the river (Hallelujah Avenue) to the buildings.

Bro. Gapp visited us, and in August we had the General Mission Conference here. We had a blessed time. All the missionaries and their families were here. We were all wonderfully helped by Bro. Gapp's visit.

In September Bro. Martin came, and is staying with us during the Winter months. School started about the middle of September, with Bro. Martin teaching in the afternoons, and I in the mornings. The work has been going along finely and the children seem happy and cheerful. They seem so eager to learn and to read English.

Each child is assigned to his or her work for a week. On each Monday morning changes are made. Each child is responsible for the making and care of his or her bed, and we have tooth brush drill twice daily.

Their food consists chiefly of fish and reindeer meat, bread, milk and cereals. Frozen fish is a great delicacy. Also raw salted fish heads are served for breakfast as an appetizer. There are not many fancy dishes given, but they seem to thrive nevertheless. The record sheets show a gradual increase in weight; one child has gained 23 pounds since March.

We aim to give them their native food as much as possible, but as clean as possible. It would be impossible to feed them on white man's food, as it is too expensive, and they are not used to it. Again, when they leave us they will have to eat native food, so it is wiser to keep them upon a diet of this kind.

Their native ice cream is wonderful!—made of tallow or lard mixed with berries and with nuts that they get by robbing the mice holes along the river bank. They eat large helpings of this.

We had a wonderful Christmas. We put on a pageant, "Peace," before an audience of a hundred or more natives. For some of the children this was their first appearance in public. Bro. Pfohl, of Winston-Salem, presented us with a Balopticon lantern, and this was used to picture the Christmas story. This was the first time that they had seen such a machine. According to them it was wonderful. These are our sentiments too. We also used the Nativity poster sent from the South.

On Christmas day we had a large tree in the children's dining hall. The children had a wonderful time decorating the

THE REV. CHARLES MOORE, PRINCIPAL, AND FAMILY

Principal's House, Kuskokwim Orphanage, Nunapitsinghak, Alaska. Brother More, right; Sister Moore, left; children: Beaverly, aged 5; Pauline, 2; Charles, 1; August 1926. Photograph by the Rev. S. H. Gapp, D.D. The house is a five roomed bungalow, built in 1925. Note the flowers in the garden and the flower pots on the window-sill.

THE CHILDREN OF THE ORPHANAGE, AUGUST 1926

Dressed in their best to have their picture taken, August 1926. At that time there were sixteen orphans. Th seventeenth figure, rear row, second from left, is Minnie, widow of helper Jerry. She was a house-hold help and was among those who died in the epidemic of influenza, in the spring of 1927. One of the orphans also succumbed. The influenza epidemic also led to an increase in the number of orphans. A report, late in 1927, gave the number as 29.

—Photograph by the Rev. S. H. Gapp, D.D.

THE SCHOOL ROOM, KUSKOKWIM ORPHANAGE

Interiors are difficult to photograph, but this picture will give you some idea of the school room of the Orphanage, at Nunapitsinghak, Alaska. The tree on the right is decorated with the nests of birds with paper cut-outs of the birds which build them. The walls are decorated with objects cut out in silhouette to assist in object teaching. In the foreground are the desks. On the left is a sand-table. In the corner on the left is the sink (not in the picture) where the tooth brushes are hung ready for tooth-brush drill. The picture is taken from the teacher's desk.

—Photograph by the Rev. F. Drebert.

tree and room. The churches were very thoughtful and sent us boxes, so that we had enough gifts for each of the children. This was truly their first real Christmas. My! I wish you could have been here to share with us the pleasure of seeing them so happy.

Early Christmas morning we had a devotional service, telling them of our great gift—Jesus—and then the tree was stripped. If only you could have heard and seen their expressions of joy when receiving their gifts.

Since Christmas we have been going along happily with our daily tasks, singing and learning of Him Who loves us so dearly.

Bro. Martin brought an Atwater-Kent radio with him, and during the Winter we have been able to listen to sermons and music from the States. The children have enjoyed this immensely, and we feel that we are no more isolated from the rest of the world. You can scarcely realize what it really does mean to us.

Again we must thank our loving Father for His many blessings, and pray that we may ever be found faithful to the blessed work that He has given us to do. We need your prayers as well as your help to successfully carry on the work during the coming year. We are looking forward to see additional workers coming to this needy field.

CHARLES and FLORENCE MOORE.
AUGUSTUS B. MARTIN.

STATISTICS OF THE MISSION IN ALASKA, January 1, 1927

DISTRICTS	Baptized Membership Jan. 1, 1926	Decrease	Increase	Baptized Membership Jan. 1, 1927	Classes in the Congregations				Candidates for Baptism and "Adherents"	Total: Baptized Members and Others	Missionaries and Missionary Wives	Native Helpers	Sunday-schools		
					Communicants	Baptized Adults	Under Discipline	Baptized Children					Pupils	Teachers	Total
I BETHEL, 12 Preaching Places	935	*62	48	921	420		13	488		921	4	7	121	6	127
II QUINHAGAK, 10 Preaching Places	877	32	62	907	373	30	1	503	5	912	3	3	113	5	118
III QUIGILLINGOK 6 Preaching Places	421		93	514	250		1	263		514		3			
NUNAPITSINGHAK Kuskokwim Orphanage and School											3		15	2	17
Total, Jan. 1, 1927		94	203	2342	1043	30	15	1254	5	2347	10	13	249	13	262
Total, Jan. 1, 1926	2233			2233	951	42	21	1219	29	2262	11	21	212	10	222
Increase				109	92			35		85			37	3	40
Decrease						12	6		24		1	8			

*The large decrease in the Bethel District is explaere not reported until 1926, so there had to be added a communication many deaths which occurred in 1925 were not reported until 1926 so there had to be added a death rate above the average in 1926.

X

THE MISSION TO THE NORTH AMERICAN INDIANS IN CALIFORNIA

THE "RAMONA MISSION"

Potrero-Morongo Reservation

Report for 1926

We often speak of fluctuations in Mission work, of meeting both encouragements and discouragements; but it seems as though the fluctuations had been particularly marked during the past year.

From New Year until Easter we seemed to be making unusual progress. The attendance at the services was good, and the interest taken in the Lord's work was good also. The Ladies' Aid Society and the Men's Club worked earnestly for the common good. A practical result of their combined efforts was a fresh coat of paint to which both the exterior and the interior of the church were treated. Easter day was a day of rejoicing. Two Indians who had married into our membership, after careful instruction, were received by adult baptism, one young man was received by confirmation and six Indian babies were baptized. Not even at Christmas time was the church so well filled, and everybody was happy.

But how soon these outward circumstances can change. Very shortly after Easter there occurred an incident in the congregation of a most disheartening nature, calling for the exercise of every drop of unexpended enthusiasm. Suffice it to say that those who have had experience in mission work will know how disheartening it is when those who were in the lead and from whom one expected most, suddenly disappoint us.

In more than one respect making the Indians citizens of the United States did not work out for their highest good. Though a citizen, the Indian, by the decision of the Supreme Court of the United States, is still held to be a ward of the Government, and as such he pays no taxes. Consequently the State courts and the State officials refuse to acknowledge jurisdiction over the Indian, and the Federal courts refuse to notice any but the eight greater crimes. Consequently misdemeanors committed upon an Indian Reservation as a rule go unpunished. Under such circumstances it would not take long to break down the moral status of any people. We had hoped that the grant-

ing of citizenship to the Indians would open the way for them out of these and kindred evils, but it appears that we must look elsewhere for a remedy. A bill is now before Congress, creating courts of Indian offences. A few Indians do have a knowledge of law, but where such are lacking, or where favoritism puts an Indian into office as Judge who knows nothing of law and who lacks all sense of justice, the remedy is worse than the disease.

We read of the disciples and their father Zebedee "mending their nets." Not only nets, but sometimes our physical powers call for "mending." It is therefore not surprising that the close of the year finds me "laid up for repairs," and that our daughter Elizabeth has resigned from her teaching for a year in order to assist with the Mission work until other arrangements can be made. However, the doctors give it as their opinion that, with God's blessing, they will have me on my feet and at work again in a few months. Will you not pray with me that this hope may be realized?

Sincerely yours,

WM. H. WEINLAND.

THE "RAMONA MISSION"

Report of Martinez, 1926

The first event of the year just closed was the election of Elders and Trustees, on the first Sunday in January. This was indeed an event and likewise a forward step for our Indians, because the election was all their own. They made their own nominations and then did the electing by ballot.

On March 10, the Methodist Episcopal minister of Indio, a neighboring town, very kindly gave us an exhibition with his stereopticon, illustrating mission work in Java. Several weeks later, Bro. Miller and his wife gave us another treat of the same kind. This set of pictures illustrated the life of Christ. The Indians were intensely interested and very much pleased with the pictures. This revealed to me the value of the stereopticon as a means of reaching the heart through the eye.

On May 2, we held our annual church picnic. Our picnic at Martinez is more like a Love-feast than a picnic. No games are played, but all enjoy the good things to eat—ice cream, cake, orangeade and soda crackers. The temperature on this day is at least 100 degrees, which naturally puts games out of the question, but makes welcome the ice cream and orangeade. The way in which the Indians enjoy sweet things makes me think

THE INFIRMARY AT THE POTRERO, NEAR BANNING, CALIFORNIA

Brother and Sister Weinland in the foreground, with two visitors. A recent photograph, 1927. The nephew of David Livingstone, the great African missionary and explorer, spent more than a year as an inmate of the Infirmary. He had been a prospector, had met with an accident, lost his all, and came amongst the Indians to die.

MISSIONARY AND HELPERS, "RAMONA MISSION," CALIFORNIA

On the right: Brother Eugene Oerter, Assistant to Superintendent, Brother William Weinland, and Missionary in charge of Martinez. Center: Saturnio Calac, recently appointed Native Helper, and Interpreter. In front: "old Brother Celestino Aguallo and his wife." Left: Amago, the Uncle of Brother "Sat" Calac.

INDIAN MOTHERS AND BABIES, "RAMONA MISSION," CALIFORNIA

Whether in the Home, or the Mission Field, it is well to give a great deal of attention to the children. They will form the next generation and will prove the value of the work done in and for this generation. Here we have some Indian babies with their mothers at the Potrero, near Banning, California, Easter, 1926.

INDIAN CHILDREN AT A PICNIC, "RAMONA MISSION," CALIFORNIA

Child nature is much the same the world over. Here we have some of the Indian children at a picnic, at the Potrero, near Banning, California, jumping for candy.

that they are trying to make up for what their ancestors never had.

During the first week in June, we moved to Banning, or rather to the Potrero, for the Summer. We are more fortunate than most of our friends of Coachella Valley, for we have both a Summer and a Winter residence.

I might stop right here and say how much we appreciate and enjoy all of the conveniences which we have, thanks to the Board of Directors of the Society for Propagating the Gospel and our many friends and well wishers.

The apricot season begins shortly after our arrival at the Potrero, and there is work for all, and we do enjoy it. As usual we were glad to assist Bro. Weinland in various ways.

In addition to our regular services at Martinez during the Summer, we began holding services at Pechanga on July 11. Pechanga is almost a three hour drive from the Potrero, over hill and valley on our beautiful California roads. Our interpreter, or rather the young man who had been asked to interpret, failed to appear. By the aid of a little sign language, I made the dear old brother understand. Bro. Celestino, the faithful, read from his Spanish Bible, and then commented upon the Scripture which he had read. The service was short, but we felt sure that a beginning had been made.

The next time, August 22, we had a fine service, made so both by the presence and prayers of Sister Woosley and also by the help of Bro. Saturnino Calac, a consecrated Indian. "Brother Sat.," as we call him, brought his wife and two children, and his parents came in their own machine. Brother Sat. was the interpreter and still is my co-worker. Even though he is a member of the Baptist Church in Escondido, he is taking a real interest in our work at Pechanga. He is now doing personal work also among his old friends at Rincon.

In closing, I must confess that we have not accomplished what we had hoped for. We have rounded out another year without being able to add to our communicant membership. A lack of spirituality on the part of some of the Indians prevented some of the young people from making that important confession of faith through confirmation. We hope and pray that the Lord will grant this and other desires of our heart for our Indians. We ask a still greater interest in your prayers. Let us make the year before us a year of "prayer without ceasing!"

Yours in His service,

EUGENE H. OERTER.

January 18, 1927.

MISSION STATIONS	Communicants January 1, 1926	Gross Gain	Gross Loss	Communicants January 1, 1927	Non-Communicants	Children	Total Membership January 1, 1927	Total Membership January 1, 1926
1. Martinez	49			49	7	45	101	101
2. Potrero	44	3	2	45	4	27	76	74
3. Rincon, La Jolla and Pechanga	2			2		2	4	4
Total	95	3	2	96	11	74	181	179

	Pupils	Officers and Teachers	Total Enrollment January 1, 1927	Total Enrollment January 1, 1926	MISSIONARIES
1. Martinez	20	2	22	22	Eugene H. Oerter
2. Potrero	44	2	46	46	W. H. Weinland, Superintendent
3. Rincon, La Jolla and Pechanga					Eugene H. Oerter
Total	64	4	68	68	

INDIAN AFFAIRS

It may perhaps interest you to know something about the condition of Indian affairs in general here in Southern California.

You may remember that in my last annual report I stated that affairs were in a bad shape because of lack of jurisdiction in many cases on the part of both State and Federal courts, and because of the effort of the Indian Office to put through Congress a bill creating Indian courts, which would make matters worse because the Indian as a rule has no sense of justice. It seems that the only right way of handling these matters, since the Indian has been made a citizen of the United States, is to place him under the jurisdiction of the courts of the State in which he lives.

There are several organizations whose object is to help the Indian to fight the Indian Office. This had led to the murdering

here in Southern California of several Government officials, such as Agents and policemen. Instead of meting out punishment to the perpetrators of these crimes, the Government bungled the cases, and the fight against the Government and Government employees goes merrily on, stronger than ever.

On the evening of Saturday, July 16, the Indians held a Fiesta at Campo, an Indian Reservation near San Diego. As is usual in such cases, the farmer at Pala, Mr. George Robertson, was sent with several U. S. Indian policemen, to maintain order. Some one introduced liquor, which the U. S. Indian policeman seized. But the outside interests, those interests fighting the Government and Government officials, had several of their (bogus) policemen on hand, and a fight between the regular U. S. policemen and the bogus policemen took place, with the result that two Indians were killed, Robertson and a regular U. S. policeman were critically wounded, and others were slightly hurt. Robertson is not expected to live.

Since the Indians all through Southern California have been badly stirred up, and they are holding meetings against the Government and Government employees. What the outcome will be no one can foretell.

So far as the Indians connected with our Mission are concerned, the majority do not hold with those Bolsheviks who are fighting the Government, although at least two of our people at the Potrero and more than that at Martinez are amongst them. The bogus policeman at the Potrero is the Indian who shot at Captain John Morongo and me years ago. He is like a knot in a pine board,—whoever has planed a pine board and struck a knot knew that he had struck a knot. There is no use trying to argue with him, for his head is solid ivory. Two years ago our Sheriff of Riverside County gave this Indian a commission as deputy sheriff, with revolver and cartridge belt and badge. This was the very worst thing that could have been done, for this Indian is totally lacking in judgment. A friend accompanied me and we showed the Sheriff what a wrong move he had made, and persuaded him to recall the commission and equipment, which was done. The worst feature in this situation is the pitiable weakness of the Indian office. What Government that is worthy of the name would allow bogus policemen to kill its regular employees, burn a school house, and interfere with Government work? And so many white people have taken up the hue and cry against the Government that all Indians are more or less confused.

Personally I cannot train with those who fight the Government and Government employees in toto. I believe in fighting the bad to a finish, but in supporting those who are honest and try to do good work. But these Bolsheviks are so constructed

that if you do not train with them and endorse them, right or wrong, it is only because you are their enemy.

Whether our work or any part of our mission force are in any danger is doubtful. That the farmer at the Potrero, Mr. A. F. Johnson, is in great danger is very evident. He is a good man, very conscientious, and he and his family are regular attendants at our services at the Potrero. But no one can tell how far these Bolsheviks may go, or what they may do. It would not at all surprise me if Bro. Oerter and I were ordered by them to keep off of the Reservation. Last Sunday one of the Bolsheviks came to morning service and left very much imcensed because we would not turn the time over to him to make a tirade against the Government. So I say, no one knows what may be the result. WM. H. WEINLAND.

Banning, California, July 28, 1927.

SHERMAN INSTITUTE

Riverside, California

Extracts from the Report of the Director of Christian Education
July 1, 1925, to July 1, 1926

Sherman Institute, Riverside, Riverside County, California, has two marked distinctions: first, it is the largest Indian School in America; second, it is the only non-reservation Indian School in California. Wise leaders in Indian affairs have determined that Christian education and leadership are the most vital parts of the successful uplift of our original Americans. The High School course has been added to the Sherman School, and this gives an added advantage to train the best students for Christian leadership.

One of the most encouraging features is the interest taken by many of the older students in class training and Christian leadership in all the religious services. Over thirty have regularly taken active part in this phase of the work.

Enrollment of Protestant Young Men	337	
Young Women	352	
		689
Members of the Christian Union,		
Young Men	263	
Young Women	267	
		530
Young Men making definite decisions for Christ and Baptized (1925-1926)	76	
Young Women	70	
		146

C. W. CELL, Christian Education Director.
VEVA C. WIGHT, Assistant.

NICARAGUA

Report of the Mission Province, 1926

By the Rt. Rev. Guido Grossmnn, Superintendent
(Condensed)

Now that it is gone, the year 1926 seems to have passed with the rapidity of a dream. But it has been a dream disturbed with the nightmare of revolution. In spite of the anxiety and loss which we have suffered, there were many dangers from which we were graciously preserved, so that I am sure that, when the church bells rang out the old and chimed in the new year at our stations and out-stations, there arose from many truly grateful hearts the solemn, rapturous strains of "Now let us praise the Lord!"

The story of a year's faithful labors by missionaries, evangelists and helpers, and the story of God's blessing upon their work is told in the fact that in spite of the political upheaval there have been added to our congregations 122 heathen by adult baptism, 242 by confirmation, and 213 by readmission of backsliders, touched by the grace of God; a total of 577 souls. Furthermore 708 children were baptized, making a grand total of 1,285.

Among the confirmands were many young people. Some of these, baptized by us as children, had gone astray when they had reached young manhood and young womanhood. Their reclamation was the source of great encouragement to workers and friends. But we are especially thankful for the great number, steadily increasing, of those growing up from childhood to youth in connection with the Church who renew their baptismal vow when they reach years of discretion.

The story of many a backslider is told in the words of one whom I found active in church work at one of our congregations. Reminded of the last time when I had seen him in a rather disgraceful condition, he said, "Yes, that time I was still wild. I am ashamed of it. But God has power indeed, and His power has saved me, and now I will spend this life which He has saved only for Him."

The whole year has been marked by unrest, hatred and revolution.

At the beginning of the year a bitter feeling existed between the "Latinos" and the imported, "English speaking," colored laborers which led to riots in which a number were killed.

The former feared the competition of the latter in the labor market. Posters were stuck up, especially in the various camps of the Bragman's Bluff Lumber Company, warning the imported laborers to leave the country by a certain day or be killed. Two days before the date set by the posters, an American darky was killed in the bush and labeled, "We mean what we say!" Fortunately, on the evening before the date which had been set, a United States warship arrived and prevented the carrying out of the proposed slaughter.

From May until the end of the year, we lived amidst the anxiety and excitement of revolution, and the end is not yet.

May 2, 1926, the revolution broke out at Bluefields and gradually spread along the entire coast.

Although this beginning was soon suppressed, it broke out again with a battle at Bilwi, August 26, and the whole eastern coast, except Bluefields and the Bluff, fell under the control of the liberals, after a severe battle had been fought at Pearl Lagoon, December 23 to 25. The landing of United States forces gave protection to non-combatants and finally making practically the entire east coast a "Neutral Zone," the troops of both Nicaraguan parties have withdrawn to the interior.

It is natural that a civil war should be felt at all of our stations and out stations, hindering the work and interfering with travel. Everywhere there was unrest and anxiety. Our Indians were often called upon to serve as paddlers and carriers, to dig trenches and to do other work. Some were even forced into military service. One son of Bro. Palmer was caught and carried into the interior and was only released after a strong protest had been made. In fear, others kept in hiding in the bush.

Traveling was dangerous. One of our evangelists, Adrian, on his way in a large batteau from Musawas, was fired upon while nearing Waspuck by night, so that he and his crew were in danger of being killed. The writer of this report, too, was fired upon and for some time had to seek refuge behind a log.

At all of our stations and out-stations, our people have lost much of their livestock. Cattle, pigs and fowls were continually demanded by the armies. Some received payment for cattle taken, others only a piece of paper containing a promise which may never be redeemed.

At several stations, especially at Pearl Lagoon, Haulover, Tasbapauni and Rio Grande, regular services could not be held, as the churches were used as barracks, hospitals, or store-rooms for provisions or ammunition. In Bilwi, too, we were unable to hold services until the United States Marines took charge of the place, December 12. At Bluefields, the Sunday-school hall was requisitioned for the use of the United States marines, so

that the Day-school had to be removed to Old Bank, while the Sunday-school services were held in the Central Church. The Mission House in Pearl Lagoon, and Little Sandy Bay, and Rio Grande, as well as various school-houses, were used by the soldiers. The parsonage at Pearl Lagoon was looted and Brother and Sister Wolff lost many of their personal belongings, which were stolen.

Wherever we came into touch with any of the armies, we have done spiritual work among them. Tracts were distributed and were thankfully received by both common soldiers and officers. We also had opportunity to minister to sick and wounded soldiers, helping them in every way possible.

Gradually the soldiers disappeared and United States marines took charge of the various places along the coast. Strange to say, they were left without any spiritual food or assistance. We have given them tracts and ministered to them as far as possible.

We have not lost any members by death caused by the revolution, but our people, especially at Haulover, Pearl Lagoon and Raitipura, have lost much of their property and their plantations have been devastated. The churches, too, at these places have been damaged by reason of the battles which took place in their vicinity.

We have carefully observed our neutrality, and have served both the liberal and the conservative armies. As far as we could, we have also influenced our people to be neutral, teaching them to lay all things before the Lord in prayer, confident that we, as God's children, may thank the Lord that He will one day settle all affairs in such a manner that "justice shall roll down as waters and righteousness as a mighty stream."

One way in which we feel the revolution is in the constantly rising prices. A general levy of 12½% has been placed upon all articles except beans, rice and flour. Butter, now at $1.25 per pound, is beyond our reach, denying to us the one luxury which we had enjoyed.

Financially and economically it has been a hard year indeed. As the people were never safe from the danger of being forced to assist one or another of the armies, many idled their time away in hiding. The villages often were occupied by troops, and the people were compelled to share what little food they had with the soldiers billeted upon them. That our collections and church dues have not suffered more than they have is a sign of the real inner life of the people. Many have brought their mite cheerfully.

Fortunately the Company at Bragman's Bluff has been able to continue its development and to give steady employment to our people, otherwise conditions would have been a hundred

times worse. While the company has changed managers several times, every one of their managers has shown kindness and sympathy toward our work. The company, too, has done away with the demoralizing credit system. They make no advance payments, but at the end of each ten days every workman is paid for what he has done in cash, a thing hitherto almost unknown among our people. The old saying of the upholders of the credit system, against which I have always fought, that, "the Indian will not work unless he is run into debt and then forced to work," has proved to be absolutely wrong. The Indian works better now than ever before. He has learned the benefit of work and of having steady employment. Formerly he knew only the hardship of work, scarcely able to recognize the recompense. It is now our duty to train our people to use their money aright, to improve their home life and to lay something aside for a "rainy day."

Our Indians are now coming into such intimate contact with modern life to such an extent that I realize, as never before, that, "Woe to every nation which comes into touch with modern civilization without first having come into touch with Christianity!" Dance halls and picture shows abound; modern dress, bobbed hair and the use of cosmetics are seen on every side. The Indian comes into intimate contact with many things of which he never heard and which he never saw before, and many are spoiled thereby. Many foreigners little dream of the conflict of ideas and ideals which their conduct causes to arise in the minds and hearts of the Indians. We rejoice, therefore, to see that there are a large number among our people who will not bend the knee before that merciless despot, "Fashion." But it will need much wisdom and tact to help our people to learn to discern the spirits. It is sometimes difficult to answer such a question as this in a manner which will satisfy an Indian, from one who has seen a moving picture "Are those who make these pictures Christians, and if so, how can they drink and behave so indecently, how can they cheat and kill each other in such a way; or if they are not Christians, why then does the Church at home permit such things to be performed and then shown to the public?"

We are glad to have a house of worship in Bilwi. A few have already applied for church-membership which encourages us greatly. Our presence here, too, will help our Indian boys from the various stations of the Province who are working here. When I spoke to some of our boys about the great temptations which they were compelled to meet and urged them to walk carefully and prayerfully, one of them replied, "Yes, great temptations are here, but Jesus is here, too!" Praise the Lord for that assurance!

THE CHURCH AT BILWI, NICARAGUA

Also known as Bragman's Bluff, and Puerto Cabezas, Nicaragua, dedicated by Bishop Guido Grossmann, Superintendent of the Nicaraguan Mission, the 17th Sunday after Trinity, September 23, 1926. The building is 34 feet wide, 50 feet long, and 15 feet high; and cost $4,402.92. Accounts of the dedication have appeared in "The Moravian," October 27, 1926; "The Wachovia Moravian," February, 1927; and "The Proceedings of the Society for Propagating the Gospel, 1926, page 91.

—Courtesy of "The Wachovia Moravian."

WASLA EVANGELISTS SCHOOL, NICARAGUA

These schools, held annually, have proved to be a great help in the work. As many Evangelists and Helpers as possible are gathered together and are instructed by the missionaries. In this picture the Rev. Otto Danneberger is standing in the rear and the Rev. Karl Bregenzer is seated to the right in front. Both Brother Danneberger and Bro. Bregenzer spent part of 1927 on furlough, the former in Europe, the latter in the States.

DANIEL'S BAND, KARAWALA, NICARAGUA

On page 69, the Superintendent, Bishop Grossmann, gives an interesting account of the organization of Daniel's Band. The Miskito name is "Daniel Daknika," and its members "Dare to be a Daniel." "They meet once a week with the 'parson,' Bro. Bregenzer, kneeling on the right, who tells them Bible stories and gives them spiritual food. The Daniel's Band in Karawala is, we think, one of the most promising and important activities," writes Bro. Bregenzer.

The problem of how to reach the white folk at Bragman's Bluff has not yet been solved. We would like to serve them with the Word of God, but they still look upon our Church as a "colored church," and will not, therefore, attend services. Occasionally one or another drops in, and one time a young man, a recent arrival, came to our church. After the service he pressed my hand and said, "I thank you for this sermon. I have promised my mother, who is a dear praying mother, that wherever I go, if there is a church, I will attend. I thought that there would be no church here. How glad I was when I found out that there is one, and when I heard the bell this morning, my heart rejoiced. I shall write to my mother and she will be comforted."

This last year we dedicated two new churches: Krukirra, January 7, and Bilwi, September 26. Unfortunately the latter still rests under a debt of $2,000.00. Others are under construction.

Peculiar weather conditions existed throughout the year. We had a very long dry season followed by what could hardly be called a proper rainy season. This affected the growth of the ground provisions. Then the plantations of the upper coast were over-run by millions of caterpillars. On March 17 the coast was visited by the heaviest earthquake experienced in several generations. Two deaths were reported as a result and the people were panic-stricken. A severe malignant fever raged along the coast in July and not a few died. Quite a number of deaths also occurred during the year, among them that of Helper Solomon, from a snake bite, about which we felt especially sorry. At Iralaya the house in which services were held was destroyed by fire which interfered with the work there.

The following changes have taken place in the personnel and in the manning of the various stations:

In April, our venerable senior missionary, Brother Heinrich Schubert, and his family retired to their homeland. Their retirement is a great loss to our mission force. They have toiled faithfully in this field for 31 years. The best testimony to their work was that given by the people of Sandy Bay, who said after they had gone, "We have lost our father and mother."

Brother and Sister Stortz arrived in Bluefields and found their first field of labor at Old Bank.

Brother and Sister Danneberger moved to Bluefields, where Brother Danneberger is acting as Warden during the absence of Brother Conrad Shimer, who is spending a six months' vacation in the States.

Brother and Sister Haglund have returned from their vacation in Sweden and have taken charge of Wasla.

Brother Palmer spent a short time in his home-land, Jamaica, seeking treatment for one of his eyes. Unfortunately it was too late and the sight has been lost.

A "Workers' Conference" was held in Bluefields from April 17 to 26. In addition to the workers stationed at Bluefields, 16 attended from Pearl Lagoon and Rama Key.

The annual "Evangelists' School" was held at Wasla from August 22 to September 19, and was attended by 10 Evangelists. The teachers were the Brethren Danneberger, Bishop and Bregenzer. This school has been a great help and blessing to our evangelists, as many letters from them bear witness.

On January 17, Brother Isaac Lewis, son of our native minister Lewis, was ordained a Deacon at Dakura. It was a great day for this congregation, and afforded a splendid opportunity to speak to our people of the purpose and aim of our work.

Brother Newton Wilson was ordained a Presbyter, April 18, in Bluefields. He is the first native minister of our Province to be ordained a Presbyter, and as he is a native of Bluefields, the people there took a great interest in the ordination.

The New Testament in Miskito, revised by Brother G. R. Heath, and printed by the American Bible Society, has been put into circulation, as has also the new hymnal. It is a delight to see many of our young men and women with the Bible and Hymnal in their hands. And they use them, too. I was greatly encouraged one night, when passing the houses in which the Miskito people live while working for the Bragman Lumber Company, to hear about 50 voices singing our church tunes with the Miskito text. May the Word remain "a lamp unto their feet and a light unto their path."

The spiritual life of our congregations has been deepened in many ways and there are signs of a healthy growth in the Christian virtues. As a whole, our people have borne the hardships and inconveniences of the war with Christian patience and courage. A Helper, talking of the situation, expressed, I believe, the sentiments of many of his followers when he said, "If the Gospel had not been taught to us, you would not see our men, young or old, in their homes today, but in the war fighting fearlessly for our rights, but that time has passed. We have learned to put all things into the hand of our Father Who is in heaven. We will leave them there with the full assurance that one day He will punish the unrighteous and the unjust oppressors."

Services have been well attended, and at most of our outstations there is a longing for the Word of Truth. Stations near the labor camps report especially well attended services.

AFTER A BAPTISM AT WASPUK-MOUTH, NICARAGUA

Waspuk-Mouth is a two-hours' journey down the Wangks River from Sangsangta, where the Rev. F. E. Schramm is stationed. The journey is made by the motor-boat "Nazareth." The Wangks River is seen in the back-ground to the left. The huts have been the temporary dwelling place of people from Buk-Buk and Wirrapani who attended an instruction class. Those standing and clad in white have been baptized. Evangelist Leo Mueller has been holding services at Waspuk-Mouth, but he is now at Ansang, so the "Parsen" of Sangsangta visits here about once a month. Not far from these huts, to the right, but not in the picture, is the church.

A "WEDDING BREAKFAST," WASPUK-MOUTH, NICARAGUA

This native hut was erected specially for the wedding ceremony. Nine couples were married on this occasion. Mrs. F. E. Schramm, the Missionary's wife, and two boys are seen on the left; Latino and children, center; Helper, leading the singing, right.

"OUR BASKETBALL TEAM," NICARAGUA

Miss Anna Kreitlow, Trained Nurse, with headquarters at Cabo Gracias, believes in keeping those within her sphere of influence in good health as well as nursing those who may be ill. She is standing in the middle of the rear row.

CHILDREN OF THE SHARON, NICARAGUA, CONGREGATION

This group represents about two thirds of the children of Sharon, with Bro. Bregenzer with his dog, seated in the foreground. These children are entirely without a school where they could learn to read and write.

There is, nevertheless, still much darkness among our people. At all of the stations there are sad experiences to relate of some who should be faithful and steadfast, but who still cling to heathen customs and superstitions. While we must, of course, take a firm stand against all such irregularities in the life of members and congregations, it is in these things that we need in an especial manner the sympathizing spirit of Christ. The more I learn to know our people, the more I realize how old customs and superstitions are rooted deeply within the human heart, and I am convinced that often when our people resort to their old heathenish customs, it is not always stubbornness or wantonness but simply fear. For instance, in one village an epidemic of cholera morbus broke out, no doubt due to the long drought and the scarcity of good drinking water. A number of children died and others were nigh unto death. The people had neither a doctor nor a missionary near by to assist them. Finally, in their anxiety, they had recourse to an "herb doctor," a so-called "spirit uplica." Afterwards, when I spoke to the people, and particularly to one of the helpers, with tears in his eyes, he confessed that he had done wrong, and told me, most pathetically, how his own children were nigh unto death, and when he heard of the death of one child after another, finally, in his anxiety, he went to the "spirit uplica" to ask for help. In my own mind, I could only compare these poor people with the disciples, who, when the tempest arose, and they cried out with fear, lest they should perish, the Lord rebuked them for their little faith but did not condemn them. So we must warn and admonish while we continue to bear these people in patience in our prayers to the Lord. In another village, where much sickness prevailed, an imposter asserted his ability to heal, trying to make the people believe that they were "under a spell of poison." The helper, Augustin, called the fellow into his home and told him that if he did not desist he would have him arrested, whereupon the fellow got out of the place.

The spiritual life at many of our out-stations too, is encouraging.

At Kukalaya the people are beginning to realize their duty and to show their appreciation of the presence of another evangelist, Bedford, from Dakura, by rendering help in a practical way. The kitchen which was in a bad state of repair was torn down and rebuilt.

Klilna is awakening, but the war has seriously interfered with the work and the people are in hiding in the bush.

Musawas sends an encouraging report: "The congregation, which is one of the youngest, is growing both outwardly and inwardly. The influence of the bad behavior of Demetrio is a matter of the past, and the congregation is again turning into

the right way. From here, Adrian has made a trip to Lacos Creek, and the heathen there wish to become Christians and are willing to build a church and a house for a teacher.

Bilwaskarma is developing well, and has far outgrown the mother congregation, Wasla. Brother Danneberger writes of his last visit, before he left for Bluefields: "On Saturday I was occupied all day speaking with over 50 candidates, who had been previously instructed by our evangelist, stationed there. On Sunday I baptized 24 adults and confirmed 20. In the afternoon about 250 gathered around the Lord's table."

From Anris, our youngest out-station, the missionary reports: "When we started our work at Wasla dark heathenism reigned in this district, but now we have an evangelist stationed there, a spacious church, large enough to hold the many heathen whom we still hope to gain, and a little band of Christians whom we have already gathered from heathenism."

Work among our baptized children and young people:

Day Schools. The financial struggle in our Creole congregations has often threatened to close our day schools. The school at Bluefields has been kept open, but the one at Pearl Lagoon has been closed. On the coast, the regularity of keeping school has been much disturbed by the unrest of the country. Alderman Thompson, in whom we had placed much hope and interest, deserted us, and thinks he is doing his duty by offering to pay back what has been spent for his education. He seems to have no feeling of gratitude or responsibility. The little school at Cabo Gracias has been kept by Miss Alva Hooker, the first teacher who went forth from our Junior High School. The handful of members, with a grant of only $10.00 per month, have worked hard to keep this school open for their children. At the Old Cape, the school has been faithfully kept by Miss Josefa Webb. At Yulu, one of Brother Palmer's sons has kept the school. At other stations and out-stations, the missionaries and their wives and the evangelists have tried to find a few hours each day in which to gather the children about them for a little schooling. Thus we have 24 schools with 1,113 pupils.

Sunday-schools. All reports speak hopefully of the work of the Sunday-schools. Many stations have developed class systems, and at several stations among our Indian people, some of the "sisters" have become teachers, a forward step among our Indian congregations. Taught by missionaries' wives, a number of the young men and girls have learned to play the organ. At the end of the year we had 42 Sunday-schools with 5,348 members.

Unions. In Bluefields our "Unions" have again revived and are helpful in the congregational life, particularly as ushers

at the church services. At Pearl Lagoon, they had banded together for agricultural work, and had built a large rice mill and storehouse. The revolution interfered with their progress, but they hope to give a satisfactory account of themselves this next year. Along the coast where "Unions" are organized they hold meetings whenever possible.

Boy Scouts. The organization of Boy Scouts exercises a healthful influence over the bodies and souls of its members. As it is semi-military in its organization, great care has had to be exercised in public demonstrations and drills.

Daniel's Band. The organization of Daniel's Bands has extended to many stations and out-stations. The members aim at steadfastness in their Christian life. Many who have come to Bilwi to work wear their pins, openly declaring their membership in "Daniel's Band." The more I see of the environment and temptations of our young people here, the more I admire any young man, or any young woman, who strives after purity and decency. Any one who strives to be a Daniel is a hero! One member said to me recently: "I am glad to know Jesus. When I came here I had much trouble. My people laughed at me, and when I bent my knees in prayer, they mocked at me; when I refused to drink with them, they ridiculed me, but the Lord gave me strength to endure. He will keep me, and I find joy in speaking of Him to my people. I find now, too, that those who at first laughed at me now often come to me for advice. I am sure that they know that I have something better than what they have."

The "Good Deed Class" and the "Ever Ready Band" have made themselves known throughout the Province. Gifts have come from them to aid our work in Bilwi, and bandages and other helpful articles have been sent to stations and out-stations. We welcome these gifts especially as they illustrate to our Indian congregations the idea that we are one in Christ and that we care for one another.

The relations with other Churches is far from what it ought to be. Instead of co-operation, there is rivalry. The Anglican Church, instead of going to the unchurched heathen, has brought discord into villages and homes where we have been established. In our struggling little out-station, Tasbapauni, where we have been established since 1864, this condition is indeed deplorable. At Pearl Lagoon, where we have been working since 1855, and at Yulu since 1884, the Seventh Day Adventists have made several attacks upon our work. From reliable sources, we have learned that the Roman Catholic Church has divided the coast into districts, and that for each district a Capuchin has been appointed. These priests, or monks have been assembled in Bluefields to await the outcome of the war,

which they hope will bring about results favorable to them, when they will be prepared for an active campaign. The effect of these things upon the minds and hearts of the heathen as well as upon our converts, who are mere children in the faith, may be more readily imagined than described.

A report of the medical work carried on at various stations has already been reported in "The Moravian" by Brother Kenneth Hamilton (see "The Moravian" of March 30, 1927). We have been able to bring relief to many sufferers, without which many would have died. In this branch of our work, Miss Anna Kreitlow has rendered most valuable assistance. May this work help to free our people from their fears and superstitions, teaching them to trust Him Who is our Lord and true physician.

We thank God that we have been able to spend another year in His service. We have felt the strength of His guiding hand throughout the year. What have we to ask besides? The results of our labors rest with Him. May His grace continue to sustain us and keep us faithful!

Twappi, Nicaragua, March 22, 1927.

REPORT ON THE MEDICAL WORK

At the Moravian Mission Station of Cabo Gracias a Dios, Nicaragua, for the Year 1926

By the Rev. Kenneth G. Hamilton

During the year 1926, we have kept as faithfully as possible the rule of restricting medical work to two days each week. And while the working year was considerably curtailed by absence or illness of the missionary, by war or the rumors thereof, yet the records of the dispensary show 565 patients as applying for help for all sorts of ills, of them 208 men, 213 women, and 144 children under the age of fifteen. The presence and the efficient help of a trained nurse, Miss Kreitlow, enabled us to give our patients much more careful attention than otherwise possible.

These 565 patients made a total of 1375 entries on the case books. While the bulk of the patients belong, of course, to the Old Cape and neighboring villages, some came from considerable distances seeking health; from Bocay, nearly 100 miles up the Wangks River, from the Karataska Lagoon in Honduras, and from down coast as far as Prinzapolka (about 120 miles). It is wonderful what faith they have, and often pathetic too. Old, chronic cases, whom qualified doctors have been unable to do much for, come at times expecting to be healed by a Liv-

ingstone College man! No doubt, they journey on as hopefully to the next healer, when they have been disappointed here.

In the above-mentioned total, two humble patients have not been included, four-footed ones. For during several months of the year, when pasture land was flooded, about twenty horses were badly damaged by alligators. Two of them were brought to us, hobbling along painfully. One had his eye nearly torn from the socket, the other had a deep, long cut on the flank, besides many minor injuries in either case; the second required strong packthread to stand the strain. Both horses recovered fully, we are happy to report, despite the second having been bitten by tarantulas in two hoofs before his first injuries had healed.

It is strange how accidents follow each other. Within one week we had a man arrive with a large fly in his ear, and a woman with a cockroach in hers. I'm not sufficiently versed in natural history to give you the name of that fly, but it was fully three-fourths of an inch long and belonged to that unpleasant species which carries living worms in its abdomen, ready to drop them in likely places. That the patient felt relieved when we finally got the creature out, is quite intelligible. So was, we hope, a little boy who had thrust a huge castor oil bean up one nostril. He had not yet mastered articulate speech, and so could not well thank us, but he quite plainly made it known, that he did not like the process of removal for all that!

We have a family in the village which has been most sorely stricken since our coming here. In thinking of such cases, one easily understands how the heathen lay most ills to the malignity of evil spirits or to equally evil-minded persons who have poisoned them. In 1925 the mother lost two small children, both, as we think, due to their having been heavily infested with hook worm. In 1926, her husband died after a lingering and painful and unusual sickness, which, on the strength of a blood count, we believe to have been pernicious anaemia. Then, less than a month later, her second son had a severe attack of Raynaud's disease, while fishing for bait in the lagoon. In two days which elapsed before he was brought to us, gangrene had set in in both feet, and had reached the knee on one leg. He was so weak we did not attempt to amputate, or rather to persuade him to allow us to amputate. He died in less than a fortnight, having suffered intensely. No wonder the mother thinks such a series of calamities are not due to natural causes alone.

Of minor surgery we have had a few cases, but those of some variety. Only once we resorted to total anaesthesia, in a case of acute orchitis which required extensive drainage. We removed a bursa from one patient and a growth from under the eye of a second. In the latter case I had diagnosed a sabaceous

cyst, but fear it was a new growth. We gave 22 intravenous injections of salvarsan, extracted 33 teeth, and had one circumcision. We treated two eyes, which had wholly lost power of sight due to contusions, and others less seriously damaged. We removed foreign bodies from eyes, ears, and nose, also buckshot from a wounded hand, and splinters, etc., from feet—notably one bit of bamboo a full inch and a half long, which was completely buried in the heel of a boy; we treated burns, sprains, falls, bruises, abscesses, ulcers, carbuncles, insect and snake bites; and we stitched cuts and wounds—notably a man gored by a cow. We tapped a dropsy patient three times, but with what ultimate result we cannot yet say, since he came near the end of the year. We drew over three gallons of fluid from him the first time, 2½ gallons fourteen days later, and 1½ gallons after another month's interval.

In medical work, the diagnosis of malaria heads the list (122 cases), intestinal parasites (113), female complaints (67), bronchitis (66), indigestion (3), syphilis (24), rheumatism (21), gonorrhea (14), gonorrheal rheumatism (8), gonorrheal conjunctivitis (7), phthisis (6), conjunctivitis various (5), asthma (5), whooping cough (4), facial neuritis (4), hysteria (4), valvular disease of the heart (4), erysipelas (3) including a severe facial case, mumps (3), hemorrhoids (3), hemiplegia (3), impotence (2), acute orchitis (22), sinusitis (2), lymphangitis (2), tape worm (2), mild dysentery (2), pneumonia (2), varicose veins of pregnancy (2), epilepsy (2), advanced alcoholism, tobacco amblyopia, nephritis, cirrhosis of the liver, hallucinations, each one.

In treating hysteria we tried repeated injections of apomorphine with splendid results!

Our record count of round worms expelled by one dose of chenopodium in castor oil was 71, the patient being a woman. Another casually answered our question as to how many worms she had passed, "Oh, over 100." That is too round a number to be trustworthy; besides such a number belongs to the realms of higher mathematics for the patient in question.

Lest anyone think our natives are unconcerned about their personal appearance, let me report having been called on to invade the field of the beauty specialist in matters of dandruff, moles, and liver spots.

Of skin diseases we met with ringworm most frequently, then eczema, scabies, impetigo, and tropical sores.

In cases in which we could make only a tentative diagnosis we had carcinoma of ear, carcinoma of face, pernicious anaemia, rheumatic fever, appendicitis, gastric ulcer, and gall stones, one case each.

Fourteen patients died during the year: adults, eight, two

of phthisis, one of malaria, of pernicious anaemia (?), of snake bite, of the effects of a fall (the man had a stroke while thatching the roof of his house), of cirrhosis of the liver, of old age and a complication of troubles; children, six, of gangrene one, of hookworm one, of pneumonia two, of asthma complicated with bronchitis one, of convulsions one.

Drugs and other supplies bought during the year amounted to $372.38. Money received from patients amounted to $411.41.

May the Great Physician own this work, it was done in His name. And may He bless the patients in body and soul.

Statistics of the

MORAVIAN MISSION IN NICARAGUA

For the Year ending December 31, 1926

Condensed from the Annual Statistical Report of the Superintendent, the Rev. Guido Gossmann

CONGREGATIONS	Communicants and Baptized Adults	Baptized Children and Others	Members under Discipline	Total	Sunday-school Enrollment, inc. Staff	Day-school Enrollment, inc. Staff
Bluefields, with 2 Filials and 3 preaching places..	741	1143	19	1903	1139	215
Pearl Lagoon,* with 1 Filial and 5 preaching places ..	506	810	26	1342	487	203
Karawala, with 2 Filials and 1 preaching place ..	106	279	55	440	248	21
Quamwatla, with 3 Filials and 1 preaching place ..	407	662	35	1104	274	20
Haulover, with 2 Filials and 1 preaching place	251	302	8	561	189	
Yulu, with 4 Filials	396	811	66	1273	494	93
Twappi, with 2 Filials	201	373	20	594	341	
Dakura, with 2 Filials and 1 preaching place	241	436	10	687	178	30
Sandy Bay, with 1 preaching place	277	380	14	671	242	92
Cabo Gracias, with 2 Filials and 1 preaching place ..	182	232	16	430	212	68
Wasla, with 2 Filials	448	707	10	1165	866	180
Sangsangta, with 5 Filials and 10 preaching places.	535	841	77	1453	799	232
Totals, 1926	4291	6976	356	11623	5469	1154
Totals, 1925	4295	6576	303	11174	5492	1192
Increase		400	53	449		
Decrease*	4				23	38

*Note: The "Decrease" in "Communicants and Baptized Adults" is the result of a decrease in the number of "Baptized Adults," or non-communicants. In 1925 there were 3247 Communicants and 1048 Baptized Adults; total 4295. In 1926, 3261 Communicants, an increase of 14; and 1030 Baptized Adults, a decrease of 18; total 4291, a decrease of 4. It is remarkable and worthy of thoughtful consideration that, in these troubled times in Nicaragua, there should have been any increase in accredited communicants, and that all other results appear as satisfactory as they are.

ADDITIONAL STATISTICS

Stations			12
Filials			27
Preaching Places			24
Total number of localities served			63
Foreign Missionaries		10	
Wives of Missionaries		10	
Unmarried Sisters		3	
			23
Native Ministers and Assistants:			
Ordained Ministers		5	
Wives of Ordained Ministers		4	
Unordained Assistants		1	
			10
Native Helpers:			
Evangelists and Assistants		56	
Other Native Helpers, Male	148		
Female	85		
		233	
			289
			322

THE WORKERS IN NICARAGUA AND THEIR STATIONS

December 31, 1926

Dates after stations denote the founding of the station, after missionaries' names, the date of their entry into mission service. Names in parentheses are the maiden names of wives. Ep., Episcopus Fratrum (Bishop); P., Presbyter; D., Deacon. † Indicates medical training; '* Native Nicaraguan.

Members of the Provincial Board:

†Guido Grossmann, Ep. (Mohrmann), 1899. Superintendent.
C. Conrad Shimer, D., 1923. Warden.
†Kenneth G. Hamilton, P. (Peterson), 1914.
†Otto Danneberger, P. (Hieber), Warden pro tempore, during the absence of Conrad Shimer in the States. (On furlough in England and Germany after the return of C. Conrad Shimer, June, 1927.)

Provincial Officers:

Annie Lee Stafford, 1924. Principal, Junior High School.
Margaret Heidenreich, 1924. Teacher, Junior High School.
†Anna Kreitlow, 1925. Deaconess.

Bluefields, 1849.
George Heidenreich, P. (Reusswig), 1902. Head Pastor.
†Howard H. Stortz, D. (Sponheimer), 1926. (Transferred to Cabo Gracias, August, 1927.)

Pearl Lagoon, 1855.
Frederick Wolff, D. (Meyer), 1925.

Karawala, 1896.
Karl Bregenzer, D. (Remke), 1922. (On furlough in the States, June, 1927.)

Quamwatla, 1884.
*Newton Wilson, P. (Bateman), 1903.

Haulover, 1860.
*Hedley Wilson, D. (Blake), 1922.

Yulu, 1884.
*John Palmer, D. (Hodgson), 1902.

Twappi, 1886.
*John Fisher, D. (widower), 1899.

Dakura, 1892.
*Isaac Lewis, D. (Hislop), 1922

Sandy Bay, 1896.
Rufus Bishop, P. (Woosley), 1912.

Cabo Gracias, 1900.
†Kenneth G. Hamilton, P. (Peterson), 1914. (Transferred to Bluefields, August, 1927.)

Wasla, 1896.
David Haglund, D. (Lindquist), 1916.

Sangsangta, 1907.
†Franz Schramm, P. (Bahr), 1899.
On furlough, Conrad Shimer, D., 1923. Treasurer and Warden.

Evangelists:
Tasbapauni: *Peter Watson, 1914.
Ebenezer: *S. Elias Ramsay, 1908.
Wasakin: *Arnold Stony, 1921.
Tuberus: *Theophilus Jotham, 1917.
Kukalaya: *Bedford Joshua, 1926.
Kruta: *Cornelius Igle, 1924.
Anris: *Netario Kinsman, 1923.
Bilwas Karma: *Dannery Downs, 1918.
Wirapani: *Ignatius Maibit, 1919.
Asang: *Leopold Mueller, 1922.
Musawas: *Adrian Daram, 1918.

Helpers in Charge of Out-Stations:
Rama Key: *Clemente Bailey, 1920.
Marshall Point: *Charley Moses, 1924.
Illaya: *Timothy Pablo, 1921.

School Teachers:
Bluefields: *Ethel Ingram, 1916.
*May Taylor, 1918.
*Elsie Ingram, 1924.
Pearl Lagoon: *John Porter, 1922.
Tasbapauni: *Gorney Watson, 1924.
Sandy Bay: *Elvirado, 1924.
Yulu: *Eugene Palmer, 1926.
Cape: *Joseph Webb, 1924.
Cabo Gracias: *Alva Hooker, 1925.
Sangsangta: *Jack Coleman, 1926.

Missionary Assistant:
Karata: *Augustus Smith, 1923.

STATIONS WITH THEIR RESPECTIVE OUT-STATIONS AND PREACHING PLACES

All of the Stations and Out-Stations have their own church buildings. Preaching Places having their own churches are marked *.

Stations	Out-Stations	Preaching Places
Bluefields	Old Bank	*Hohn Creek; River.
	Rama Key	Pleasant View; River.
		*Cotton Tree Plantation.

Pearl Lagoon	Tasbapauni	*Haulover.
		Raitipura.
		*Brown Bank.
		*Square Point.
		*Marshall Point.
Karawala	Rio Grande Bar	*La Cruz.
	Little Sandy Bay	
Quamwatla	Prinsapolka	
	Wasakin	
	Ebenezer	*Walpa Siksa.
Haulover	Kukalaya	
	Laya Siksa	*Wounta.
Yulu	Kiha	
	Karata	
	Sissin	
	Tuberus	
Twappi	Krukirra	
	Bilwi	
Dakura	Auastara	*Para
		Sikia
Sandy Bay		*Baymuna
Cape	Puerto Cabo	
	Kruta	Illaya
Wasla	Anris	
	Bilwas Karma	
Sangsangta	Wirrapani	Prangsa
	Waspuk-mouth	Bull-sipri
	San Carlos	Yakal-pauni
	Asang	Kringkringya
	Musawas	Krassa
		Kipla-pini
		Krutara
		Raiti
		Dakos
		Bocay

OTHER FIELDS

Administered from London:

Labrador; West Indies; Demerara; West Himalaya (Tibet); Unyamwezi; Jerusalem (Leper Home).

Administered from Herrnhut:

Surinam (including Leper Home, "Bethesda"); South Africa West; South Africa East; Nyasa.

Condensed from Original Reports, "Periodical Accounts," and Other Sources.

XII

LABRADOR

Extracts from the Station Reports for the Year 1925-1926

The Mission among the Eskimos in Labrador, begun in 1771, and now administered from London by the British Mission Board, makes a special appeal to us in America, because many of the conditions in Labrador are such that it is interesting to compare them with conditions in Alaska and the mission among the Eskimos there, under the direction of the American Board, the Directors of the Society for Propagating the Gospel, Bethlehem, Pa., U. S. A.

In the "Proceedings" of last year, 1926, we noted the plans which had been made for the transfer of the mission trade, including the ownership of the mission ship, the "Harmony," to the Hudson's Bay Company.

Before sailing for Labrador for the last time in the service of Moravian Missions on the evening of July 1st, 1926, about sixty members and friends connected with our three London churches met on board the little vessel, then lying in the London Dock, for a public meeting—the first of its kind since the year 1915. The Mission Secretary presided, the customary hymn-sheets were again in use, Bishop Ward led in prayer, and after the more devotional part of the meeting was over the Rev. H. J. Wilson, the Business Manager of the Moravian Mission Agency, made an official statement regarding the future of the vessel and the Labrador Trade. The last speaker was Captain J. C. Jackson, who for twenty-three years had been in charge of the ship.

Thus closed an important chapter in the history of the Mission of our Church in that bleak, inhospitable land.

The following dispatch appeared in the "Globe-Times," Bethlehem, Pa.:

London, July 22, 1927. (INS)—The Harmony, the most famous sailing mission ship in the world, known to generations of sailors as "Gin and Bitters," is in the ship-breaking yard, and will shortly be no more.

No vessel in the Arctic seas was more widely known among sailors and landlubbers than the Harmony. After a century in the service of the Moravian Missionary Society she was sold to the Hudson Bay Company a few months ago, having become too old for the strenuous work of getting supplies to the natives of the Arctic in all winds and weathers.

"We sold her," said the secretary of the mission, "after she had been working in the Arctic for over half a century. She was the last of the succession of Harmony ships that have sailed along this coast with supplies for the natives since 1771. The Harmony left England on her last voyage a year ago.

"Previously she was a whaler of 200 tons, and her arrival at the remote ports of call in the frozen wastes was so great an event that the Eskimos used to fire guns into the air to notify the surrounding population of her presence. Captain Jackson, who navigated her for so long, had some perilous experiences during his office. There is not much value in the ordinary charts in these regions, and he was up against ice and fog most of the time.

"Originally the Harmony was called the Lorna Doone, and sailed in the Eastern Seas, trading in tea. She has had some queer cargoes. It was said she took out everything for the natives from flour to tombstones, and her passengers were equally interesting. On her last voyage, for instance, she took out a scientist and anthropologist, as well as a well-known London artist."

MAKKOVIK

The summer of 1925 was exceptionally warm and dry. The lack of moisture was harmful to the gardens. But our people secured their usual harvest from the sea, codfish being caught in normal quantities.

Winter set in unusually early. By the end of October we had quite two feet of snow on the ground, and each succeeding week brought more frost and snow. April also and May brought a great deal of snow, so that there were at last 8—10 feet of snow on the level ground. The little building at the back of the mission-house which serves as workshop and storehouse, has 10 feet of wall under the roof. By the end of the winter we could walk up that roof almost on the level! Nor was it soft snow either, but hard and well packed, so that there was no fear of one's sinking into it.

Fur-bearing animals, foxes above all, were plentiful last winter; but the hopes of the hunters and trappers were not always realized, because an unusual number of mice provided the foxes with sufficient food, and accordingly the bait in the traps had but little attraction for them. Still, everybody secured some pelts—a few of the men even a good number, and there was no actual want among them last winter.

Spring set in late this year. As late as the middle of May none of the brooks were running anywhere, and the land could be traversed by commatic till the beginning of June. At the end

of June the bay was free from ice. But around the outside islands there was still a barrier of ice, which only broke up during the first days of July. On the 26th of June we shovelled away the last snow on the path leading to our little garden in the woods.

Pastoral work here has been carried on in the usual manner. During the summer we visit in turn the several islands where our people have their fishing-stations. There are six such places, at each of which from two to eight families belonging to our congregation try to get codfish, either with hook and line or—the better situated ones—also with cod-traps. The fishing season lasts from the beginning or middle of July to the end of September. Ragged Islands, 50 miles south of Makkovik, is the farthest away, and Makkovik Island, only 12 miles distant, the nearest. Usually we travel by motor-boat on Saturday to one of these islands, spend the whole of Sunday with our people there, holding two or three meetings, and return on Monday. It is of little use to visit these people on week-days, as they are too busy during the day and too tired in the evening. Sometimes rough weather or high seas prevent us going or returning as planned, and one has to be prepared to be detained at times at one or other of the islands for a couple of days. But these visits are much appreciated, and—apart from family worship, where such is kept—constitute the only spiritual uplift the people can get for months.

Much the same can be said of the visits we make in winter by commatic (a dog sled): they are valued. Although the men travel frequently for trading purposes, and thereby often have an opportunity of attending a meeting or spending a Sunday at the station, the women are mostly kept at home with the family and live a very monotonous life. It is only once or twice in winter, on special occasions, that the men will bring their wives or families along. Last Easter a good many came to join us. Beautiful weather made it possible for women and children to travel. At the usual Love-feast on Easter Monday 145 persons were present in church, the largest number we have ever seen here at one time. On Maundy Thursday four young persons, two single men and two single women, were confirmed, all of whom gave us good hope that they would lead a godly life.

The school has again been an important part of our work. The 36 children gave full employment to the three teachers, as it not only means giving lessons, but also supervising and keeping them employed during their free time. The boys are then busy cutting wood or fetching water; the girls are washing up, or scrubbing, or sewing. Moreover, a lot of the mending of the children's clothes has to be done by the teachers, and some come to us so poorly attired that mending begins soon after their

arrival. Very thankful indeed we are again and again for the presents kind friends send us every year for the school, to help out; and there are always a goodly number that need to be helped. Without this practical interest of our friends at home it would be impossible to board so many pupils, except at a much larger cost to the Mission.

The teachers have done their work in harmony with one another and with devotion, and the children have been happy generally. A special treat it was again for them when Father Christmas put in an appearance, and made everyone of them happy with some small present; for which again we have to thank the friends at home. Another happy day for them was May 31st, when we had a picnic at a place some four miles up the bay. The men in the village provided, free of cost, three large commatics with dogs and drivers, and took the children and us across the ice—which was quite good still—to the place in question, where the sun had already melted the snow off the rocks. There we boiled our kettle and had luncheon. Afterwards games were played, and young and old fully enjoyed themselves.

On August 19, 1925, Dr. Grenfell paid us a visit in his new little steamer, "Strathcona II." He had not been at the station for the last twenty years or so. On September 29th Commander MacMillan called at the station in his motor-schooner on his way back from North Greenland. In the evening he showed a series of moving pictures, "The Old Homestead," in our large schoolroom to all the local residents, which were greatly enjoyed. Dr. Paddon visited here again in February, 1926. He found but little medical work to do, as the health of us all has been especially good throughout the year. We had also the pleasure of seeing our Superintendent, Bro. Perrett, here for a short visit in February.

B. LENZ.

Makkovik, July 10th, 1926.

HOPEDALE

The first entry in our Station Diary for the year under review reads as follows: "July 3, 1925, Snow hills white. Much drift ice in the bay." It is just a little reminder that we are living in sub-arctic regions, subject at any time to frost, snow, and ice, and never sure of getting what might be termed real summer weather. Some people who are sweltering in the heat and gasping for a refreshing breeze, no doubt, think of us with envy, but there are always two ways of looking at a thing. We are glad that we have not to endure the excessive heat of the tropics, or even of some of the large cities, but when we have taken the trouble to stock our small gardens with young plant-

we do not feel very encouraged when the plants are covered with new snow. But even if we get what we term warm weather we cannot enjoy life out of doors, owing to the swarms of very bloodthirsty mosquitoes and sandflies, which rob Labrador of all the pleasures of summer.

On July 7th we were surprised to see a motor schooner and a steamer coming in to the anchorage. These proved to be the ships of the MacMillan Arctic Expedition, bound for North Greenland, and equipped with three airplanes, etc., for scientific work in the far north. During the few days they were with us we spent a most enjoyable time in their company. Our Eskimos also benefited considerably through their visit, as many of the members of the Expedition took advantage of the opportunity to fit themselves out with skin clothes, skin boots, etc., which would not be so easy to obtain from the few Eskimos living up in Smith Sound. The leader of the Expedition, Donald B. MacMillan, is an old friend who has visited our stations on several occasions, and who is thoroughly in sympathy with our work. We greatly appreciate his practical help, to say nothing of the very favorable way in which he commends our work in his books and in his public lectures in America. One of the members of the Expedition, Lieut. Com. McDonald, President of the "Zenith" Radio Corporation of Chicago, very kindly presented us with a four-valve Radio Set, which has since been a great source of enjoyment to us, and with which we have been able to listen-in to numerous broadcasting stations in Canada and the United States, to several English stations, and even to Hamburg, Germany. From 2LO we heard of the death of Queen Alexandra, the daily reports concerning the preparations for the funeral, and finally the account of the funeral procession and service in Westminster Abbey. Though we are out of communication with the outside world for months together, we can sit down at eight P.M. and hear Big Ben striking the midnight hour in London.

On July 21st we received our first summer mail, the mail steamer bringing us a large and very welcome consignment of mail matter, the accumulation of months. Who would wonder at us or who would blame us for dropping all work at such a time and giving our attention to letter-reading? The postman does not pay us many visits during the year, but in Labrador we do appreciate his visits. Our difficulty is to grasp all the items of news—reading the letters through once is not sufficient; we have to re-read and discuss all before we get a proper idea of all that has happened in the home circle, among friends, and in the homeland during the year.

During the summer we were visited by quite a number of tourists, some per mail steamer, others in their own yachts.

Such visitors liven us up for a little while, and help to break the monotony of life in this isolated country.

As soon as the ship has left us, October 29, 1925, our people begin to scatter to their various hunting and sealing posts. Very few spend the autumn with us, as they have better opportunities for trapping and hunting when isolated. North, south, and west their homes may be found, in the bays and on the islands, here a single family, there a couple of families, all trying to squeeze a living out of the desolate country. Happily the majority met with more success than is sometimes their lot, as foxes were more plentiful on the land, and seals more abundant in the sea, than is sometimes the case. Meanwhile the white blanket of snow has been spread over the land, the cold is more intense, and about the middle of December the sea froze over. Motor-boats, punts, and kajaks are hauled ashore, and the indispensable dog team is called into requisition. All our Eskimos try their utmost to be back at the mission-station for Christmas; it is the festival that appeals very strongly to them, a time of true rejoicing. It is not only that "Fader Karismas" pays us his annual visit, distributig toys, sweets, dolls, scrapbooks, etc. (a visit which, by the way, would be sorely missed if it should be omitted), but all must and do rejoice in the fact that "Christ Jesus came into the world" as a helpless babe. It seems to appeal to the Eskimo mind; it is a truth they can understand, and right heartily—yes, and with the heart—they join in singing the Christmas hymns, and in glorying in the fact that "God so loved the world," the Eskimos included.

So we pass on to December 28th, the Children's Festival, to the Watchnight service and the entrance into the New Year. In Labrador we have no national holidays—all our holidays are Church festivals, and we make good use of them. Thus another festival, Epiphany, January 6th, comes round, and again we gather in the church to rejoice in the fact that even the heathen, "wise men from the east," were permitted to visit the living Lord, and that all may become partakers of the blessings of His life and death.

Now we must think of our outlying members, mostly English-speaking people who live more or less permanently in the bays, and who are not as nomadic as the Eskimos. Our dogs are harnessed and commatic loaded, and away we go. One box contains Father Christmas's presents for the settler children, and these we have to distribute as we go along. The days are short, the cold is intense, express speed with a dog team does not exceed four to five miles per hour, so we cannot make very long distances. Two or, at the most, three houses may be visited in one day; often it is a winter day's journey from one house to the next. At each house we make a halt for a cup of

tea, a chat, and a short service. We have to hear the news and we have to impart the news, and take the opportunity to drop a word of encouragement wherever we can. We aim to visit all our scattered members twice during the winter and thus let them feel they are not forgotten.

The winter months comprise the school term for the Eskimo children; services are held in the church nearly every day; the various festivals peculiar to the Moravian Church are held during the winter, and so the time passes all too quickly. The Passion Week and Easter are here again, and our people, Eskimos and settlers, come flocking in for the occasion. For the missionary this is a very busy week, services being held in both English and Eskimo, and, enjoyable as these times are, one is really thankful when the closing service is held on Easter Monday evening. This year we had the assistance of Bro. Harp, and right glad we were for the efficient help he was able to render.

Some might ask the question, "Is the work in Labrador worth while? Is the expense of the Labrador Mission justified?" We dare to answer "Yes" to both questions. We are convinced that a winter spent on the Coast would convince anyone that the work is necessary, and that it is carried on with the greatest economy. Without the care of the Mission the Eskimo race would undoubtedly quickly degenerate and would probably soon disappear, just as other small nations and tribes have been overcome by civilization. We consider it necessary for the material and spiritual good of the Eskimos that we continue among them, ministering to them in their own language for their spiritual benefit, and protecting them as far as lies in our power from unscrupulous men who would seek their own advantage at the Eskimos' expense. We rejoice in the fact that we have some bright Christians among them who are living witnesses to the power of the gospel.

The winter under review (1925-26) is noted for the vast quantities of snow that fell. The thermometer did not register as much cold as we have known, but all our people say they never saw such huge snow-drifts as this year. Many drifts will probably not thaw out during the summer. Wintry weather, though not very severe, lasted until about the end of May (1926).

We regret to have to record a very sad occurrence in one of our Eskimo families in June. The family concerned was living on an island about fifteen miles from Hopedale, their nearest neighbors being on the mainland about three miles away. On the evening of June 11th the man returned from an unsuccessful hunt, and during the evening suggested to his wife that he should kill the baby. Of course she did not con-

sent, but in the night he went out and shot some of the dogs, "for fear," he said, "we shall all be eaten when we are dead." He made a murderous attack on his wife and eleven-year-old son, wounding them both badly on the head with the stock of his rifle, which they tried to wrest from him, and breaking his wife's arm as well. Seeing he was bent on murdering them all (wife, boy, and two-years-old and five-months-old girls), the wife reached for a knife and stabbed him, shooting him after he had fallen to the floor. The case is now (end of July) in the hands of the police, the woman having been committed to stand her trial at St. John's in October.*

W. W. PERRETT.

* The woman was acquitted.—Ed.

NAIN

Last summer (1925) things looked by no means pleasant in our congregation. Though the dissatisfaction that prevailed was more particularly directed against the Store, it naturally had a bad effect on the whole life of the congregation. Disloyalty to the Mission-store was widespread, although many of the Eskimos and all the settlers remained faithful. The disloyalty was centered in a former native helper, who had been deposed from office because of immorality. Although heavily in debt to our store, this man had clearly shown his intention of disregarding his debts and trading with outsiders, so that our storekeeper had been obliged to take legal action against him. The first result of this was an increased bitterness against the store and the Mission as a whole. However, as winter came on most of the people seemed to begin to see the error of their ways, and even one of the worst agitators against the store, the son of the afore-mentioned ex-native helper, came to ask forgiveness for his violent words and actions. Of course, this was readily granted. We were only too thankful to see that the back of the disloyal feeling was broken.

This improvement in the relations of the people to the store showed its good results in the whole life of the congregation. Not that all that was bad had been entirely eliminated, but the good had gained the upper hand again. An increase in the desire for spiritual blessings was noticeable, evidencing itself in the confirmation of seven persons, while in the previous year there had been none. It may be necessary to call attention to the fact that coming forward for confirmation and attendance at confirmation classes requires rather more determination nowadays than it did in days gone by, when the majority of the Eskimos spent all the winter living at the station. Nowadays most of them are very keen on making as much of the trapping season as possible. Therefore the majority spend the

winter away from the station, either at their sealing places on the outer islands, where the seals netted or shot in the fall form a strong attraction for foxes, or they move (some even with their families) to the interior, living more after the fashion of their forefathers in snow-houses or tents at the upper end of river-valleys, hunting caribou on the high plateaus of the mainland, where also foxes may be shot or trapped fairly often. Candidates for communion have to sacrifice a great part of this hunting period, so as to be able to attend the confirmation classes. One of those confirmed is a young man who in past years had often caused us much concern through his very immoral life. In December he shot himself through the hand while away from home attending to his fox-traps. At the time there was no possibility for him to reach the station and receive proper treatment. So his hand, being treated anyhow, got rather bad, and he was in severe pain for weeks. No doubt God spoke to him, and we believe that he did not shut his ears to the voice of divine mercy. About a fortnight after the accident he was brought here, and while his hand received attention daily for some weeks he freely opened his heart, showing deep sorrow for his evil ways. Later on he asked for confirmation, which request we granted, in the hope that through the grace of God a change was being wrought in him. This young man, being more intelligent than most, would be very useful, should his conversion prove to be real and not merely a passing emotion. Suitable native helpers are very hard to find, more particularly such as possess mental capability. The brightest of our native helpers, Abia Green, has unfortunately become totally blind, We still have a faint hope that the eye-specialist who comes yearly to St. Anthony (Dr. Grenfell's hospital in Northern Newfoundland) may be able to operate upon one of his eyes, and thereby give the poor man a certain amount of sight. There were only two helpers left, viz., Michael Atsertatajok, an elderly, well-tried and faithful man, and Martin Martin, who is still young and lacking in experience. After much prayerful consideration we decided upon installing a new helper in the person of Ewald Dan. On Easter Monday he was solemnly received into his new calling.

Much willingness was shown in the work of completing the new church after Easter. During four weeks all the men put in all their available time, in laying the floor of the church and school-room. When four weeks had gone by the majority of the men were obliged to go off and earn their living by hunting, etc; but as all of them were most eager to see the church finished, it was decided that some of the men should remain here to carry the work to completion, but that they were to receive wages, which all promised to pay as soon as they could. In the last days of June the work was finished. For this we are

exceedingly grateful. All was done without a single accident—not a small matter considering the many willing but untrained helpers. When the roof and the outside walls of the church were painted, our two houses—the missionary's and the store-keeper's dwellings—were also painted, and now, with these three decked out with shining red roofs and stone-green walls, the station looks quite presentable again, and one could almost forget that there had been a fire which had destroyed it all.

The outward signs of increased spiritual life in a community are not abundant, but there is one in evidence which we must not fail to mention, viz., the collections. Mission collections have reached an unprecedented height, amounting to $132.12, of which sum $15.95 represents small contributions of the Mite Association. Church collections also were well up to the mark, totalling $51.41 in cash and kind. The good fur-catch of last winter has something to do with these figures.

Seals were obtained in large numbers last autumn; foxes also were plentiful, so that even the less capable trappers were successful in securing a few pelts. Those who were living inland had no lack of food either, though the caribou were not plentiful. Recalling the events of the past year, one might be tempted to think that Labrador was a country abounding in game and fish. Yet the years are many when one may travel for days without seeing a living creature, and all may seem a deserted wilderness, devoid of any means of existence.

The past winter was exceptional for the large amount of snow which fell until late in the spring. Blizzards were very common during the whole of the cold season, making trapping and hunting more difficult and, at times, even dangerous. One of our Eskimo hunters who had gone inland trapping foxes had an exceptionally hard time. While hunting alone one day he was overtaken by a snow-storm and failed to reach the snow-house where he and his companions were encamped. Straying away more and more during the night he finally gave up looking for the camp, but, discovering a water course, he began following it downwards, knowing that it must needs lead him finally to one of the bays which he could recognize. But the way before him was very long; he had no food whatever; he was only clad for the hunt and not for sleeping out; in fact, he did not even have seal-skin boots, but only deer-skin mocassins, with one thin pair of socks inside. And the weather was exceptionally cold just at the time. The snow-storm developed into a blinding blizzard, raging for three days unabated. But on he must go or die where he was. So for six long, bitterly cold days, with the thermometer at 30 R., or more (67 degrees of frost), he struggled on eastwards, spending the nights where he could find some shelter near some bushes or under a snowbank. Un-

fortunately he got his feet wet when walking along on the river ice, at a place where the water had flowed out on top of the ice. Soon his feet got badly frozen. But by this time he had reached the mouth of the river, and knew that he was now only about twelve miles from the home of some settlers. Yet the last stretch was the hardest of all; the long fast had diminished his strength; his feet were of no use to him any longer; and so, crawling along on hands and knees, he finally reached the door of the kind-hearted settler. There all was done for him that could be done, and at once a kamutik (commatic or sledge) was dispatched to Nain to get help. It took several weeks for the poor fellow to recover; his feet took a great deal longer, and finally all his toes and a little more had to be amputated. But now he is beginning to walk again, and his smiling face reveals his gratitude to God for having kept him through all the fierce trial.

There were quite a number of very striking instances when the Lord in His mercy held His almighty hands over the lives of our people. A young settler slipped on the hard snow while pointing his rifle at a partridge. Falling over his snow-shoes the muzzle of the rifle caught on his attigek (jacket), the gun went off and the bullet struck him just below the hip-bone, but passed through the flesh only. So he could walk back to the station and receive immediate attention. Two Eskimo boys had crossed overland in trying to reach the trading-post at Voisey's Bay about the time when the new ice was forming on the bays. To get to the houses they had to cross from three to four miles of young ice. Ignorant of the fact that the ice had only begun to form that very morning, i. e., six or seven hours previously to their going on to it, they went forward, walking carefully but constantly breaking through with their toes. When at last they reached the other shore they had become fully aware of what an almost impossible thing they had attempted. On reaching the shore they both went down on their knees and thanked God with tears in their eyes for what was nothing less than a miracle. These are only two instances out of quite a number of occurrences in which divine protection has been afforded our people in a very striking manner.

There have been two very general epidemics of influenza of a very lingering type, from which but few persons have escaped entirely, yet all, even those who were advanced in years, recovered. Far worse, however, have been a number of cases of typhoid, occurring in succession from the autumn until now. In all, twenty cases have come to our knowledge which were clearly typhoid. In many instances the illness was greatly prolonged owing to the after-effects. Remembering the usual high mortality in typhoid, and seeing that so far out of twenty only

one case ended fatally, and this only in the case of a person who was brought in from an outlying place in a dying condition, we feel that there is abundant reason for gratitude. We have exercised all possible care, and have restrictd the visits to and from other stations as far as possible. We are glad, and thankful, that the disease has so far been confined to Nain. These typhoid patients all need careful feeding; the sick-foods which we received last summer have been very useful indeed, but these, as well as our own resources, are exhausted.

In our mission family we have been kept free from serious illness throughout the year. The Lord has supplied us with the needed strength day by day, and preserved us in unity of spirit.

P. HETTASCH.

HEBRON

Nothing of very great importance has taken place here during the past year. Storms and high seas prevailed throughout the later months of the year 1925. Several motor-boats and a number of fishing nets were lost, and one man alone lost no less than 300 seals (which he had left lying on the beach), owing to the high seas which broke upon the seashore before he could get them away to his home or the store. A goodly number of foxes were caught by the people, but, in spite of this, the people for the most part remained poor—partly owing to the heavy debts they had contracted in the store, partly because of their wasteful habits. The ordinary ship's biscuits, which they formerly used to eat almost exclusively, are not good enough for them today—they think they must have boxes of sweet biscuits instead! The motor-boats, too, which they use nowadays are expensive luxuries—oil and "parts" cost so much money.

After New Year intense cold set in. There was by that time plenty of snow on the ground, and sledges began to be brought into use. During the months of February and March large quantities of snow fell, and the cold was very severe, reaching about 68 degrees of frost; besides which there were several severe windstorms. [Hebron is noted for its storms, and is called, we believe, "stormy corner."—Ed.]

On Palm Sunday six adults and two children were baptized—all of the former being originally inhabitants of Killinek —and on the same day one man was confirmed.

April brought with it large quantities of fresh snow, and at one time nearly twenty feet of soft, loose snow was measured in front of the mission-house.

Spiritually, the life of the congregation would seem to have been at a low ebb, notwithstanding the fact that the services in

the church were well attended. Nor have the people been willing to contribute liberally to the local church and the Foreign Mission collections, although they had a particularly good year outwardly.

The total membership of the congregation, including those living at a distance, amounted at the end of June, 1926, when the so-colled "Ship's Year" closed, to 236.

S. WALDMANN.

XIII

OUR MISSIONS IN THE WEST INDIES

Reports of the Eastern and Western Provinces, 1926

When we remember that the first mission of the Unitas Fratrum to heathen in foreign lands was begun on the island of St. Thomas, August 21, 1732; that they are all practically next-door neighbors, one group, the Virgin Islands, belonging to the United States; and that many of the workers, past and present, have come from our American congregations, and therefore have been and are well known to us; these reports seem to have an intimate and personal interest. To any of our members, or friends, who travel, we would suggest the Virgin Islands and Jamaica as worthy rivals of Florida or California; and, if they make themselves known, we guarantee them a most cordial welcome from any of our missionaries.

The Editor.

THE EASTERN WEST INDIA PROVINCE

By the President, Bishop J. E. Weiss

It seems hardly credible that a year has elapsed since the report of 1925 was placed on record. The joy of the Master's service, His cheering presence and His manifold daily blessings, have all combined in leading us to mark something of the rapidity with which the days and months have slipped by.

My regret is that the Chairman's report of necessity lacks a close and personal knowledge of the work that has been carried on by the various Island Conferences, as no visitation of the Province, as a whole, has been undertaken by any member of the Board during the year. And why not? Take a map and note carefully the scattered position of the various Island Conferences from Santo Domingo to Tobago, note the mileage from each of the nine islands to the other, and remember that they are under the administration of one Provincial Board! Then take into consideration the steamer connection, the large outlay for traveling expenses, and the weeks, perhaps even months, needed in undertaking such a visitation by a member of the Board, who is already burdened with the responsibility of a congregation claiming close and contined attention! Under such conditions, together with a depleted treasury, can you wonder that official visitations are few and far between? This is not only deeply regretted by the Provincial Board, but also by the individual Conferences. It would indeed be a great blessing

in the more efficient working of the Province, and the unifying of the Island Conferences, if ways and means could be found for an annual, or even bi-ennial visitation by a member of the Provincial Board. The scattered position of the Conferences, the work as pertains in each island, and the large membership, demand some more unifying control.

The Workers. The personnel of the staff in the Eastern West India Province has undergone a few changes during the year. Foremost among these changes has been the retirement from active service of Brother and Sister Paul Bartels, two tried and faithful servants in the mission field. Their departure to the homeland was regretted by their colleagues, and the retirement of Brother Bartels was especially regretted by his colleagues on the Board. For 29 years he had held he confidence of Provincial Synod as Secretary of the Board. These years, enriched by his keen and ready insight into financial matters, and backed up by a devoted spirit towards the work of our Church in the Province, gave to him just that experience which has proved so valuable as a member of the Directing Board.

His vacancy was filled in September, when Brother Allen was duly elected to the office of Secretary by the ordained ministers in service.

After Brother Bartels' departure from Cedarhall, Brother Moreton was placed in temporary charge of the congregation.

On December 21st, Brother and Sister Asboe severed their connection with our Church in order to enter the Episcopal Church of America.

Over against these losses we are able to report the addition to our ranks of two recruits from the Mission College in Bristol, viz: The Brethren Theodore Bartels and Peter M. Gubi. As the year closes Brother Bartels is found stationed at Friedensberg, St. Croix, and Brother Gubi at Spring Gardens, Antigua, as assistant to Brother A. B. Hutton. I am led to take this opportunity, on behalf of the members of the Provincial Board, to express our deep sense of appreciation of the willing and ready assistance given us by the British Mission Board, in supplying our depleted ranks during the year. It has really been a case of "ask and ye shall receive."

One other cheering event was that, as the year was closing, we were able to welcome back to our staff of workers, Brother and Sister H. Lloyd, after their much needed and well-earned furlough.

It is with thankfulness that we are able to report that the health of our workers, with one exception, has been on the whole good. The one exception is that of Brother Emanuel George, of Greenbay, Antigua. He has been laid by with a serious illness since the middle of the year. As I write I am,

however, glad to report that he is improving slowly and gaining strength.

The hand of death has removed three faithful servants from our ranks. Two of these, Sister George and Brother Bailey, were in active service. The third was Sister Niebert, who, since her husband's death in 1895, has been residing at Spring Gardens in Antigua. Although for 31 years she has been on the retired list, these years have nevertheless been spent in devoted, active service for the Master and His Church. She has been a real "Mother in Israel" amongst the members of the Spring Gardens congregation, and in a most unselfish way she has given of her best in the interests of Christ's Church which lay so near to her heart.

The Island Reports. From the reports sent in to the Board we cull the following important features of the work in each Island Conference.

Santo Domingo. The possibilities of the work are great in this republic, but "the laborers are few," and the means at our disposal are scanty. There are six large estates from which we draw our membership, and on which there are thousands of English speaking laborers. San Pedro and La Romana are the two centres of activity in connection with our Church. Brother Penn, who worked single-handed throughout the year, writes: "The work in this country must be considered for some time yet, as a Home Mission—the migrating state of living precludes the idea of establishing, for some time, a strongly supported work." We commend this mission to the practical and prayerful support of all interested in mission work.

St. Thomas and St. John. These two islands are worked by one Conference. In St. Thomas there is nothing of outstanding importance to record. We are, however, thankful to have marked, during the year, the loyalty and devotion of many to Christ and His Church, a feature that has been most encouraging to the Brethren in charge of the work. One disappointing characteristic of the work has been the growing laxity amongst the young men and women towards the observance of the Lord's Day. This tendency has been encouraged by the example of those in the higher walk of life.

The work of our Church in St. John, under the pastorate of Brother Colin Williams, has made steady progress, and proved a blessing to many a careless soul.

St. Kitts. Brother Julian writes hopefully. He states, "In things generally and along the business-life of the island, there has been a scarcity in the circulation of money, due mainly, to the low price of sugar and cotton, our staple products. We, therefore, must greatly appreciate and commend the members of our several congregations in their loyalty displayed in things

financial. They not only met their obligations in the matter of island quota of congregation cash, but special efforts, which had to be undertaken, were faced in a great spirit of zeal, faithfulness and sacrifice, and were carried through to a successful issue, to the joy of all concerned."

Antigua. From a financial standpoint, the island has experienced greater difficulty in fighting hard times during the year, and finding the necessary cash to carry on the work. With reference to this, Brother Hutton writes: "In outward matters, 1926 will not be reckoned one of the best in most of our congregations. Finances have, in many cases, shown a decline. Only two congregations, Spring Gardens and Lebanon, have raised the allotted quota of congregation cash. Several congregations have hardly been able to meet the running expenses of their church buildings." On the other hand the work, amid many difficulties and disappointments, has been faithfully and steadily carried on during the year, enabling Brother Hutton to report an increase of 40 in Communicant membership.

He further writes: "An account of our work in Antigua would not be complete without mention of the Teachers' Training College. This branch of our work does not directly affect large numbers, but contributes something of its own to the influence of our Moravian work throughout the Leeward Islands. In the midst of universal cries of economic depression in our community, the College in 1926 increased both in numbers and in revenue. The numbers in such an institution are sure to fluctuate, but at present there is, and there continues to be, an upward tendency."

Barbados. Brother Oehler writes in a hopeful strain of the work done at all four stations. The financial difficulties that confront and continually embarrass the workers in Antigua and St. Kitts are not found in Barbados. The reports from the stations are cheering both as regards Church activities and also the work accomplished in the 11 Day Schools.

Trinidad. The work at Rosehill, Port of Spain, has continued to show signs of life under the steady, watchful care of Brother H. E. Schouten. Opposition on the part of many sects, and the temptations of a city life, and the attractions of sport and amusements on the Lord's Day, are not conducive to the spirit of true Church membership; the minister, however faithful he may be, finds himself laboring against a prevailing spirit of indifference.

At St. Barb's, the heart of the work has proved disappointing under the care of Brother Kelso, whose incompetency to hold and consolidate the congregation, led the Provincial Board to inform him that it would not be able to employ him in the Province after January 31st, 1927.

Our Head Teacher at Gloster Lodge School continues to do excellent work.

Tobago. Brother Trowell's report of Montgomery is most cheering and gives evidence of the active work of the Holy Spirit in many lives. Tobago, however, continues to feel the burden of financial depression. The blessing of having a reservoir and a regular supply of water, has laid on the people the extra burden of finding cash to pay the water tax.

From Moriah, Brother Charles Schouten writes in a hopeful strain, although he has been faced with much careless living, and open attacks from the Seventh Day Adventists. From his report we gather that he has handled the situation with promptness and tact, and left the attacking sect with a mere handful of followers.

The nine Day-schools in the island continue to do good work as shown by the favorable reports given by the Inspector of Schools.

That our Church in this Province has, under the guidance and blessing of God, accomplished much in these islands in the past, cannot be doubted! That her doctrines and influence are still important factors in the religious life of the people, and contribute a healthy and much needed force in seeking to stem the ever-increasing Romeward tendency of the Anglo-Catholic body, cannot, nay must not, ever be doubted.

And what about her (our Church's) future? A few lines of a hymn are to the point:

"Though lowly here her lot may be,
High work she has to do;
In faith and trust to follow Him
Whose lot was lowly too.
To duty firm, to conscience clear,
However tried and pressed,
In God's clear sight high work she'll do,
If she but do her best."

And to these lines I add two from Faber's hymn:

"To doubt would be disloyalty,
To falter would be sin."

Thank God, the past year bears the hall-mark of the Master's presence and blessing, assuring us that the steady, faithful work of His servants against odds, has not been in vain in Him.

There can be no doubt that we are up against financial difficulties, such as the need of thorough repairs to mission houses in Antigua and St Kitts, and the school buildings in Tobago. How to meet these and other absolute necessities, is a problem that darkens the future for the Provincial Board.

Whilst facing these financial burdens in the spirit of hopeful trust, the Provincial Board and the island authorities would gratefully welcome any practical interest shown in maintaining and carrying on the Master's work, in this old and tried mission field of our Church. Bear in mind March 1st, 1932! Brethren, pray for us!

Lest any reader of this report should be led to consider that we lay undue emphasis on financial problems, we invite them to come over and see the condition of many of the mission houses and school buildings, and then turn their attention to the balance sheet of the Provincal Treasurer!

No, we are thankful to be able to record that from Tobago in the south to Santo Domingo in the north, our Province is manned by a faithful band of workers, whose aim and purpose is always to cheerfully and trustfully follow the bidding of Him, Whose service is our joy.

J. E. WEISS,
Chairman of P. E. C.

St. Thomas, Virgin Islands, U. S. A., March 12, 1927.

STATISTICS OF EASTERN WEST INDIES

January 1, 1927

ISLANDS	Communicants and Baptized Adults	Members under Discipline	Baptized Children	Adherents	Total
Sto. Domingo	456	34	1209	416	2115
St. Thomas	1160	32	873	4	2069
St. Croix	939	30	598	362	1929
St. Kitts	1244	59	1341	333	2977
Antigua	3301	244	3394	316	7255
Barbados	1692	188	1243		3123
Trinidad	494	17	464		975
Tobago	2178	140	2282	2	4602
Tota, 1926	11464	744	11404	1433	25045
Total, 1925	11312	776	11083	1257	24428
Increase	152		321	176	617
Decrease		32			

The Communicants and Baptized Adults total, 11,464, may be divided, as reported, "Accredited Communicants," 8688; "Baptized Adults," 2776.

The Sunday-school and Day-school reports for 1926 have not come to hand. In 1925, the Sunday-school enrollment, including teachers and scholars, was 9459.

The Day-school report for 1925 was as follows:

Day-schools are conducted on the following islands: St. Kitts, 1; Barbados, 11; Trinidad, 2; Tobago, 9; total, 23; with a Teaching Staff of 123, with 4246 pupils; 1,981 boys and 2,265 girls.

WESTERN OR JAMAICA PROVINCE

By the President, the Rev. Jonathan Reinke, D.D.

Jamaica is known as the Land of Perpetual Spring, which carries with it to some extent the idea of monotony; and this is of necessity a characteristic of the reports which are each year prepared on the state and progress of the work which we, as a Church, carry on in this colony.

It would be far more interesting, if it were possible, to tell of universal awakening and large accessions; of journeys into the interior, and the discovery of tribes which have not yet been touched by the gospel. Unfortunately these things do not exist, and we must be satisfied to state things as they are. The work is slow and somewhat tedious; but progress is being made. The congregational as well as such confidential reports as have been submitted strike a more cheerful tone than has been the case for some years; and several of the congregations report gains.

We live in a land that is subject to great natural calamities, such as drought, floods, earthquakes and hurricanes. Any one of these brings destruction and material loss in its wake. We have suffered to a considerable extent from the first of these visitations, especially in the western part of the island, where most of our congregations are to be found; but on the other hand while terrible hurricanes have swept the Caribbean Sea from east to west, we have been mercifully preserved. Our dependency, the Turks and Caicos Islands, met the full force of the storm and suffered materially. Several of our congregations came to their help, and the government of Jamaica made very considerable grants, and sent artisans to help in the erection of buildings.

Turning now to those things which more nearly affect ourselves, perhaps the most important event for the whole Province, was the Synod, which was held in Kingston in March. Our Synod meets once in two years and once in three years, and usually lasts three full days. All congregatons are entitled to lay representation; but only those delegates which represent congregations with a membership of 200 or more and which have fulfilled their financial obligations, are entitled to vote on financial questions and in elections. The number of delegates thus qualified is increasing slowly. Two public meetings are held in connection with Synod. The first is the opening service at which the Synod sermon is preached; the second is the annual meeting of the Provincial Missionary Society. The Rev. W. J. Driver preached the sermon, and the chair was taken at the missionary meeting by W. Baggot Gray, Esq., a prominent solicitor of the city.

A very considerable amount of valuable work was per-

formed, and a large and representative inter-synodal committee was appointed to consider the question of lay representation, annual Synods, and ministerial support. The latter is really the burning question; and in the opinion of the writer the congregations have hardly advanced as rapidly as they might. If a century and a half ago, when money was scarcer and represented greater value, English free churchmen were thought capable of paying "3d a week and a shilling a quarter," surely it is not too much to expect of our people in these days.

The question of ministerial supply is one which may be denominated a hardy annual. This year our hearts have been cheered by the arrival of recruits. Revs. C. F. Smith and Cyril Edwards arrived towards the end of September direct from England. On August 30th, Rev. G. R. and Mrs. Heath arrived in Jamaica, and at once proceeded to Bethlehem to fill a temporary vacancy in the College for Women, which is there. Mr. and Mrs. Heath are old and experienced missionaries, and had hoped to have returned to their late sphere of activity in Nicaragua on the Moskito Coast; but a medical certificate was refused. Moskito's loss is Jamaica's gain. At the end of the year we had three theological candidates in preparation for the ministry. One of these was in residence at the Jamaica College, where he is preparing for his matriculation at the University of London, which examination can be taken locally. The other two are at present supportng themselves by teaching. One expects to matriculate in April and the other to take his intermediate examination in Arts in July. I would very much like these two candidates to attend together the Jamaica College. They would be companions, and would mutually help and stimulate each other. I am sure that if the need were known, two members of the Church in the Home Provinces could be found who would each guarantee £100 for three years, to see these two men through college. £75 is required for tuition and fees, and £25 as a personal allowance. This is my final effort, in the twentieth year of my presidency, to solve the question of a national ministry. I believe that if supported, it will prove a successful solution. In the mean time the candidates are in full communion with the Kingston congregation and take a prominent part in its activities.

Our Home Mission work continues to engage our earnest attention, but cannot be prosecuted as it ought, owing to lack of funds. This work is very necessary. Not only is it a means of carrying the gospel to those who otherwise would not hear it, but it enables us to keep in touch with our members who seek fresh fields to cultivate, at considerable distances from their former homes; ultimately settling down into permanent residence in the new districts. There is some talk of overlapping, and it is understood that the Mission Board of one of the larger

SYNOD OF THE WESTERN, JAMAICA, PROVINCE, WEST INDIES, 1926

Left to right; rear, standing: Rev. S. E. Morrison, Eden; Rev. S. H. Crawford, Irwinhill; Mr. E. Morris (delegate); Rev. J. R. [illegible], Nazareth; Mr. J. Alexander (delegate); Rev. F. Weiss, Carron and Kilmarnock; Mr. J. S. Alexander (delegate); Bishop A. Westphal, Fairfield; Mr. W. Mitchell (delegate); Rev. F. P. Wilde, Bethabara; Mr. A. Salmon (delegate); Mr. J. M. Coke (delegate); Rev. S. C. Ashton, Bethlehem; Rev. J. Kneale, Mizpah; Rev. J. Carnegie, Beaufort; Rev. W. J. Driver, Springfield; Mr. L. A. Williams (delegate).

Middle row, seated: Rev. J. A. Black, Salem; Rev. W. Morris, the oldest of the native ministers, Moravia; Rev. Jonathan Reinke, D.D., President of the Provincial Elders' Conference, Kingston; Mrs. Reinke, Mrs. Wilde and Mrs. Allen, wives of ministers; Mrs. Wylie, Miss Broderick and Miss Minors of the Kingston Entertainment Committee.

Front row, seated on the ground: Mr. B. Atkinson (delegate); Rev. S. J. Swaby, Fulneck; Rev. W. M. O'Meally, Broadleaf; Mr. E. Weeks, Kingston Entertainment Committee; Mr. J. Lewis (delegate); Mr. Thomas Powerful (delegate); Rev. S. Allen, Bethany.

ALTMAN AND LOOMIS,
Jamaica, B. W. I.

In Jamaica, as elsewhere, we turn with interest and profit to the rising generation. Altman and Loomis are twin boys who are devoted members of the children's meeting at Bethany, the Rev. Samuel Allen, Pastor. "They are in their seats every Sunday with a well memorized text and with little hands eagerly outstretched to receive the much prized ticket reward," writes Mrs. Allen, who borrowed this photograph from the mother. It was made by the late Rev. Clarence Romig in 1925, while on a visit to Jamaica.

Churches at work in Jamaica has suggested the calling into existence of a commission, consisting of representatives of all the recognized denominations at present working in this field, to consider the subject. The question will scarcely affect us or our work. In almost every instance we were the first in the field, and usually can claim many years' priority. If we only had the means whereby to prosecute this work more vigorously, it would vastly tend towards the strengthening and consolidation of the work of the Province generally. And further there are still opportunities for the commencement of new work. With reference to foreign missions the Provincial Missionary Society made a grant toward the work of the Church in East Africa, and (under protest) pays the pensions of retired missionaries in our midst. Our annual gifts to the Leper Home in Jerusalem are increasing.

It is said that William Carey on the eve of his departure to India, on the occasion of his farewell meeting said, "Brethren I am going down into the mine. I go to the depths and darkness most willingly; but remember that you hold the ropes!" And so we would say to the brethren and sisters of the Home Provinces! Yours are the ropes of prayer and sympathy, and as the need is presented, of money, too! I sometimes wonder whether these annual reports are read. Our good friends, the editors of the church papers, see that they are printed. I had the temerity to hope last year that somehow our need of an evangelist for a three months' visit would be supplied. Probably the request failed to catch the eye. May I specially request Christian Endeavor Societies to see that this report is read? Possibly some one will thus hear of the need of our students, and be led to supply it.

In closing I desire to put on record our sense of gratitude for the continued interest which the Mission Board still manifests in our work and progress, and for the interest of all those, whether in England or America, who in any way, however small, have during the past year expressed affection for and interest in our work in Jamaica. Please continue to pray for Jamaica workers and Jamaica by name.

STATISTICS OF JAMAICA, B. W. I.

January 1, 1927

Accredited Communicants	5908
Baptized Adults (Non-Communicants)	672
Under Temporary Discipline	202
Baptized Children	6020
Others in care of our missionaries	221
Total, January 1, 1927	13023
January 1, 1926	12632
Increase	391

SUNDAY-SCHOOLS

Boys		2147
Girls		2757
Adults		1179
Total number of pupils		6083
Teachers, Male	161	
Female	164	
		325
Total enrollment, January 1, 1927		6308
January 1, 1926		6123
Increase		185

TRAINING-SCHOOL

Scholars, Female	26
Teachers, Male 2, Female 2	4
Total enrollment, January 1, 1927	30

DAY SCHOOLS

Boys		4296
Girls		4530
Total number of pupils		8826
Teachers, Male	50	
Female	80	
Monitors	70	
		200
Total enrollment, January 1, 1927		9026
January 1, 1926		8736
Increase		290

XIV

DEMERARA

From the Annual Report, 1926

After the drought of 1925 came unemployment, increased taxation, and a rise in rents in 1926, so that our people suffered considerable hardship, and those who could help their poorer brethren had many calls upon their benevolence. On the other hand, "it is asserted that thriftlessness is the bane of the Colony." The diamond fields and other hinterland industries take many men away from the settled districts along the Coast, who often fail to keep up their connection with home (as happens too frequently elsewhere also). In such cases the mothers mostly manage to keep the home together and see that the children attend day-school and Sunday-school. The number on the roll at our day-schools rose from 712 to 812. The educational code has been improved, and there is a growing demand for school books, etc. The great dilapidated mission house at Graham's Hall has been pulled down and a neat little house has been built in its place on pillars nine feet high, at a cost of £318. The debt on Calvary has been reduced to £60, and the congregation there has faced its responsibilities well. A group of independent churches, seven in number, on account of the death of their minister, placed themselves temporarily under the care of our minister at Beterverwagting.

From Annual Report.

As a result of fresh enthusiasm imported into the Women's Mite Society, at Queenstown, by Mrs. Dingwall, the new president, its membership has increased by 50 per cent. Despite the financial depression through which the Colony is passing, the Society was able to report on Rally Day the sum of £33, including a contribution for Surinam. The Sewing Class and Dorcas Society have increased their membership fourfold, and are preparing for a sale of work in October, for which they are soliciting garments, materials, curios, etc., from everywhere, even West Africa.

From Moravian Missions, August, 1927.

XV

WEST HIMALAYA — TIBET

1926 — 1827

Progress in the West Himalayan, or Tibetan, field has always been slow. With minds and hearts seared and hardened by either Buddhism or Mohammedanism, the people often simply refuse to hear or listen to the Gospel. The dark side of the picture is well represented by experiences such as this one.

During November, 1926, two evangelists, Trashi Batrapa and Trashi Paljor, made a tour over the Gandala Pass to the south of Leh into the Skyu-Marka Valley, which derives its name from the two principal villages there.

"They reported good audiences, but as usual the village of Marka, situated on the outskirts of Rubchu, proved something of a task. The people there are unfriendly, which always makes the visit a peculiarly trying one. So they were told this time that, having come so far, they had done their duty once more and might now go back with a clear conscience saying the place had been visited. With the utmost difficulty only, the evangelists got a few people to listen to them, and when they did so it was with scorn and unbelief. 'Show us your heaven,' a lama said, 'and we will believe in it. Is it up north—or down south—or where the sun rises—or is it found where the sun sets? Show it to us, so that we can see and believe! And, as to your Saviour, Jesus Christ, bring Him here and we will believe.' Tracts offered them were accepted but torn up on the spot. It is a strange thing that people living in their rock-dwellings at the top ends of our side-valleys are always hardest of heart. Intractable as are the mountain-fastnesses they occupy, so is their nature."

On the other hand these encouraging features are told in the report from Khalatse:

"The report says that a young lama came to Chosphel at night at Saspola and had a long talk about Christianity. At Alchi, the village across the Indus just opposite Saspola, the head-man made many enquiries also. He bought a Gospel, and was glad to have other literature besides. Stobgyas, who seems to have been out on the road leading over into Zangskar, where he went with Bro. Burroughs the year before, reported on a conversation he had had with two women who were present at the lantern service that was held in their village on that occasion. The women remembered hearing the missionary speak about forgiveness of sins, but felt too shy to ask him more about it afterwards. Hearing Stobgyas preaching on that subject again,

they wanted to know whether the missionary's words were true, as they were greatly in need of forgiveness. Bro. Burroughs observes that this was really remarkable for Ladakh, and especially for Ladakhi women. Stobgyas had sold several poster-texts, one lama taking one for Rangdom monastery in Zangskar. Then, Dewazung and Stobgyas had been on a short tour to Hemis Shukpachan in the neighborhood of Khalatse. Amongst others, two groups of lamas from neighboring villages visited the Khalatse mission-house. Bro. Burroughs was able to have a long talk with them, and some of them came to church on Sunday."

Some of the difficulties encountered and overcome are well illustrated in these experiences encountered by the evangelists Lobsang and Trashi Paljor on a long journey from Leh up the right bank of the river Indus.

"They had been away for forty-four days. Their instructions were to go as far as Rudok in Western Tibet, in order to bring the gospel to the people of that region also. However, they only got as far as Demchok, about twenty-five miles across the border. Rudok itself was impossible, on account of the unsafe condition of the country. Highway robbery and brigandage are rife there, and only recently traders and other travellers had suffered losses. The Tibetans themselves live in discord with their Governor. So the project of going as far as Rudok had to be abandoned. But before they had reached the border on their way back again the two evangelists ran into a robber camp. Retreat was impossible, and the situation had to be faced. On establishing their identity, however, they were treated with respect, and the bandits listened with apparent interest to their message. They got safely away in the end.

"Then something occurred which tried their self-possession severely. The first night out one of them missed his pony. Had it merely absconded or had the apparently friendly bandits tricked them after all? To go back and find out from them did not seem advisable. To go and look for the missing animal might involve them in a long search, and there was no one to help them. In the end they decided to go and look for it. While the elder one of the two stayed behind watching their kit, the younger one went out on his search. But it took them the biggest part of two days before the missing pony was found. The bandits had not seized it.

"Glad to get back into safer regions, they left that place greatly cheered. But before reaching the first of the scattered villages of Upper Ladakh, which were still two days march or so away, they had another encounter, this time of a very agreeable nature. As the uplands of Ladakh in that region are sparsely populated, they scarcely expected to meet anybody on the way. Indeed, one can travel there for days and never meet

a soul. Great was their surprise, therefore, when they suddenly heard someone hailing them from across the river. Seeing nobody at first, they did not know what to make of the call. When, however, it was repeated two or three times, they stopped and then discov red the figure of a man standing some distance away on the other side of the river. The call was returned, as is the custom of the country, and they wanted to know what it meant. 'What is your business?' came floating back through the air. 'Don't go on till I have seen you!' it continued, and this time it sounded like an order, which was therefore obeyed. And then, fording the river on horseback, there appeared a man who described himself as the frontier guard, stationed at that bleak spot by the Tibetan authorities in order to keep undesirables out of Tibet. By 'undesirables' the Tibetans usualy mean Europeans, and as our evangelists were not that, they were not interfered with. But seeing who they were this sentinel showed great interest in what they had come for. As they sat by the wayside a good long talk on religion ensued, and that in a place where they had least expected it. Bit by bit the Christian gospel was unfolded to this man, and he was asked to take the message home to his people. He promised to do so. Every eight days the guard is changed, so that he could not have been long in making good his promise. Gospel portions were also given him, free, with the request to circulate them among his friends, as he had no money to pay for them. This he also promised to do; so that we may hope some seed has been dropped in a place our evangelists were unable to visit themselves.

"On this same tour these two evangelists also had a long dispute with a lama who would have it that Christ was, after all, only another incarnation of (Gautama) Buddha. Needless to say, this theory was refuted by them with all the emphasis at their command.

"Towards the end of the month Bro. Yoseb Gergan and family arrived here on their transfer from Kyelang.

"September saw the evangelists staying at home, attending to the harvesting of their fields and working in close vicinity to Leh. Early in the month Bro. Peter left on his furlough, and shortly after that Bro. Kunick took a month's holiday, during which time Sr. Kunick looked after the hospital.

"On the 6th and 7th of October, 1926, respectively, the evangelists Trashi Batrapa and Trashi Paljor left on another tour in Nubra, and Lobzang and Madtha for Hanle, on the borders of Tibet, on a tour up the left bank of the Indus. Though unharmed themselves, the two men in Nubra were witnesses of a disastrous flood that swept the valley, and consequently the whole course of the river Shyok and beyond. It was caused by the damming of the upper reaches of its waters by an advancing glacier. This process of damming must have gone on for

years, with the result that a huge lake was formed filling up the whole valley above that spot. When the dam could hold no longer it gave way, causing the flood. In a well-known place, where the valley is none too narrow, it came down 20 to 30 feet high, sweeping everything before it. The suspension-bridge on the way to Chinese Turkestan was swept away, and with it the watchman's quarters and its inhabitants. And the biggest part of a laboriously built-up cliff-road along the river bank has gone also. Many travellers had to run for their lives up the mountains, and a certain amount of merchandise on the road to and from Chinese Turkestan was lost. Altogether some ten lives and much cattle were lost within the comparatively small area of what we call the Nubra Valley alone. One low-lying village had half its fields silted up with sand and debris, and a five-mile water-course was destroyed. The same thing has happened before, many years ago and is likely to happen again in years to come, and no power on earth can prevent the glacier from moving. In the place where the ordinary road had been swept away our two evangelists had to climb over the mountains. In some of the Nubra villages they had a good reception. In the Hanle monastery an interested lama asked the other party to send them more of the Christian Scriptures."

The following paragraph from the report of Khalatse by Bro. H. Kunik is interesting on account of two things: first the fear that the non-Christian people in Khalatse have that if their children are sent to the school the Christian influence may be too strong for them; and second, as an illustration of human nature the world over. When we read that the people of the Christian congregation at Khalatse withhold their co-operation with their pastor, Bro. Dewazung, because they liked Bro. Lobzang better, one might think that we were reading of some congregation in a "home province." Dewazung and Lobzang are both "Ladakhi pastors." Lobzang was transferred to Leh for evangelistic work. This is the first experience of Dewazung with a congregation by himself, but Bro. Kunik reports that as Khalatse is a small congregation he seems to manage it fairly well.

"The school was attended by our Christian children only. It seems that Bro. Dewazung cannot manage to bring in non-Christian children. What the reason for this really is I am unable to say, unless it is that the Khalatse people have not taken to our Ladakhi pastor there. There may be something in this; for a request for the transfer of Lobzang back to Khalatse was made to me not so long ago by a man from there, on the ground that Lobzang was so much liked, as he understood them and could so effectually intervene in petty quarrels and the like. This, I was told, was not only the wish of the local people at Khalatse, but also of the inhabitants of neighboring

villages where Lobzang gained respect. And it was pointed out to me that he had quite a nice number of boys at the school, when he had to look after the place before the Burroughses' arrival, whereas none will go to it under Dewazung. That Lobzang was respected and greatly liked we all knew of course, and regret was felt at his inability to stay. But to what extent this request may really represent general public opinion, or to what extent it may be tinged with private grievances against Bro. Dewazung, I am of course unable to say at present. Anyway, the man was informed by me that no change could be made now, and that I hoped Dewazung would gain their confidence in the same way that Lobzang did."

Both Brother and Sister Burroughs, the foreign missionaries in charge of Khalatse, were compelled to return to England at the end of October, 1926, on account of the condition of their health.

Brother W. Asboe reports from Kyelang that in September, 1926, Ga Puntsog went on a fortnight's tour to Padanam, and reported on his return that he had got into touch with a large number of Tibetan-speaking people, some of whom said that they had never heard the Gospel preached. "During this month (September, 1926), the first edition of the Kyelang newspaper was lithographed on our press and circulated in the neighborhood. Our idea is to disseminate news of world affairs, and, most important of all, to use the paper as an evangelistic agency by inserting Gospel stories and other similar matter."

Later, Bro. Asboe also adds:

"We were very encouraged by Gaphel's proposal, which came quite unsolicited, to spend his weekly half-holiday visiting, in company with the missionary, the houses of the people in this valley and preaching the gospel. There are two or three Christians here who seem to take their responsibilities as Christians seriously. Gaphel is one of them. Besides being treasurer of the congregation funds, Sunday-school teacher, assistant in writing up and printing our monthly paper, he now wants to herald the "Good News" to the people in the neighborhood. We hope to start our campaign immediately the New Year begins."

"Moravian Missions," for May, 1927, contains this interesting paragraph from a communication from Brother H. Kunick, at Leh:

"We are wondering about the meaning of a new movement that has begun among a few of the leading Buddhist families of Leh. They are cutting off their pigtails. But why? Some people think it may be the result of the visit of a preacher of the Arya Samaj to Leh last summer. But an outward, visible change like that is always the sign of an inward, invisible change, especially among such a conservative race."

XVI

UNYAMWEZI

Report for the Year 1926

If we refer to the figure of Church Members in the statistics, and compare it with the figure of last year, we observe that we have this year again made progress numerically, the increase in baptized persons amounting to 276. We have not been spared trying experiences, either; but we hope we have made at least some little headway. If we consider the limited staff of workers, the inadequacy of our strength to deal with the manifold duties in this vast field (and these are constantly on the increase), and if we further remember our own shortcomings, we cannot but feel profoundly grateful to our Heavenly Father for His blessing and for the growth He has again given this year in the work entrusted to our care. We thank Him, too, for the trying experiences and the disappointments, which also had a message for us.

Urambo was visited once only in the course of the year.

On June 25th there was a baptismal service, at which thirteen adults and two children were baptized. One of the candidates was a clerk to the chieftainess, the daughter of the famous Mirambo. This clerk had already been in the baptismal class in 1916 at Usoke, when war interrupted our missionary activities. Now, exactly ten years later, he came and saw his long-cherished hope realized. His wife was baptized together with himself and two nephews, two bright little fellows who are his adopted children.

Two years ago Kiwete, the chieftainess, was present at a similar service. This time she did not attend, although she was at home. She visited us on a few occasions, but she did not enter the church. Her Mohammedan friends and advisers had probably instructed her that such action would make her "unclean.' Be that as it may: she visited us; and that she came at all showed us that she had overcome her fears of last year, which were caused, as will perhaps be remembered, by the prediction of her wise men, in consequence of the interment in our burial-ground at the mission-station of triplets born to a Chinese couple there, that she would die within a year. The year had passed and nothing had happened. One might have expected that such an experience would have opened her eyes to the senselessness of this and similar predictions; but, far from it: her wise men will have had an explanation ready for her, e. g., the effect of a sacrifice offered for her at the time of dan-

ger last year. Although her attitude appeared to be much the same as in previous years, I believe it is coming true what was stated in my report of 1924, viz., that her friendship will lessen as soon as she sees that her hopes as regards material gains through the Missions are not realized.

The attendance at the schools, especially at the two out-stations, was far from satisfactory. The catechumens and "hearers'" classes were almost empty. Although the state of the congregation appeared to be fairly good, one could not help noticing that we are losing ground. Some of the helpers seemed to believe that this was due to the influence of the "vaswezi," who are powerful at present, the chieftainess, Kiwete, being by virtue of her position the head of the society. I am inclined to call it a secret society, in so far as but little is known of it to the outsider, native and European alike, apart from the dances, the peculiar ornamental dressing-up of its members for these dances, and that they dance themselves into a trance, in which state they are believed to be possessed by and to have communication with spirits called "maswezi." The peculiar ornamental dressing-up appears of course only to the outsider peculiar and ornamental; we may rest assured, however, that every bead and every shell, as well as every strip of skin, etc., has its purpose, and that it is believed to convey a certain power to the wearer. It would lead too far to go into further details here, which really fall outside the frame of a report. Suffice it to say that this society, with its alleged power over evil spirits, of which there are believed to be multitudes, and the obscurity in which its most intimate practices are enveloped, exercises a great influence over the native mind, as it is fitted to keep the ordinary ignorant and superstitious man in awe. This society is quite unknown about Sikonge, Ipole and Ktunda, although there exist various other but less powerful societies here of a kindred nature. It is widespread in Urambo and also about Usoke, having come with the Vatussi from Uha and Ruanda. It is by its nature antagonistic to Christianity and the spreading of Christian ideas. Apparently it is gaining ground; and we have felt inclined to put the decrease in the number of catechumens and inquirers down to that circumstance.

Later on I learned that this counter-influence was not the sole cause of our losing ground. Towards the end of the year I had news from Urambo to the effect that Yohanes Malima, who is in charge of the work, had neglected his duties sadly by spending most of his time working for the chieftainess. He had not seen the catechumens since July, and he threatened the assistant teachers working under him with severe punishments, if they betrayed him. After some hesitation, at least two of them took courage and reported the state of affairs to me. I

was grieved at this news, but not very much surprised. I have repeatedly had occasion to point out in my reports that our converts, including our helpers, are still children in the imitation of Christ, and that they cannot as yet work independently for any length of time. They still require the loving and at the same time firm hand of the missionary to guide them and to back them up. Yohanes was, and still is, placed in a most difficult position, as, indeed, the helpers are everywhere where there is no missionary resident. He knew that the chieftainess would not, as it were, leave any stone unturned to harm him and the Christian community in his chrage, if he refused to comply with her demands, as she has no real understanding of what mission work means, and that he is responsible to the missionary authorities respecting his work. To avoid any trouble in that respect he complied with her request, but soon found himself in a most awkward position, and experienced the truth of our Lord's words that no one can serve two masters. All this would not have happened had there been a missionary resident at Urambo. We have, however, no one to spare for that station; and, being uncertain when we shall be able to man it, we are by this incident induced very seriously to consider whether it is not our duty to close Urambo and concentrate our energies on those of our stations which are occupied, and which have well-populated surroundings that cannot be served with the Gospel at present because of the time and energy we have to expend on holding these distant places.

Usoke. During my visit in June, when accompanied by Mr. Ibsen, three children were christened. In November I was privileged to admit twenty-five adults to Church membership by baptism. Four adults, who were baptized in pre-war time, but had gone astray in those trying days which followed the interruption of our activities in 1916, were readmitted after having passed through a period of probation and observation. We hope that they will keep straight, and that they will henceforth prove worthy of their Christian name.

It is stated by the resident missionaries that the state of the congregation has been more gratifying this year than was the case in previous years.

The out-station of Nsogolo had to be closed, at least for the time being, because the people living in that area did not show the interest that was expected. It was the headman of the area who called us. He was removed as superfluous a few years ago. With his going interest slackened visibly. Bantu social life is built up on the clan system; the clan rather than the individual is the unit. It therefore follows that members of the clan act as their head desires, without any hesitation or without any consideration on their part. It thus often happens that a whole

family asks for baptism soon after the recognized head of their clan, or family, has made a move. That therein lies a danger as to the right acceptance of Christianity is obvious. The clan system exists, however, and forms a vital part of the social life in Bantu Africa with which we have to reckon. This fact is now being generally recognized, I am glad to say. We will in the majority of cases have to work from the group in order to reach the individual with respect to the deepening of Christianity in the hearts of our converts. We do well to bear this in mind. It explains to some extent the many failures amongst individuals, and gives our pastoral endeavors a certain direction.

Paulo, who was in charge of the work in Nsogolo, and had a trying time there, was removed to a place called Tabora Ndogo, situated to the west of the mission-station, on the Vuyumbu road, at a distance of some five miles. Mohammedans live near, and will try to get a footing there. I noticed on the wayside, right in the middle of the new settlement, a new house, built in the fashion of native houses at Tabora. I asked who the owner was, and received the reply that he was a Swaheli trader. The word Swaheli is in Unyamwezi identical with the word Mohammedan. Mohammedan traders are as a rule propagandists of their religion; and this one will scarcely be an exception.

Vuyumbu, our oldest out-station in the Usoke area, is still in charge of its founder Stefano Kasele.

In Kakola, the other out-station, regular work was commenced. The situation of this out-station in the midst of a well-populated area is most favorable.

The small hut put up in 1923 to serve as a dispensary had long been found too small. It was this year superseded by a three-roomed house kindly granted by Mission Board and built by Mr. Nielsen. Many diseases were treated by Miss Jensen in the course of the year. Cases of accidents and other illnesses, caused oftentimes by wrong treatment on the part of native medicine-men, were brought from the native court at the railway station of Usoke to be treated by her. Indians and Arabs living in the area around Usoke this year again came with their ailments to our sister. They have great confidence in the treatment carried out by missionaries, and are always ready to pay the costs of the help received. The Government medical officer in charge of the sleeping-sickness campaign often passed through Usoke on his tours, and was on various occasions of great help to our nurse. She saw 3,563 patients, carried out 10,474 treatments, and gave 1,678 injections.

The Carpenters' Training School at Usoke has now ten apprentices. This is the minimum number required by Government for the consideration on its part of applications for

grants-in-aid held out to such industrial enterprises of Missions as comply with the stipulations laid down in the syllabuses for such enterprises. Fortunately these stipulations are not beyond our reach. The present work-shop was found too small for ten boys. An enlargement was therefore a necessity. The Honorable the Director of Education, who visited Usoke in November, 1925, and who speaks of our industrial enterprise under the leadership of Mr. Nielsen in terms of appreciation in his official report, very kindly offered to help us with a subsidy up to 50 per cent. of the costs of the enlargement. The matter was submitted to and sanctioned by Mission Board, on condition that we obtained the specified Government subsidy.

Tabora was visited twice in the course of the year. On both occasions Holy Communion was celebrated; but there were no baptisms during 1926. Under date of June 26, 1927, however, Brother S. H. Ibsen was reported in "Moravian Missions" as follows:

"Last Wednesday I arrived here. Since then I have been very busy making preparations for the baptism of twenty-two adults and thirteen children. I was disappointed when Bro. Gaarde wrote me in April that he could not baptize this big flock, before leaving for furlough, because they were not quite ready; for it was no easy task for me, as I do not know much Kisuaheli. The church was crowded, and the space outside was crowded too."

The main purpose of our Tabora mission-station is for it to be a place of gathering and resort for the many Christians and adherents of Missions who find their way to this centre in the middle of Tanganyika Territory in pursuance of employment.

A heretical teacher caused for a time some disturbance among the Christians living in Tabora. He is from Rhodesia, and there made his first acquaintance with Christianity and became baptized. Since then he has travelled far and wide. He has been to Capetown and other towns in South Africa, and has probably there imbibed sectarian ideas which are said to be quite common in those places. He is employed as a clerk in the Government service in Tabora. He tells those who will listen to him that the Scriptures are not to be understood literally; Jesus did not actually raise anyone from the dead; it is permissible for a man to marry up to fourteen wives; and more sayings of that kind. He calls his Church, of which he is so far the sole member, "The last Church of God and His Christ." The disturbance caused by him was chiefly among adherents and unstable Christians. His teachings were, however, too new and too strange, so that those who had been disturbed turned to their teachers and the older Christians for advice. Those who were better informed and more deeply grounded did not take

him seriously. One once told him, after he had tried to convert him, that he had better abandon the wearing clothes like civilized people and dress himself in a goat's skin in the manner of his ancestors, because his teachings very much resembled their beliefs and had nothing to do with Christianity.

Our evangelist stationed in Tabora has since November been giving religious instruction to a number of boys in the Government Central School. The boys are all sons of chiefs in the Provinces of Tabora, Muanza and Kigoma who some day will become chiefs themselves. It is thus not unimportant to be given an opportunity to sow the seed of the Gospel in the hearts of these young people. We have no adherents among the boys, as all chiefs in the areas of our activities are Mohammedans. This is probably due to the influence of the potent chief of Unyanyembe, who is a convinced Mohemmedan and to whom the rest are related either directly or by marriage. The Africa Inland Mission have a few converts among the pupils; and it was arranged in November last, when in Tabora I met one of the missionaries of that Society, that we should step in, as they themeselves were too far away. Since then Isi Maganga has been giving an hour's instruction once a week, just as the Roman Catholics do for their adherents, and a Mohammedan teacher for confessors of Islam. Isai had fifteen boys in his class when the year closed. Only a few are baptized. We shall perhaps not see any immediate results of this instruction; but we believe that it will not be given in vain if carried out in the right spirit and with prayer.

Sikonge. Three times we were privileged to witness adult baptisms in Ngulu. The first of these took place at Sikonge in January, on which occasion twenty-seven adults and five children were baptized. The second baptism was at the outstation of Kipanga, in February. It was the first baptism at that place, where work was started about three years ago. The eighteen adults and six children who were baptized are therefore the first-fruits of the place. In December we had a baptism in Mivono. The baptismal service was held at the first of the two places, although the candidates belonged to both. The service was preceded by the dedication of their new little church, which they had just finished.

Respecting mutual help, which comes so hard to most of our people, I will just give one instance. A woman who was baptized in January last here at Sikonge and was at the time married to a heathen, became a widow some time after. According to native custom she was to be passed on to one of her late husband's brothers or nearest relative. She refused, however, to be dealt with in that way, as she has the right to, although very few women make us of this right, for various rea-

sons. In consequence of her refusal she was turned out of the hut in which she had lived together with her late husband, and thus became homeless, as no relatives of her were living near. Fellow-Christians provided accommodation for her until the hut was completed which the congregation built for her. She is now, together with another woman, who has been deserted by her husband, earning what she needs for her clothing and other necessities of life by cooking the food for the boys in the Teachers' Training School which was started here in November.

Ipole. It is reported from Ipole that the Sunday services at the station, including the meetings during the week, were fairly well attended. There was not so much drunkenness in the village as in other years. Family life is of great importance, as a sound development of the native Church depends upon it. It is far from what it should be. It is indeed hard to say anything about it, in so far as it does not exist in the sense of the word as we understand it. The tribal, or clan, life has taken its place. There is much good in this mode of life, but there is also much which has to be recast. The children have no real home. When they have reached the age of four or five years they are not any more allowed to sleep in the same hut as their parents, and are sent away to any grand-mother or aged relative. The result is that the parents have no real control over their children. It will take a long time to change the present conditions, which are deeply rooted in tradition and custom. The people are being encouraged to build better houses, containing more rooms, with a view to giving their children a separate compartment within the same house. We are longing for an increase in the holding of family worship by our converts; but, before we shall see our wishes realized, the mode of family life must first be changed. The whole outlook on life must undergo a complete change.

Twice during the year baptisms were held at Ipole. There were also baptisms at some of the out-stations. In Iswangala, where work was started in 1924, the first little flock was baptized. In Milala, situated between the out-stations of Kininga and Ifumbe, new work was begun.

Miss Larsen writes that dispensary and day-school occupy her time fully in the forenoon. A dispensary boy who was engaged in February has done well and is a great help. In reviewing the last year's work in a new place she comes to the satisfying conclusion that the confidence of the people has been gained. Also the infants have again this year received their proper share of attention. How great has been the success, or how little, it is hard to say, as it is always difficult to make the people carry out advice given them. Miss Lersen concludes her

report on the dispensary work by saying that, in spite of difficulties, nursing is here, as in Europe, a wonderful kind of work, serving others in the service of Christ, if one does not look for easy work and immediate results.

Statistics:—New cases, 1,393; Attendances, 5,969; Intramuscular injections, 307; Intravenous injections, 53.

Kitunda and its out-stations was visited in September by Mr. Ibsen and myself. At Chadodwa a man named Paulo Mudaki wanted us to consent to his divorcing his wife, because his mother disliked her. We endeavored that day, and again at Kitunda, to explain to him the meaning and sacredness of the Christian marriage, and that a son should certainly be obedient to his mother in accordance with the Fifth Commandment. His obedience should not, however, be a blind obedience, when the wish of a heathen parent was at variance with the teachings of Christ. His mother was a heathen still and could, as such, not be expected to understand the Christian conception of matrimony. His duty was to try to explain to her in a gentle way why he could not comly with her wishes in this one respect. He was thus placed before the alternative of either following his mother and her views or of remaining faithful to his wife and his religion. He was obviously sorely afraid of his mother and her curse, which he know would follow a refusal of her wish. It was thus no great surprise to us to learn, some time after we had returned from our visit to Kiwere, that he had divorced his wife. This case shows how much it sometimes costs in Unyamwezi to be a disciple of Christ. Here as everywhere else not everyone who is a Christian by name is willing to pay the cost when put to the test.

Church members and catechumens of Kitunda built a new church last dry season. All services and meetings had been held in the school building since the war, as their church was destroyed by fire towards the end of 1916, presumably by an influential and fanatic Mohammedan. What makes it valuable is that it is built by the natives themselves without the supervision of the missionary, and without any financial aid from the Mission. On September 26th it was dedicated to the worship of God. A numerous congregation was present at the dedication, in so far as both Christians and adherents had come in from the out-stations on account of the day. The dedication was followed by a jubilee service. Twenty years had passed since Bro. Stern founded Kitunda; and the seed then sown had, like the mustard seed in the parable, grown and become a tree. The jubilee service found a befitting conclusion in the baptism of 50 adults and a number of children. We considered most earnestly on this occasion again whether we were doing the right thing in adding more to the already numerous flock of

baptized members, or whether it was not our duty to wait until we are able to man this station. When that will be we do not know. We decided, after renewed consideration and prayer, to risk it. We hope we did right.

The above passage concludes the report on the stations. I would just like to add here that the Sunday-school classes in existence at the three main stations are progressing favorably though slowly.

On December 23rd we had the pleasure of welcoming Bro. E. N. Pedersen. He arrived just in time to celebrate Christmas with us at Sikonge. Our staff has thus been increased by one. It is, however, only apparently an increase, in so far as one of the staff is going on furlough in April, and on his return others will be going. It should also be remembered that a young missionary's first duty is to learn the language and the ways of the people. We are thus not yet in a position to man any one of the vacant stations, although the staff counts one more at the close of the year than it did at the beginning of it.

A course of instruction was given at Sikonge from July 19th to August 11th for the older helpers, who are engaged chiefly in evangelism and Church work.

The most important event of the year for us missionaries was no doubt the Missionary Conference held at Sikonge from the 12th to the 14th of August. We returned to our daily work, with its joys and worries, refreshed in soul and body, and with hearts full of gratitude to our Heavenly Master, Whose presence we had felt throughout the sessions and discussions and during the hours of intercourse and fellowship.

A Teachers' Training School was started at Sikonge in November with ten boys and a native teacher in charge. We have so far been waiting in vain for an educationalist to train an efficient staff of workers. The pressing need of teachers was discussed at our Conference in August; and it was finally decided to establish a Boarding School at Sikonge for eight to ten boys who shall have a two-years' course of instruction under a special native teacher, with as much European supervision as possible.

We need better trained teachers. Great changes are taking place as regards the education policy in Africa. Generally speaking, these are based on very sound principles. We cannot exempt ourselves from falling in with them, if we desire to retain the place we hold. We cannot go on any longer as we have been doing these last few years, unless the whole work is to suffer severely. Thousands in our immediate neighborhood cannot be served with the Gospel because so much time and energy have to be spent on the far-away stations. "Africa must be won for Christ by Africans." We often hear and read that

sentence. It is certainly so. Every experienced missionary will admit that even the best of us will never be able to understand the African as the African can; but those Africans who are to be soul winners among their fellow-countrymen must be fitted for their work by a thorough education. Our immediate need is therefore a training institution with an educationalist in charge.

Annual Report of Medical Work at Sikonge—Year Ending December 31st, 1926

The past year has not been remarkable for any big improvements or alterations in the hospital, although many improvements are badly needed. It has been rather a year of consolidation, with many minor improvements in equipment and routine. Reference has been made in the quarterly reports to the few small additions made to the buildings, namely an open shelter and a place for bathing. Routine has also been improved greatly. One of the most pleasing features of the year's work was the training of Marko Lukala for work in Kiwere, though no report as to his work and conduct since his return has yet been received.

The year has been a busy one, with increases in both out-patients and in-patients. The out-patients have been more numerous than in any previous year, and similarly the in-patients, more than in 1925 and more than seven times the number of 1924, our first year here. This is a great increase, even allowing for the large number of sleeping-sickness patients.

There have been diagnosed and treated at Sikonge seventy fresh cases of sleeping-sickness during the past year. Several of these have come to Sikonge via Ipole, where Miss Larsen has given preliminary treatment with the hope of keeping the Ipole-Sikonge road, which is partially infested with "fly," as "clean" as possible. As far as one is able to judge without having made exhaustive investigations, it would seem that the epidemic is on the wane, at least in the area supplying our cases, and we trust that a very few years will see the end of it.

As usual, surgery involving major operations has not been a great feature of our work—not that there is little to do, but that the people simply do not yet appreciate how much relief it can bring to them. Even with minor ailments like abscesses they prefer to wait until they burst rather than have them opened and save days of pain. The many "industrial" accidents which fill the casualty wards at home are unknown here among a pastoral people in a district where the arrival of a motor-car is still an event.

We continue to impress on patients the necessity for expressing their thanks not only in words but by some material gift, but little progress has been made. In fact, this year the total receipts are a few shillings less than last year, though this is accounted for by the fewness of Indian patients, who can afford to pay much more than the natives. The average native shows very little gratitude, is apt to take everything for granted as being free, and sometimes even resents being asked to do a little work in return for help received.

The heavy rains of last year, coupled with poor or indifferent food-crops, caused a god deal of suffering from malaria among the natives, but apart from that and sleeping-sickness, we have been subject to no epidemics during the year. The mode of life of the people does not favor the occurrence of epidemics. Scattered villages consisting of a few houses are the rule, and although the sanitary conditions in the villages leave much to be desired, the ground is not so suitable for epidemics as in the large towns, where natives live huddled together in thousands.

As to the spiritual side of our work, we have carried on the talks to our patients, and tried by the aid of pictures to tell them the fundamental facts about God and His love to mankind through Jesus Christ, our Lord. To the great majority the story is utterly strange, and one often wonders what impression, if any, they carry back to their villages. Still, it is ours to sow the seed, and God Himself must give the increase.

We close another year with hearty thanks to all our kind friends at home for their prayerful interest in and gifts to the work, and with praise to our Lord, Who during yet another year has been faithful to His promise: "Lo, I am with you always."

Statistics

Out-patients	1,190
Attendances	12,188
In-patients	181
New sleeping-sickness cases	70
Deaths in hospital (including 9 sleeping-sickness)	25
Therapeutic injections—	
Intramuscular	83
Intravenous	513
Major operations	9
In hospital on December 31st	15

Arthur J. Keevill, M.B.

Sikonge, January 4, 1927.

Medical Work

Both the interest in, and the importance of, medical missions is so great that we add a further report of Dr. Keevill, which appeared in "Moravian Missions" for September, 1927:

"Sleeping-sickness continues to account for the majority of in-patients, although this disease appears to be on the wane. Among other cases we had two patients with bone needing removal. The first was a man with a piece of dead bone in his leg; but he refused operation and was content to have the leg dressed daily. The second was a little boy of about ten from a village about fifteen miles away. He was a pitiable sight—thin, weak, and covered with a few dirty rags. The right upper arm was bound up in leaves, and evil-smelling pus was coming from four or five holes in the arm. He had been in that state for three years, suffering untold misery besides pain. An operation was suggested and readily agreed to, especially by the little patient himself. It was extraordinarily easy and highly successful, and within a week he was getting visibly fatter and infinitely happier; no longer troubled with myriads of flies, and no longer avoided by his companions. His arm is now healed, and he is at least twice as heavy as he was when he came to us. Within a week of the first operation, the man, seeing the boy getting well rapidly, changed his mind and asked us to do his leg. The evidence of his own eyes was worth more than all our explanations. So, little by little, the prejudices of the people are breaking down, who could be relieved of so much suffering if only they would trust us. In March the hospital was visited by the Provincial Commissioner, who spoke to each in-patient, and expressed his appreciation of the work."

A. J. Keevill.

XVII

FIFTY-FIFTH REPORT OF THE LEPER HOME AT JERUSALEM

It is sixty years since the house near the Jaffa Gate was opened as a Leper Home, and forty years since the building of the present Home was completed and the patients, the maimed, the halt, and the blind, moved into it in one of the most curious processions ever seen—even in Jerusalem. We have reached what seems to be another turning-point in the development of our work. There are non-resident patients.

During the greater part of the year Sr. Oggeline, the Matron, was in Europe, first on furlough, and then taking a special course of training. During her absence Sr. Bertha took her place besides carrying on her own duties. Another Sister had to be sent out to help while the staff was depleted by furloughs and sickness; so Sr. Ida returned to her former post, having had a course of training since she left.

Once more we thank all those who have helped in carrying on this branch of the Church's work as assistants of the Great Physician.

ARTHUR WARD,
Hon. Sec.

The Staff

The staff at the end of 1926 consisted of the following:—

Matron: Sr. Oggeline (in Europe).

Assistants: Sr. Bertha, Matron's duties and outside work; Sr. Ida, bandaging and general; Sr. Anna, bandaging and general; Sr. Gertrude, bandaging and general; Sr. Johanna, kitchen department.

Chaplain: Pastor Farhud Kurban.

Doctor: Dr. Canaan.

Doctor's Report

I beg to submit the following report on our work in the Leper Home during 1926:—

Statistics.

	Male	Female
On December 31st, 1925, we had 27 patients.....	20	7
During the year 1926—		
We accepted 7	5	2
3 died	1	2
2 left the hospital without health certificates	2	—
3 left with health certificates	3	—

On December 31st, 1926, there were 26	19	7
Of whom 23 are Mohammedans	16	7
2 are Christians	2	—
1 is a Jew	1	—

Of the 26 patients—13 have the nodular form;
6 the nervous and
5 the mixed form of leprosy.
2 are not lepers.

Scientific Work:

More scientific work has been done this year than in any other year. Blood examinations and the search for the bacilli have been done at regular intervals.

A detailed paper, "Die Lepra in Palästina," written by me, was sent for publication to the "Archiv für Schiffs-und Tropenkrankheiten." It was accepted and the proofs were corrected. A short article about Leprosy appeared in the "Evangelisches Gemeindeblatt für Palästina."

I gave a lecture for the members of the Academy of Medicine about our scientific research in Leprosy. The meeting took place in the Leper Home, and about 45 physicians were present.

Several Leprologists in Germany wrote to me asking me about our work, and inquired about the method of treatment followed in the Home. Very detailed answers were sent.

My Annual Reports for the years 1924 and 1925 were reprinted nearly in toto in the "Annual Report of the Senior Medical Officer, Jerusalem District."

I must mention the kindness of the P. H. D. Laboratory in examining all the material of our institution.

I am in continual touch with the different Antilepra Societies in America and England.

Among our most distinguished visitors was Mr. Danner, the General Secretary of the American Mission to Lepers. He was deeply interested in the work, and gave in Jerusalem two lectures on "Ridding the World of Leprosy," commenting very favorably on the Home and the treatment given here. Mr. Danner promised to help us.

D. Canaan.

In addition to the foregoing extracts from the official report of Dr. Canaan, the following report was prepared for Mr. William M. Danner, by Dr. Canaan, and sent to Mr. Danner under date of August 5, 1927, and forwarded by the latter to Brother Paul de Schweinitz, our Secretary of Missions. It appeared in "The Moravian" of October 5, 1927.

1. The number of lepers in Palestine at present does not exceed, roughly speaking, 80.

2. Most of them are Mohammedans, very few are Christians and Jews.

3. About 30 of them are housed, cared for and treated in the Leper Home, "Jesus Help," which you have visited. This institution is supported by the International Moravian Church.

4. The treatmeent is being pushed very energetically and following the most scientific discoveries. I have been continually:

(a) Trying in every possible way to strengthen the general system through a nutritive diet, sun treatment, exercise and tonics (iron, oil, strychnine, phosphorus, arsenic, bioplastine, etc.)

(b) Giving the latest and most active specific medication.

5. In the last 10 months I have been able to dismiss three patients as cured. I do not pronounce the diagnosis before the following conditions are fulfilled:

(a) A complete disappearanceof all symptoms.

(b) Non-appearance of any new symptom for at least two years.

(c) A continuous negative finding of the bacilli of Hansen in the nose, throat and skin.

(d) A negative Wassermann and Sachs-Georgi reaction for at least two years.

6. During the whole period of the two years the patients receive continually the treatment as energetically as the others.

7. Those dismissed as cured come every three or four months once for observation and the examinations of the nose and throat for bacilli, and the blood for Wassermann reactions.

8. Since the patients have seen that they are being treated very energetically and observed that some have been greatly helped, they are most anxious to do anything for their own benefit. Thus our work has become much easier than before.

9. The general spirit of the patients is—as you could observe—a very happy one. They live in harmony and peace with each other, respecting and loving the sisters who care for them.

10. The whole work in the Leper Home is carried on by five sisters, who belong to the German Moravian congregation. They put all their intellectual and physical powers to serve these most wretched creatures.

11. Our asylum has not been accepting only the afflicted of Palestine, but all those who seek it from Syria, Egypt, Transjordania, etc.

12. Lepers of all classes and all denominations are accepted and treated in the same spirit and manner.

The Matron's Report

In the absence on furlough of the Matron, Sister Oggeline, the report is rendered by her assistant in charge, Sister Bertha. Details are given about each of the patients occupying each of the seventeen "Endowed Beds." Three of these beds are supported entirely, or in part, by congregations or societies in the Northern Province of the Moravian Church in America, namely, the Women's Missionary Society, Bethlehem, Pa., the King's Daughters, of Bethlehem, Pa., and the congregation at Nazareth, Pa.

The story of the occupant of the bed of the Women's Missionary Society, Bethlehem, Pa., is given as follows:

Women's Missionary Society, Bethlehem, Pa.—Sheikh Abdullah had such faith in the power of medicine that he hoped to be well and home again in a year. The first half-year went well; but then came a relapse during which it seemed almost impossible for him to pull through. During that time he was a most difficult patient, and the nurse on duty needed much patience and wisdom to manage him. After two months he was able to get up again, and was almost as weak as a child learning to walk. By Christmas he was himself again, exercising such a good influence upon his companions that we were thankful to have such a man in the house. He is interested in the Arab pastor's addresses, which come to him as a spiritual tonic, though he is a pious Moslem.

Thirteen other beds are designated by the names of the patrons: 'Harrowgate," "Southport I," "Southport II," "Mayfield," "Leamington," "Clifton," "From Two Friends at Taunton," "Blackheath and Lee I," "Blackheath and Lee II," "In Memory of Henry Johnson," "Northwest London," "Christ Church, Westbourne, Bournemouth," and St. John's Church, Boscombe." Therefore the other Bethlehem and the Nazareth bed must be one or another of the three following:

Bethany.—Muhammed (Arabi), from Transjordania, was a little boy when he came here four years ago. Since then he has grown very much. His father deserted his mother and him, because he wanted a younger wife for his old age. His mother and his brother used to visit him once a year, travelling on camels or horses. While they were here, he rode as much as he could; for he is a child of the desert, accustomed to unbounded liberty, and not shut up in a town, bound by rules of order and mealtimes, and sleeping in a bed. But last time his mother came in a motor. You see we are keeping up with Europe! He should have come two years sooner. He is a good lad, but gets downhearted at times, because the cure makes such slow progress; but he is improving.

Peace of God.—Hassan had one or two months of such

suffering that it seems to us a wonder he is still alive. His knees were in such a state that they needed bandaging three or four times a day. Though he is twenty-five, he is no bigger than a boy of ten. He usually walks with crutches, but on days when he is feeling better he can get about with a stick, though his feet are gone and he stands on his ankles. He learned to read here, and used to teach others, which is regarded as a meritorious act; but now reading is more common in our house than formerly, though few can read anything except the Koran, passages of which they probably simply know by heart. He often argues with our Arab pastor, appealing to tradition, and unmoved by anything that contradicts it. He has written in Arabic under the English title the name of his bed—"The Peace of God."

Come unto Me.—Hussein having been dismissed to his home, where his two brothers have land and flocks and have enlarged their house, Helue Diwaniye has taken this bed. She entered the home in 1918, left after two years, returned in six months, and went again after two and a half years, and now has come to us probably for the last time; for she has become blind. Her husband and her elder sister, who is married already, come to see her sometimes. Her features are almost European. When she first came to us she had a baby six months old, which she left at the St. Vincent Nunnery, where it has been ever since. She seems to be happy and contented.

Sister Bertha concludes her report as follows: "And now it was time to prepare for our Christmas celebrations. One could do that with great joy. God had been very good to us this year. First of all He had given health and pleasure in the work, and things that seemed hard could be accepted likewise as coming from His hand, so that one had no need to worry over them, but could go one's way happy, trustful, and free from care. So we Sisters celebrated our Christmas around our own Christmas-tree with the servants and Harand, our Armenian boy, with thankful hearts."

XVIII

SURINAM

Extracts from the Report for the Year 1926

July 1st is a great day in the history of our Surinam Mission —the day on which the first negro slave was baptized in the year 1776. Last July just one hundred and fifty years had elapsed since that event, and we kept it as a festive day in town and country; for was it not the birthday of our Creole Church! Who would have dreamed so long ago that many thousands of this race would be entrusted to the care of our church? Today we survey the great field of labor which our brethren never sought and never expected, but which was given to us by God that we might put our best efforts into it as occasion arose.

A year of strenuous work lies behind us, the second half of which (since August 1st) has been specially marked by the visit of a member of the Herrnhut Mission Board. Speaking generally, all of us, both European and natives, have been able to do our work unhindered by serious illness. One painful loss has been sustained in the removal by death of our brother Julian Edwin Labadie, who had served our Church first as a teacher and then, after further training, as an ordained minister in various places, last of all at Bersaba. His end at the age of fifty-six came quite unexpectedly. In him we have lost one of the most gifted and zealous of our native workers, who knew his people well and understood how to deal with them.

Our Church life has on the whole been fairly uneventful. True, amongst our "intellectuals" there has been a good deal of dissatisfaction and ferment, which sometimes found an outlet in newspaper agitation, against various regulations made, as we believe, in the best interests of the Church. A measure of self-government was vehemently demanded, in reply to which we were obliged to point out that larger privileges could only be granted in return for an increase of self-support on the part of the congregations. The problem has now been solved by Bishop Steinberg, who encouraged us to grant certain increased rights in the hope that the corresponding duties will be fulfilled. Whether this new method will be successful the future must show; for the present at least the hatchet is buried, and that is worth much.

From outside the ranks of our Church we have also encountered a good deal of opposition on account of the financial privileges granted to us by the Dutch Government. One of these is that eleven of our missionaries, including the super-

intendent, now receive from the Government outfit and traveling expenses, as well as salary and pension. This grant is made to the Mission as such, and has nothing to do with the individual missionary. The salaries of the eleven missionaries are reckoned as part of the sum hitherto granted as a State subsidy to our Church, and, although only sufficient to defray part of our expenses, is a matter for thankfulness. Furthermore, the Government has advanced us the sum of 100,000 florins, free of interest, which helps to ease the burden of our debts. All this is now being eagerly made us of by our opponents; and, unfortunately, not only by the Roman Catholics, from whom nothing else is to be expected, but also by one of the clergymen of the Reformed Church. We Protestants have to put up with so much enmity from Rome that we ought to do all in our power to remain at unity among ourselves. From this point of view, too, it is to be regretted that in recent years the Salvation Army has become pretty strong in the colony. Strange to say, they do not seek out the most degraded of the people, as elsewhere, but try to gain adherents exclusively among the middle classes, making use of the Dutch language only. Much as their spiritual zeal and earnestness are to be commended, one cannot help regretting that they are causing a cleavage in the ranks of Protestantism, one section fishing away the adherents of another; for the Salvation Army, too, seeks to form separate congregations. The Romish Church is an incrasing menace to us, for it works systematically to capture the rising generation by means of baptism and education. In Holland, moreover, the Catholics are in a strong position, and are able to get educational legislation passed which they could not get here in Surinam.

During the past year a change has been made in the ecclesiastical life of the town of Paramaribo by the extension of the period of instruction preparatory to confirmation by three-quarters of a year. The large town church has undergone extensive repairs and was reopened on August 8th on the occasion of the service of welcome for Bishop Steinberg. The work is beautifully done and gives us great pleasure.

The Town Mission is the one part of our work which has the greatest possibilities of expansion. Slow but steady progress is being made, and we are able by means of all kinds of organizations for children and for adults to reach many who would not otherwise come under our influence, and also to awaken interest in and love for our Church in members of other Protestant bodies.

We will begin our tour through the country districts in the East. Our congregation at Albina is going down more and more. The fine schemes of the Bauxite Company have been

postponed indefinitely, and that means that there is little prospect of a revival of prosperity for Albina. We have therefore removed Bro. and Sr. Schultz and have stationed a native teacher there, who has also undertaken the spiritual care of the congregation. Albina still retains some degree of importance for us as the gateway into the bush country of the Marowyne. Many pass through or make a short stay at Albina, and for this reason it is much to be regretted that the state of our finances will not permit us to do more for this post. Meanwhile, what is left of our former work falls more and more into the hands of the Roman Catholics.

The American town of Moengo continues to prosper more and more. It was our intention to place a missionary there, since members of all our congregations are flocking to Moengo; but the company wishes to remain entirely neutral, and has refused to admit either ourselves or the Roman Catholics. We are, however, welcome to visit here as much as we like and to make use of the company's ship free of charge, and we are hospitably received as guests. This year our missionary at Charlottenburg has visited Moengo. This missionary also looks up the Bush-negroes in that district and carries on, though in very inadequate fashion, the work of our former Bushland station, Wanhatti. The Roman Catholics have established a new station a little distance above Wanhatti, and by means of a boarding-school have drawn away many of the young people.

The people of Charlottenburg now have the advantage, thanks to the efforts of Bro. Gill, of being able to sell their produce at Moengo, where they get good prices. So often our people do not know how to dispose of what they grow, the price of transport being far too high to send it any distance. In spite of these efforts, however, the population of the district is declining, as is proved by the decrease in numbers of the Charlottenburg school, whereas in other respects there is much life in this congregation and its filials. Particularly encouraging is the fact that the missionary has gained the confidence of the young people. Bro. Gill and his trumpet are well known and very popular in a wide area, and the Bush-negroes in particular love to see and hear him.

Passing farther down the Commewyne, we come to the district in which are the two congregations, Hecht en Sterk and New Amsterdam. Here things look more discouraging from year to year. The Creole population is disappearing—whither, no one can say—and the Asiatics are increasing in number. Hecht en Sterk as a congregation has gone to pieces entirely. Its only importance for us now consists in the school, as a school for British Indian children. In Marienburg with its large population the outlook is particularly gloomy. Nearly all the peo-

ple there now are Javanese, and our little church is nearly empty and is falling to pieces. In Johan en Margareta we have opportunity for real mission work amongst the many Javanese and British Indian children in the school and also in New Amsterdam.

The last station in the Suriname District is Bergendal. When Bishop Steinberg was there at the beginning of December on his return from his Bushland tour, everyone showed themselves in the best light, expressed sorrow for past delinquencies (taking part in heathenish dances, etc.), and promised that such things should never occur again.

Since then, however—but that does not really belong to the events of the year under review—the same heathenish practices have again caused them to fall.

The transition from Bergendal to the Para District is easy, not only because many people from the Para have settled in or near Bergendal, but also, alas, because there is a close spiritual connection between the two places. The Para is the district par excellence in which all manner of heathenish customs survive, and it is probable that these things find support from people in town who have a hankering after them. In Paramaribo itself such things cannot be done any more, so people resort to country places where they can let themselves go.

At Bersaba it has, we regret to say, been impossible up to the present to do anything for the very tumble-down church, in spite of many good resolutions and great promises. The people do not seem to feel what a disgrace such a church building is to them, for they know that it is even now in far better condition than many of their own dwellings. They may also be waiting for the General Mission Fund to do something for their church; if so, they will certainly wait in vain.

Turning now to the work on the Middle and Upper Saramacca, we have again to lament the decline of the country population, at least as regards the Creoles. At Groningen the Roman Catholics have built a school in competition with ours and are trying to entice the children by means of sweets and roundabouts. About fifty Catholic children who attended our school were, of course, taken away at once, but now there is a constant danger of their taking the heathen children too. So far, however, our zealous school-teacher has with some difficulty succeeded in keeping up the numbers, so that we have not been obliged to reduce the staff. Our work amongst the British Indians on the Saramacca would be of great importance if only we had the necessary workers. Now it is almost too late, for the Roman Catholics have schools everywhere, and have set themselves to pump dry not only our schools but those of the Government.

The Coronie District suffered in a special degree from the drought; the rainfall there is at best only one-third of that in town. The want of drinking water in particular caused much suffering. The drought was followed by an unprecedented plague of mosquitos. New Nickérie also suffered much, but several deep wells have now been bored which will probably ward off the worst in future. Those worst off at such times are the British Indian and Javanese small farmers, who have to walk for hours to fetch a bucket of water.

In other respects Nickérie is the most go-ahead district in Surinam — which is not saying very much! Great hopes are placed on the new scheme of cotton cultivation, though even in connection with that there have been many disappointments. The little town of Nickérie, with the exception of the river front, where our church and mission-house make a fine impression, looks anything but prosperous. It is strange how marked the English—in contrast to the Dutch—influence is in Nickérie, even in outward details. The language difficulty is overcome here, even more than elsewhere, and certainly more than in Paramaribo, by the use of Negro-English, the Esperanto of this colony.

Our Children's Home at Sharon has enjoyed a year of quiet development. A new house for bigger girls was opened and therewith a long-cherished project realized.

The Leper Home at Bethesda has had a change of director, Br. and Sr. Weigel being now stationed there. The new house for children could at last be opened, and now serves its purpose very satisfactorily. The children are happy and the advantage of their having been removed from the influence of the grown-up patients is very marked. In connection with the opening of this house the paths leading to the river were diverted to the new part of the grounds, so that the patients no longer make use of those set apart for the healthy portion of the little colony, which are now quite private. This and other new arrangements made the beginning rather hard for the director and his wife, all the more so as, since the matron of the neighboring Government Asylum at Chatillon has become a pervert to Rome, definite intrigues have been set on foot against Bethesda with a view to stirring up discontent amongst our patients. Not only so, but in town and wherever possible people are warned on no account to send their relatives to this "dreadful place." Thus souls are being led astray, although the Catholics already have the advantage that their own asylum is in the heart of the town, where the patients are near their own people. Recently, however, we seem to be getting over this crisis. The tone amongst our patients since a few discontented ones have left us and gone to Chatillon, is a much better one than before. Strange to say, too, certain sec-

tarian tendencies which had begun to show themselves, have quite disappeared, and those who had given way to them are now much happier and more contented. Much pain of body has again been endured at Bethesda throughout the year, and many a newly-made grave testifies of triumph and victory. We cannot too faithfully remember in our prayers the patients and their devoted nurses.

Our Educational Work has developed favorably during the past year. The last statistics tell of 4,278 scholars. The Selecta in particular has increased its numbers. It is a source of satisfaction to our Inspector of Schools, Br. L. Schütz, who will soon be retiring after many years of labor, that he is able to leave this work in a flourishing condition and free from debt. On the other hand, the increase in the number of schools does not correspond to the increase in population. We cannot compete with the enormous progress made by the schools of the Roman Catholics, who work systematically on the principle: "He who has the children has the future." With this end in view they see to it in Holland that every advantage is open to them here, so that they can build schools and then throw the burden of the teachers' salaries on the State. Since we cannot do the former for lack of money, neither can we do the latter. Thus it will soon come about that, wherever a school is needed—or rather, wherever Rome thinks one is desirable—there it will be built.

One task to which we must soon apply ourselves is that of training our teachers and our future native ministers in a College of our own. This is an important task for the new School Inspector. Our young people must be trained under more decidedly Christian influences than has been possible hitherto in a "neutral" Government Normal School. From amongst the teachers so trained the future ministers will have to be chosen.

XIX

MISSIONS IN AFRICA

Under the Direction of the Herrnhut Mission Board

From Annual Reports for the Year 1926, published in Herrnhut, June, 1927

A Summary by the Rev. George F. Bahnsen

South Africa West

The work in the Western Province of the South African Mission Field was carried on without hindrance during the year 1926.

Brother and Sister Poiet retired after 32 years of service. Their place could not be filled by white missionaries, as there are only nine ordained European brethren in this field.

During an official visit in October, Bishop Ernst van Calker ordained Brother Winckler as a Presbyter, and the native Brethren, D. S. Krooneberg and W. Johannes, as Deacons. The number of native missionaries, after the retirement of two in 1925, now numbers six. Two new missionary assistants, formerly headmasters of schools, Ezechiel Weber and Alexander Lesch, were appointed. We are thankful for the services of these native missionaries and assistants and greatly appreciate their work among their own people. Four native missionaries are now in charge of congregations, and the newly ordained brethren are assistant pastors of the larger congregations, Gnadenthal and Elim.

We hope that in the future there will be other teachers who will experience the call to the ministry. Unfortunately several teachers, both male and female, had to be dismissed. The question of teachers for our schools received the very earnest consideration of the District Synod held in Mamre in January, 1927, as a matter of great importance in the development of our work in South Africa.

An important event was the laying of the corner-stone of the new school at Moravian Hill, Capetown. The Hon. Joel Kriege, of Caledon, a man influential in political circles, who has shown our missionaries much friendship, and who has rendered them much valuable assistance, was present. The plan for the building was drawn by a German architect, while the contractor was a member of the South African Church. The cost of the building was about $15,000.00, the greater part of which sum was collected in our native congregations.

On June 21, 1926, the Governing Board of Gnadenthal was elected, whereby the "Mission-land Act" went into effect, bringing about a new order of things, hitherto resisted by many members of this congregation. With the introduction of Church Rules and Church Boards, October 17, 1926, all of our congregations are now governed by the new State regulations which work well and are satisfactory to all concerned.

The Bureau of Education of South Africa has ordered the discontinuance of our Training School at Gnadenthal and transferred the same to Worcester. While this location is more central and on the railroad, students from Gnadenthal must travel by way of Capetown, where there are three large seminaries for colored people while there is a fourth at Pearl. Naturally parents would avail themselves of these in preference to more distant Worcester. For 90 years, teachers both for our own work and for that of other missionary societies have been trained at Gnadenthal. Now, however, the training of teachers is in the hands of the Government. The discontinuance of the Training School will mean less expense for the work in South Africa West. The receipts in 1926 were greater than in 1925, and the District Synod of 1927, therefore, pledged itself to support a missionary in Nyassa as the "own missionary" of the South African Church.

South Africa East

The year 1926 was important for South Africa in general, and especially for its native population. The conference of Prime Ministers in London gave the Union of South Africa a new position in the British Empire. South Africa became an independent Kingdom. Its king is the King of England. It is no longer under the guidance, guardianship and control of the British Cabinet in London. Now South Africa must put its own house in order, which necessitates a solution of the difficult "native question." There are many more natives than whites, and thus far every part of the Union has carried out its own policy without regard to neighboring states.

General Hertzog has fearlessly made a beginning, and last year introduced three "native laws" which are now to be considered in Parliament. He finds the solution of the "native problem" in segregation of the two races geographically, politically and socially. The "Native Land Act" of 1913, with some alterations, is to be carried out. By creating "European" and "Native Zones," the races are to be separated geographically. "Native Territories" are to be reserved in the northern states exclusively for the natives. In these, thus divided, sections, the two races are to develop politically and socially along their own

lines and according to their own wishes and abilities. The natives of the Union are to have their own Parliament, which deliberates and decides its own affairs, naturally under the government of the Union. In the "Union Parliament" the natives shall have seven white representatives. In factories and other industries natives cannot hold such positions as would place them over whites. The right of voting for the Union Parliament is denied the natives.

These proposals have raised a storm of protest. The natives have protested at various congresses against such treatment as unjust and unchristian. Apart from the question of justice, is it possible to carry out this system of saparation? Is it wise to institute such a two-fold division in the states? There will be constant friction, hindering progress and finally bringing on a war between black and white. The whites cannot get along without the aid of the blacks. No industries, no trades, no farming, no larger undertakings in building roads, railroads or houses can succeed without colored labor. The blacks themslves can find no employment, nor advance socially, without the help of the whites. Both are inter-dependent, and separation would be an inestimable loss for both. Again, what does it mean for the natives to advance "along their own lines?" The blacks of South Africa, compared with the natives of Asia, have no civilization of their own. They can only improve by accepting the civilization of the whites. Left to themselves, they revert to their former barbarism. General Hertzog's proposals will experience many changes before they are enacted as laws, or will be entirely rejected; but they have made the natives very restless, and this unrest disturbs our mission work.

Our work among the Kaffirs has prospered. There was an increase of 303 baptized communicants and 157 adult baptisms. From the official tax lists of the magistrates we learn that the population of our District is between 13,000 and 14,000, including children. We have hardly more than half of this number as members of our congregations. We should engage in more intensive evangelistic efforts than heretofore, but we lack suitable men. Our evangelists need special training to counteract the propaganda of "free Kaffirs'" and Roman Catholics. They must be able to warn against the dangers of both and "be ready always to give an answer to every man that asketh them a reason of the hope that is in them." The need of a school for evangelists and a preparatory course for native preachers grows more and more imperative, but the funds are lacking.

On August 1, 1926, the enlarged church at Elukolweni was dedicated. The need of more room was long felt, but it took a long time to raise a sufficient sum of money to begin the work. The remaining cost of building was covered by the offerings at

the service of consecration, so that there is no debt resting upon it.

Tinana also celebrated its Jubilee. This was a day of joy and encouragement in these troubled times. This congregation was then and still is in a critical period. A black prophet, Wellington by name, has settled at Chief Edward Sidinanes' place, and thence, backed by Edward, tries to draw away the native Christians from Tinana. He offers his followers exemption from taxes, and promises the speedy arrival of a fleet of air-planes with negroes from North America who will drive the white people out of the land. He claims to be a representative of a colored church in North America, in spite of the fact that the leader of this church knows of no Wellington. He is also said to be a Zulu Kaffir. The Kaffirs do not ask about a "prophet's" origin. The very uncertainty of his origin and past make him more attractive to them. These promises and prophecies draw away many, especially as Chief Edward supports him. It is impossible to tell how many have joined him and left our Church; time alone will show. Worse than the occasional Kaffir prophet is the well planned propaganda of Rome. They are trying to win our young people. They offer good and very cheap instruction in their schools at Mariazell. The priests and evangelists follow up these young people and through them gain entrance to their families, and they try to draw them away from the evangelical Churches. This Roman propaganda grows worse from year to year around Tinana, Zincuka and Bethesda.

In Baziya and Tabase, the work goes on unhindered. In the Tembu country, the heathen population is still very numerous. Here especially we should have many energetic evangelists, but it is difficult to get reliable helpers. The general impoverishment of the Kaffirs compels them to seek work and means to support themselves elsewhere. As a rule there are no substitutes and the minister cannot do everything himself. If we had more evangelists like Elias Mzuku, then there would be greater results. Unfortunately Brother Moths was compelled to give up his work for a few weeks, but his health was restored by a sojourn in the hospital at Umtato. Our missionaries lost a kind and helpful friend by the death of Robert Biedge. He was one of the most reliable and progressive merchants in Kaffraria.

In the congregations in the Colony an exceedingly dry summer caused much suffering and want among the native families. Engotini suffered most. The harvest was a complete loss. In consequence almost all able-bodied men are seeking employment elsewhere and meanwhile their families are suffering hunger and want. Goshen also suffered much, but there they have more cattle, and can easier find work in Cathcart and on neighboring farms. In Shiloh, those whose gardens and fields

lie below the mission irrigation canal had a partial harvest. The natives are very careless in cleaning that part of the canal which runs through their fields after it passes through the mission land, and they, therefore, do not get the full benefit of the water, but their fields, nevertheless, were irrigated to some extent. However much land is entirely dependent upon the rainfall, and, when there is no rain for months, nothing grows.

Goshen, spiritually, is the weakest of our congregations. Situated upon an isolated native reservation, amid surrounding farms, Goshen has always been a refuge for worthless elements of farm-Kaffirs. Kaffir-doctors, thieves and drunkards find hiding places on the reservation and then from this base continue their nefarious practices. These demoralize the men. The church attendance is poor, and it is almost impossible to find helpers. The women of the congregation are decidedly better, but have a difficult position over against the men, who do not wish the women to be members of the conferences because their evil conscience troubles them.

Our Seminary at Mvenyane, under Baudert's direction, did excellent work. Last year's examinations placed it at the head of 16 seminaries in Cape Colony. This year we had a very poor lowest class and the results were not as good as in 1925; but our Seminary, nevertheless, stood fourth among the sixteen.

Financially, South Africa East was able to hold its own, although it received less outside help and less revenue within the Province. We have had to struggle hard during the last twelve or thirteen years to hold our own. With God's help we succeeded, but now we must go forward. New and pressing tasks await us. Our work will and must grow. Who will help us? Who will fill our hands? Who will strengthen our courage?

NYASSA

The statistics prove how, under God's protection, the congregations show a surprising increase. In 1914, we had 1,900 Christians; now they number 4,900.

The number of scholars in our day schools, over 7,000 before the war, has been slightly reduced. This, no doubt, is due in part to the fact that it has not been possible for the missionaries to properly superintend the work from the different stations as was formerly the case. The schools in this large territory must be carried on by native teachers directed from the one center, Kyimbila. Here the teachers gather a number of times during the year for instruction for the coming months.

Many of the evangelists are doing well. The congregations report those who fail in their duties, and an effort is made to remedy unsatisfactory conditions.

In the latter part of January, 1927, Brother Gemuseus spoke with 70 Helpers in Kyimbila who had come from all over the territory, discussing the various phases of the work. These days, although especially wearing for him, were signally blessed. The participants spoke frankly about questions troubling them, and all experienced the influence of God's Spirit, Who, in spite of individual differences, united them in purpose. There are those among the Helpers who seem qualified to be ministers among their people. From time to time, therefore, they are permitted to administer the Sacraments. Such are Ambokili, in Rungwe, and Sakalaya, in Utengule.

Brother and Sister Jansa arrived in East Africa about the middle of May, 1926, and took charge of the mission there. The Scotch missionaries acted very nobly in this transfer, either giving us for nothing, or at reasonable rates, their equipment at the various stations. The missionaries Gemuseus and Jansa are both living at Kyimbila for the present. They have to plan for the resumption of the work. Before a missionary could live at Rungwe, necessary improvements were required, for which funds were lacking. In fact, all of the stations, destroyed during the war, will have to be rebuilt.

Both missionaries have made many necessary journeys, visiting the former stations. In this way they got into touch with all of the former congregations, and could study their several needs. Brother Gemuseus was also able to renew fraternal relations with the Berlin missionaries east of our district.

Mbozi, far to the east, is a station where a white missionary is sorely needed . They had hoped that Brother Jansa would be placed there and were quite dissatisfied that such could not be the case. This station should have an experienced missionary to furnish guidance for the work both to the east and west of it. Brother Tietzen, the "own missionary" of the South African Province, will be placed here, and Brother Giersch, at present prison-chaplain in Sagan, Germany, has been given a two-years' furlough to induct Brother Tiezten in Nyassa. He knows the people and the language. His family will remain at home in Germany.

Friends of our work have given us the necessary funds to restore the orchards and plantations at Kyimbila. Brother and Sister Waldner will undertake this work, and Brother Schaerf, as architect, will accompany them to rebuild the destroyed mission stations.

May God's blessing rest upon this effort of our German Province to rebuild the waste places and to regain the lost ground for the harvest of souls in Nyassa, staggering, as it is at present, under financial burdens, already too heavy, humanly speaking, for it to bear.

XX

THE BOHEMIAN-MORAVIAN MISSION

In Czechoslovakia

"For the Ancient Unitas Fratrum the outcome of the terrific convulsions of the Thirty Years War (1618-1648) was the practical annihilation of its congregations in the twin lands of its birth."

Ever since the re-organization of the Unitas Fratrum (1722-1727), the Moravian Church has hoped and prayed for the re-establishment of the Church in the land of its fathers. The first organized effort toward this end was made at the first Synod of the Continental (German) Province, convened under the conditions of a new constitution, in 1862. "It was determined to renew activity amid the homes of the fathers in Bohemia and Moravia. This took the form of 'Diaspora' labor, rather than that of actual church extension." In 1865 work was begun at Tschenkowitz; and in 1867, at Rothwasser and Prague.

At the General Synod of 1869, "a new joint undertaking of the entire Unity was projected. Petitions had been received from England and from America of practically the same import, though there had been no pre-concerted action. The one was from Bishop Seifferth, himself a descendant of members of the old Unity of the Brethren. The other had received the signature of every minister of the Moravian Church in the United States. Both memorials prayed that steps be taken to commence a work of evangelization in the twin-lands of the forefathers, Bohemia and Moravia, not on the basis of the 'Diaspora' but with a view to the re-establishment of the Unity there as a distinct Church. Synod accepted the peculiar coincidence and the fervent unity of the American ministry as tokens of a higher will." This latter fact places a peculiar responsibility upon the American Provinces of the Moravian Church for interested and liberal support.

The birth of the Republic of Czechoslovakia, including both Bohemia and Moravia within its jurisdiction; the separation of the State from the Romish Church; and the declaration of religious freedom, now offer unusual opportunities for carrying forward the work for which we have prayed during all these years.

Our congregations are grouped into six parishes, but there are what we would call 12 congregations, from which 25 additional preaching places are served. Four orphanages are also maintained,

The communicant membership numbers 1,503, with a total membership, including children, of 7,112. In addition there are a large number of "adherents" not yet admitted to participation in the Holy Communion.

Our new mmbers come for the most part from the former Roman Catholic State Church, in which they were not trained to support the Church with their means, as the State took care of that, and it takes a long time to overcome that false training, and besides most of our people belong to the poorer classes, so it will be necessary to support the work financially for a long time to come.

In addition to the current needs, many of the parishes are sctruggling with heavy building debts, especially Eisenbrod, where we had phenomenal gains after the war, so that a church had to be built. The debt on this property amounts to $12,000.

The contributions from the Northern Province in America for 1927, as reported in "The Moravian" of November 2, amounted to $3,769.49. From the Southern Province, November "Wachovia Moravian," $666.63.

The following interesting statement of our Church's work in Czechoslovakia appeared in "The Moravian Messenger" of February, 1927:

The Old and the New Kunwald

When Gregory and his friends, in the distant days of the fifteenth century, decided that there was no home for them in the organized Roman Catholic Church, they went to a little village called Kunwald to settle as a community of Brethren. They went there because it was near the little town of Senftenberg, and they wanted to have as their spiritual adviser Michael, the priest of Senftenberg. He was a man after their own heart, of kindred ideals, of blameless life, from whom they could take the sacrament without injuring their consciences.

The valley of Kunwald is long and narrow; the sides are never very high, and near the opening of the valley they are covered with woods. The further one goes up the valley the more fields and open spaces one finds, till one at last emerges on the open uplands.

The simple life of a Christian brotherhood which was lived in that valley in those days had an influence which made itself felt far and wide. The community grew and spread from this spot near the northern frontier to the whole of the land of Bohemia and Moravia, and in ten years' time constituted itself as a Church—the Unitas Fratrum.

Nearly two hundred years passed, and then came the great disaster. The Church was stamped out of existence, and Kunwald reverted to pure Romanism.

In this valley, some four years ago, a statue was erected at Kunwald in memory of Comenius, not because he was a Bishop of the old Church, but because he was a great Czech, and one of the foremost figures in the history of Czechoslovakia, as also in its literature, in particular in the realm of education. Our minister in Pottenstein, Bro. Mikulastik, was invited to speak at the unveiling of the memorial, but was not allowed to speak on religion or as a member of our Church, but only as a Czech giving honor to a great man of his country. There was a very big meeting, and the minsiter went home with some disappointment at having been prevented from speaking about the Church which had its origin in that village.

He began to think over some means of getting an opening there for preaching the Gospel. One day he found that a Russian—a refugee of the Great War—was going up to the village and was willing to inquire on his behalf whether there were people willing to hear a lecture on the origin and history of our Church. The answer was favorable, and it was arranged in a very short time that Bro. Mikulastik should go up on a certain evening and deliver the lecture. The room was crowded; even the priest was there. After the lecture Bro. Mikulastik invited questions, and question and answer continued until about eleven o'clock. As the result of that meeting, seventeen persons declared their intention of leaving the Roman Church, and asked that the minister of the old church of the village should pay them occasionally a visit. This was done under the very eyes of the priest.

Since then Bro. Mikulastik has paid regular visits to the village, and the little flock has now grown to sixteen families.

* * *

One feature of the work here is that it has nothing to do with politics, as is the case in some places, nor with nationality. Nor does the congregation know much, if anything, about Herrnhut and the Renewal of our Church there in 1722, except in so far as it knows that Bro. Mikulastik and his congregation at Pottenstein are members of the Church that was thus renewed. Their interest is a purely spiritual one. It seems as if the best piety produced in the Church of Rome, such as that produced in the cases of Gregory himself and of Michael, the priest of Senftenberg, were seeking as in those early days for something which the Church of Rome cannot give, and which is nourished only by the free access of the believer to the sources of the Faith and to the Founder of the Faith, independently of mediators of any kind.

In addressing the congregation at Kunwald one has the sense of being in the presence of people to whom the purely

spiritual side of religion is all that matters—as though the spirit of Gregory and his companions had come to life again in the old village where they sought for freedom of worship.

The meetings are held in the village school, because there is nowhere else to hold them. The meeting-house where the Brethren met 469 years ago is not available today, though it has not entirely vanished from sight; anitquarians, at any rate, believe they have discovered the site and certain portions of the old "Sbor," as it was called, in one of the farm houses of the village.

C. H. S.

XXI

GENERAL DIRECTORY

OF THE

MISSIONS AND MISSIONARIES OF THE MORAVIAN CHURCH.

NOTE: The Foreign Mission Work of the Moravian Church (begun on August 21, 1732) is a common enterprise of the entire Church. The control is in the hands of the Mission Board, which is a part of the general governing Board of the entire Unity, whose members are elected by the representatives of the various independent Provinces assembled in General Synod, or, between Synods, by the various Provinces of the Unity. The unity of the work finds expression in the fact that the governing Boards of the various Provinces are at the same time "Provincial Mission Boards" to further the support of the work in the entire field, as far as their resources, over and above the needs of the Fields assigned to them by the Unity's Conferences' permit. The last General Synod was held at Herrnhut, in 1914. Unity's Conferences in Zeist, 1919, and Herrnhut, 1922.

A. THE HOME BASE

(Names in parentheses are the maiden names of wives.)

I. THE MISSION BOARD

a. *Address: Herrnhut, Saxony, Germany, except in the case of the Representatives of the American and British Provinces.*

Rev. Samuel Baudert, D.D., (Doehner), President.
Rt. Rev. J. Taylor Hamilton, D.D., (Beck), 1444 Main St., Bethlehem, Pa.
Representative of the American Province.
Rt. Rev. Arthur Ward (Warwick), 32 Fetter Lane, London, E. C., 4,
Representative of the British Province.
Rev. John Hettasch (Kern), Vice-President and Treasurer.
Rev. Herman Steinberg (Liebig),
Representative of the European Continental Province.

b. *Mission Secretaries.*

Rev. Kurt Fichtner (Hickel), Recording Secretary and Registrar.
Rudolph Merian (Barth), Financial Secretary.
Conrad Reichel (Bauer), Business Secretary.

c. *Mission Advocates.*

In *Germany*: Rev. Theodore Bechler (Wauer), Editor of German Mission Literature; Mission Inspector. Address, Herrnhut, Saxony, Germany.

Rev. Traugott Bachman (Künzel), Niesky, Silesia.

In *Austria* and *Czecho-Slovakia*: Rev. Franz Chleboun.
Address, Turnau 543.

In *Switzerland*: Rev. Bernhard Menzel (Beck).
Address: Monsieur le Pasteur B. Menzel, Avenue de Mont-Choisi, Lausanne, Switzerland.

In *Holland*: Rev. Herman Bielke (Reusch).
Address, Zusterplein 18, Zeist in Holland.

In *Denmark*: Rev. Frederik Hoy (Holm).
Address: Christiansfeld, Denmark.

In *England*: Rev. Charles Klesel (Plevy).
Address, 32 Fetter Lane, London, E. C. 4, England.

In *America*: Rev. Paul de Schweinitz, D.D. (Daniel).
Address, 67 West Church St., Bethlehem, Pa.

d. Finance Department.

F. Schuetz, Herrnhut, Saxony, Representative of the Continental Province. Rev. H. J. Wilson, London, England, Representative of the British Province. H. Feldman, M.D., in Untertuerkheim b. Stuttgart; O. Uttendoerfer, A. Beck, H. Marx and K. Marx, all in Herrnhut, Saxony, Germany. The last four with F. Schuetz, constitute the Executive Committee.

e. Agencies.

There are the following agencies:

Herrnhut, Saxony, Germany, cares for the furloughs and journeys of missionaries, for the packing and shipping of freight, etc., from the Continent of Europe.
Adolph Glitsch (Raatz), Manager.

London, England, 32 Fetter Lane, E. C., 4, attends to exchange between Herrnhut and the Missions abroad. Rev. H. J. Wilson, Manager; Charles Harvey (Perrett), William Pennington (Collins), and Otto Ilgner, Bookkeepers.

Bethlehem, Pa., and Winston Salem, N. C., U. S. A., also attend to exchange between Herrnhut and the Misison Fields.
The Rev. Paul de Schweinitz, D.D., 67 W. Church St., Bethlehem, Pa.
The Rev. E. H. Stockton, 501 S. Main St., Winston-Salem, N. C.

Mission Book Agency in Herrnhut, founded in 1898, edits Mission literature and handles material of a similar nature.
Theophil Raillard (Schuetz), Manager.

II. THE PROVINCIAL MISSION BOARDS

1. In *Germany*: *The German Unity's Board.*
Headquarters: Herrnhut, Saxony.
Bishop Paul Jensen, D.D., President; Theodor Marx, Otto Uttendoerfer, Karl Kuecherer, Samuel Baudert, D.D.

2. In *England*: *The British Provincial Elders' Conference.*
Headquarters, London.
Bishop Arthur Ward, President; J. Norman Libbey, H. James Wilson, and the Mission Secretary, C. J. Klesel.

3. In *America* (*Northern Province*): *The Provincial Elders' Conference.*
Headquarters, Bethlehem, Pa.
Ernest S. Hagen, President; Bishop Karl A. Mueller, D.D., Paul de Schweinitz, D.D., Samuel H. Gapp, D.D.

4. In *America* (*Southern Province*): *The Provincial Elders' Conference.*
Headquarters, Winston-Salem, N. C.
Bishop Edward Rondthaler, D.D., LL.D., President; J. Kenneth Pfohl, D.D., John W. Fries, Agnew H. Bahnson, F. Walter Grabs.

These four Provincial Boards, together with Mission Board, constitute the *General Directing Board of the Unity.*

In addition, in all Provinces of the Unity, the ministers of congregations and evangelists are agents for the presentation of the Mission cause and the gathering of funds.

III. MISSIONARY SOCIETIES.

1. *The Society for Propagating the Gospel among the Heathen* (S. P. G.), in Bethlehem, Pa. Organized 1745, Reorganized 1787, Incorpoated 1788.

All ministers of the Northern Province of the Church in America, are *ex-officio* members of this Society, while other members of the Church may be elected to active, and outside friends to honorary membership. The first care of this Society is for the Aborigines of America, and therefore it takes particular charge of the Mission in Alaska, California and Nicaragua. Publishes an annual report *"Proceedings."*

For the list of the Board of Directors see page 2.

Address: Rev. Paul de Schweinitz, D.D., President and Treasurer, 67 West Church Street, Bethlehem, Pa.

2. *The Foreign Missionary Society of the Moravian Church, South.* Incorporated 1922. Organized 1923.

Office, 501 S. Main St., Winston-Salem, N. C.

All ministers of the Moravian Church, South, are *ex-officio* members of this Society. Any communicant member of the Moravian Church, South, may become an active member. Others, whether or not they be Moravians, may become contributing members. This Society is conducted purely and completely for the purpose of aiding and furthering the Foreign Missions of the Moravian Church.

Officers—J. K. Pfohl, D.D., President; H. A. Pfohl, Vice-President; Leon G. Luckenbach, P., Secretary; E. H. Stockton, D., Treasurer. Board of Directors—Edward Rondthaler, D.D., LL.D., Ep., J. W. Fries, LL.D., Agnew H. Bahnson, J. K. Pfohl, D.D., P., H. F. Shaffner, W. F. Miller, H. A. Pfohl, R. D. Shore, R. A. Spaugh, W. E. Shore.

Address: Rev. Ernest H. Stockton, Treasurer, 501 South Main Street, Winston-Salem, N. C.

3. *The Moravian Foreign Missionary Society in Ohio.*

Composed of members of the Moravian Churches in Ohio. Holds an anniversary at various churches connected with the Society.

Rev. J. E. Weinland, President, Dover, O., U. S. A.

4. *The Staten Island Moravian Missionary Society.* Organized 1906.

Its members are friends of Moravian Missions whether members of the Moravian Church or not, and its twofold object is "to diffuse information about Moravian Missions and to raise funds for their prosecution."

Rev. C. A. Weber, President, West New Brighton, S. I., N. Y., U. S. A.

5. *The American Society in Aid of Moravian Missions.* Adopted by Synod in 1920.

Aims to keep or secure the interest and support especially of former Moravians and scattered friends of the Missions. Membership is open to anyone.

Rev. H. E. Stocker, Ph.D., Executive Secretary, 63 Hamilton Terrace, New York, N. Y.

6. *The Trust Society for the Furtherance of the Gospel* (Incorporated), Registered Office, 32 Fetter Lane, London, is the old Society for the Furtherance of the Gospel ('S. F. G.'), founded in London, 1741, and incorporated 1921.

It is the legal Trustee in the United Kingdom for property and funds held on behalf of the Moravian Missions, and the Treasurer of the Society is the Treasurer for the Moravian Missions.

The Board of Management of the Society is as follows: A. Ward, Chair-

man; J. N. Libbey, Secretary; H. J. Wilson, Treasurer; C. J. Klesel, Secretary of General Committee.

Address: Rev. H. J. Wilson, Treasurer, 32 Fetter Lane, London, E. C. 4, England.

7. *The London Association in Aid of Moravian Missions.* Founded 1817.

It consists entirely of friends of Moravian Missions in England. The Missions are indebted to this Society for very generous support. A quarterly Report and an annual Report are published.

Secretary: Rev. E. Swainson, 7 New Court, Lincoln's Inn, London, W. C. 2, England.

8. *The Young People's Auxiliary, London, England.*

Bishop A. Ward, President; G. W. MacLeavy and S. C. Neath, Joint Secretaries.

9. *The Association in Aid of German-Moravian Missions,* organized 1925, operating in three groups or districts.

a. *Wurtemberg*: President, Dr. Max Fischer, Mergentheim, Wurtemberg, Executive Secretary, Mission-Secretary, Johannes Vogt, Stuttgart, Calwer Street, 16., II.

b. *Silesia*: President and Executive Secretary, Rev. Gottfried Roechling, Pilgramsdorf, Kreis Goldberg.

c. *Hesse*: President and Executive Secretary, Dean Johannes Engel, Obbornhofen (Wetterau), Post Bellersheim.

10. *The Mite Association.* Founded in 1877.

Operates chiefly in Germany under the name of the "Fuenfpfennigverein," but also in England. Chairman, Rev. H. O. Beck, Herrnhut, Saxony, Germany.

11. *The Unyamwezi League.* Founded 1914.

Rev. Th. Bechler, President, Herrnhut; E. Goerlitz, Treasurer, Herrnhut, Saxony, Germany.

12. *The Mission-Society in Zeist, Holland.* Founded 1793.

Its members are members of the Moravian Church in Zeist. It takes particular interest in Surinam. Publishes *"Berichten uit de Heiden-Wereld."*

Address: Rev. Herman Bielke, Moravian Church, Zeist, Holland, Secretary. Emil Weiss, Assistant.

13. *Danish Moravian Mission Society.* Founded 1843.

Headquarters, Christiansfeld, Denmark.

Its members are members of the Moravian Church and friends of Moravian Missions in Denmark. It publishes "Brodremenighedens Missionsblad" in Danish.

Address. Rev. Fr. Hoy, Christiansfeld, Denmark.

IV. MISSION SCHOOLS AND COLLEGES.

1. *The Bible and Mission School, Herrnhut, Saxony, Germany.*

Rev. Theodor Guenther (Jansa), Director; Rev. W. Schaberg, Instructor.

2. *The Mission College in Bristol, England.* Founded 1904, has since the autumn of 1926 been amalgamated with the College for minister in the British Province, situated at Fairfield, near Manchester.

Rev. A. H. Mumford, B.A., B.D., President.

3. *The Theological Seminaries in Germany (Herrnhut), England (Fairfield near Manchester), and America (Bethlehem, Pa.),* also prepare men for mission service.

V. EDUCATIONAL INSTITUTNONS FOR THE CHILDREN OF MISSIONARIES

The children of German Missionaries are educated chiefly in the two schools in Kleinwelka, near Bautzen, Saxony.

1. *The Boy's School* was founded in 1776. Rev. Peter Buck (Beck), Director; Werner Burkhardt, Assistant.
2. *The Girls' School* was founded in 1779. Rev. Edward Burkhardt (Erxleben), Director; Mrs. Martha Schuetz (m.n. Boenhof), Governess; Hanna Knothe, Head Teacher.

The children of British and American missionaries are, many of them, educated in the Boarding Schools located in those Provinces.

B. MISSIONARIES

(Corrected, as far as possible, to November, 1927).

(Names in parentheses are the maiden names of wives. Dates after stations or fields donate the founding of the enterprise in each case; after missionaries' names, they give the date of their entry into mission service. An asterisk (*) before a name indicates a *native* worker. A dagger (†) indicates medical training, or medical or hospital or other nursing experience.)

I. AMERICA.

1. ALASKA (1885).

Bethel 1885 — Rev. Arthur Butzin (Strohmeirer). Superintendent of the Province, 1909.
Rev. Frederick Schwalbe (Buxbaum), 1907.
Rev. Augustus B. Martin, 1925.

Quinhagak 1903 — Rev. Adolf Stecker, 1884. Retired to Nazareth, Pa., November, 1927.
Rev. Ferdinand Drebert (Stecker), 1912.

Quigillingok 1915 — *Ivan Petluska, in charge.

Nunapitsingok, Kuskokwim Orphanage and School 1925.
Rev. Charles Moore (Nowlin), 1923.
†Emma Dahlke, R. N., 1927.
Ruth Schott, 1927, Teacher.

Thirteen native Helpers. For the names of those supported by individuals or societies, see the list of "Own Missionaries."

Address to the station, Kuskokwim District, Alaska.

2. CALIFORNIA (1890).

Banning (Potrero), 1890
†Rev. William Weinland (Yost). Superintendent. 1884.
Banning P. O., Riverside County, California.

Martinez 1896 — Rev. Eugene H. Oerter, 1923.
P. O., Thermal, California.

Rincon, La Jolla and Pechanga 1902 — Vacant.
*Saturnio Calac, 1927, in charge of the Sunday-school, Pechanga.

3. NICARAGUA, CENTRAL AMERICA (1849).

Provincial Elders' Conference.

Rt. Rev. Guido Grossmann, (Mohrmann), President, 1899; Rev. C. Conrad Shimer, 1920, Warden; Rev. Kenneth G. Hamilton, (Peterson), 1914.

Bluefields with Sunday-schools at *Old Bank, Cotton Tree* (*South Side*) and *San Pablo*:
Rev. George A. Heidenreich (Reusswig), 1923.
†Rev. Kenneth G. Hamilton (Peterson), 1914.
Rev. C. Conrad Shimer, 1920, Warden.
Anna Lee Stafford, 1924, Principal, and Margaret Heidenreich, 1924, Teacher, Junior High School.
Teachers.
*Ethel Ingram, 1916.
*May Taylor, 1918.
*Elsie Ingram, 1924.
Rama Key 1858 *Clemente Bailey, Helper, 1920.
Cotton Tree Plantation 1920 Vacant.
Hone Creek 1922 Vacant.
Pearl Lagoon 1855 Rev. Federich Wolff (†Meyer), 1925.
*Charley Moses, 1924, Helper, in charge of preaching place at Marshall Point.
*John Porter, 1922, School Teacher.
Tasbapauni 1864 *Peter Watson, 1914, Evangelist.
*Gorney Watson, 1924, School Teacher.
Karawala 1896, *Sharon* (Little Sandy Bay) 1833, and *La Cruz* 1922. Vacant.
Rio Grande 1922 Vacant.
Quamwatla 1884 and *Prinsapolka* 1914.
*Rev. D. Newton Wilson (Bateman), 1903.
Ebenezer 1905 *S. E. Ramsey, 1908, Evangelist.
Wounta Haulover 1860, *Wounta* and *Layasika*
*Rev. Hedley Wilson (Blake), 1922.
Wasakin 1913 *Arnold Stony, 1921, Evangelist.
Kukallaya 1871 *Joshua Bedford, 1926, Evangelist.
Yulu 1884 and *Karata* 1875, *Sissin* 1909 and *Kiha* 1916.
*Rev. John Palmer (Hodgson), 1902.
*Rev. Augustus Smith, 1923, Assistant.
*Eugene Palmer, 1926, School Teacher.
Tuburus 1918 *Theophilus Jotham, 1917, Evangelist.
Twappi 1886 and *Kiha* 1916
*Rev. John A. Fisher, (widower), 1899.
Bragman's Bluff, (also known as Bilwi and Puerto Cabezas)
†Rt. Rev. Guido Grossmann (Mohrman), 1899, Superintendent.
Sandy Bay 1806 Rev. Rufus Bishop, (Woosley), 1912.
*Elvirado, 1924, School Teacher.
Dakura 1893 and *Auastara*
*Rev. Isaac Lewis, (Hislop), 1922.
Cabo Gracias 1890, *Kruta* (Wahamlaya) 1914 and *Puerto Cabo* 1918
†Rev. Harlan H. Stortz (Sponheimer), 1926.
†Anna Kreitlow, R. N., 1925.
*Cornelius Igle, 1924, Evangelist.
*Joseph Webb, 1924, School Teacher.
*Alva Hooker, 1925, School Teacher.
Wasla 1896 Rev. David I. Haglund, (Lindquist), 1916.
Illaya 1923 *Timothy Pablo, 1921, Helper.
Bilwaskarma 1913*D. Downs, 1918, Evangelist.

Anris 1923 *Netario Kinsman, 1923, Evangelist.
Sangsangta 1907 †Rev. F. E. Schramm, (Bahr), 1899.
*Jack Coleman, 1926, School Teacher.
Asang 1919 *Leopold Mueller, 1922, Evangelist.
Wirapani 1921 *Ignatius Maibit, 1919, Evangelist.
Musawas 1922 *Adrian Daram, 1918, Evangelist.

On furlough in the United States, Watertown, Wis., Rev. Karl A. Bregenzer (Remke), 1922; in England and Germany, †Rev. A. O. Danneberger (Hieber), 1907.

Following the Statistics of Nicaragua will be found a list of Stations with their Respective Out-Stations and Preaching Places.

4. LABRADOR (1771).

Nain 1771 †Rev. Paul Hettasch (Koch), 1897.
Hopedale 1782 Rev. Walter Perrett (Ridgway), Superintendent and Warden, 1892.
Rev. George Harp, 1925.
Hebron 1830 Rev. Siegmund Waldmann (Besdo), 1891.
Makkovik 1896 Rev. Berthold Lenz (Jannasch), 1899.
Rev. Frederick Grubb (Perry), 1919.
Katie Hattasch, 1925, Deaconess.
Alice Perret, 1926, Deaconess.

Address to the station, Labrador, via Newfoundland, April to September.

5. WEST INDIES. WESTERN PROVINCE, JAMAICA (1754).

Provincial Elders' Conference—Rev. Jonathan Reinke, D.D., President; Rev. Frank Wilde, Treasurer; Rev. Samuel Ashton, Secretary.

Fairfield 1823 Bishop August Westphal (Romig), 1892.
Address: Spur Tree P. O., Manchaster.
Eden 1816 *Rev. S. E. Morrison, (McDonald), 1910.
Address: Balaclava P. O., St. Elizabeth.
Carmel 1827 and *Kilmarnock* 1830.
Rev. Frederick Weiss (Beck), 1897.
Address: New Market P. O., Westmorland.
Dober 1882 Served from Salem.
Bethlehem 1833 Rev. Samuel Ashton (Boyd), 1888; also Director of Teachers' Training School.
Rev. G. R. Heath (Mellowes), 1901.
Address: Malvern P. O., St. Elizabeth.
Fulneck 1830 *Rev. Stanley J. Swaby (Campbell), 1910.
Address: Middle Quarters P. O., St. Elizabeth.
Carisbrook 1885 *Rev. James Carnegie (Depass), 1893.
Address: Maggotty, St. Elizabeth.
Nazareth 1838 *Rev. James Gale (Tomlinson), 1893.
Address: Maidstone, Manchester.
Beaufort 1834 *Rev. Simeon Crawford (Quest), 1906.
Address: Darliston, Westmoreland.
Irwinhill 1815 Vacant.
Address: Montego Bay, St. James.
Salem (New Hope) 1838
*Rev. James Black (Parnell), 1905.
Address: Bluefields, Westmorland.
Lititz 1839 Served from Fairfield.
Bethany 1835 Rev. Samuel Allen (Walser), 1897.
Rev. Charles Smith, 1926.
Address: Mile Gully P. O., Manchester.

Mizpah 1866 Rev. John Kneale (Hicks), 1918.
Moravia 1885 Vacant.
Address: Christiana P. O., Clarendon.
Broadleaf 1885 *Rev. W. M. O'Mealey, 1919.
Address: Porus P. O., Manchester.
Patricktown 1874 Served from Broadleaf.
Bethabara 1840 Rev. Frank Wilde (Wolle), 1882.
Rev. C. H. Edwards, 1926.
Address: Newport P. O., Manchester.
Springfield 1848 Rev. William Driver (Pinnock), 1907.
Address: Springfield P. O., St. Elizabeth.
Kingston 1892 Rev. Jonathan Reinke, D.D. (Caffrey), 1881.
President of the Province.
Address: 22 North St., Kingston.
Rev. C. Smith, 1926, *pro tem.*

6. WEST INDIES, EASTERN PROVINCE (1732).

Provincial Elders' Conference.

Rt. Rev. J. E. Weiss, President. Rev. W. Allen, Secretary, Augustus Romig, Treasurer.

1. *St. Thomas* (1732) and *St. John's* (1754).
St. Thomas 1743 and *New Herrnhut* 1738
Rt. Rev. John E. Weiss (Mellowes), 1896, Superintendent.
Nisky 1771 †Rev. Augustus B. Romig, 1884, Warden.
Emmaus (St. John's) 1782 with *Bethany* 1754.
*Rev. W. Osborne, (Nurse), 1913.
Address station and island, Virgin Islands, United States.

2. *St. Croix* (1740).
Friedensthal (P. O. Christiansted) 1755
Rev. William Allen (Oehler), 1894. Superintendent and Warden.
Friedensberg 1771 Rev. Th. Bartels, 1926.
Friedensfeld 1805*Ducan Moore, Helper.
Address station and island, Virgin Islands, United States.

3. *St. Kitts* (1777).
Bethesda 1820 *†Rev. D. C. Barrow, 1917.
Basseterre 1777 *Rev. Mansfield Williams (Southwell), 1902.
Estridge 1845 with *Bethel* 1832
*Rev. Charles Julian (Crowe), 1892. Superintendent and Warden.

4. *Antigua* (1756).
St. John's 1761 Rev. Arthur Hutton, 1905. Superintendent and Director of Teachers' Training School.
Potters 1881 Served from St. John's.
Greenbay 1848 and *Five Islands* 1834
*Rev. Emanuel George, 1919.
Gracehill 1782 and *Cana* 1883
*Rev. Charles Francis (Henry), 1903.
Gracebay 1797 Served from Cedarhall.
Cedarhall 1822 Rev. H. Lloyd (Clough), 1907.
Newfield 1817 Served from Lebanon.
Lebanon 1837 *Rev. Joseph Christopher (Thompson), 1893.
Gracefield 1840 and *Bethany* 1817
Rev. P. M. Gubi, 1927.
Address, station and island, West Indies.

5. *Barbados* (1765).

Bridgetown 1836 and *Fulneck,* 1905
*Rev. J. D. Ross.
Sharon 1795 and *Gracehill* 1857.
Rev. Clement Oehler (Cullen), 1885. Superintendent and Warden.
Mount Tabor 1826*Rev. A. Cuthbert Pilgrim, 1912.
Clifton Hill 1841 Rev. W. E. Moreton, (Allsopp), 1925.

Address, station and island, West Indies.

6. *Tobago* (1790; re-established 1827).

Montgomery 1827†Rev. Cecil Trowell (Hepworth), 1919, Superintendent and Warden.
Moriah 1842 *Rev. Charles A. Schouten (Marsh), 1909.
Bethesda 1878 and *Spring Gardens* 1859
*Eaton James, Helper.

Address, station and island, West Indies.

7. *Trinidad* (1890).

Belmont 1904 *Ernest Quinlan, Helper.
Rosehill 1892 and *Chaguanas* 1894
*Rev. Herman Schouten, (Marsh), 1905, Superintend and Warden.
Manantial 1896 and *L'Anse Noire,* 1908
*William John, Teacher.

Address, station and island, West Indies.

8. *St. Domingo* (1907).

San Pedro de Macoris 1907.
*Rev. George Penn, 1912.
San Augustin (*La Ramona*), 1916.
Rev. C. Williams, 1922.
Consuelo, Porvenir and *Soco,* Filials of *San Pedro.*

7. DEMERARA (BRITISH GUIANA), SOUTH AMERICA (1878).

Provincial Elders' Conference

*Rev. John Dingwall, President; *Rev. Henry W. Grant, Secretary; *Robert A. Potter, Treasurer.

Queenstown (*Georgetown*) 1903, and *Graham's Hall* 1878
*Rev. John Dingwall (Denton), 1890.
*Robert A. Potter, Helper.
Beterverwachting, or *Tabernacle.*
*Rev. Henry William Grant (Bayley), 1906.

Address, Station, Demerara, South America.

8. SURINAM. (DUTCH GUIANA), SOUTH AMERICA (1738).

A. *Church Administration*

Provincial Elders' Conference.

Rev. Walter Burkhardt, President; Rev. Frederick Neub, Executive Secretary; Samuel Schmidt, Rev. Ludwig Schuetz and Wilhelm Kersten.

I, *Provincial Officials.*

Rev. Walter Burkhardt (Puecker), Superintendent of the Province, 1922.
Friedrich Neub (Wehle), Warden, 1912.
Rev. Ludwig Schuetz (Jensen), Superintendent of Schools, 1893.
Rev. Harold Schuetz, Superintendent of Schools in Rust en Vrede.

II. *Mission Stations.*

a. The Old Mission

Paramaribo:

1. *Central-City Church* 1778
   Rev. Henry Barth (Krueger), 1905. Rev. J. F. Mittemeyer (Roy), 1925.
2. *North-City Church* 1906
   Rev. Paul Schmiedecke (Rinderknecht), 1894.
   *D. Gluisdom, Evangelist.
3. *South-City Church* 1906
   *Rev. F. Stella (van Frederici), 1912.
4. *Rust enVrede* (Suburb), 1882.
   *Rev. Frederick Sprang (Pengel) 1909.
   *J. Paug Atjok, Assistant, 1919, Almshouse District.
5. *Wanica* (Suburb) 1886
   Rev. Wilhelm Kersten (Hasewinkel), 1896.
   Rev. Herman Engel (Geller), 1923.
   *Rev. B. Jensen, Assistant, 1917.
6. *Combe* (Suburb) 1858
   *Rev. Adrian Hiwat (Bauer), 1913.

City Mission in Paramaribo.

Rev. John Frey (Richard), 1921. Superintendent.
*W. Belfor, Assistant, 1921.

In the Country or River Districts.

7. *Albina* (Marowijne) 1894
   *J. H. Aaron.
8. *Bergendal* (on the Surinam) 1870
   Served from Domburg.
9. *Bersaba* (on the Railroad) 1858, and District
   Rev. Herman Fischer (Heinrich), 1920.
   *C. Rufus, Assistant.
   *J. van Bosse, Assistant.
10. *Carolina and Agila.* Served from Domburg.
    *A. J. Welles.
11. *Catharine Sophia* (Saramacca) 1894, and District.
    Served from Groningen.
12. *Charlottenburg* (upper Cottoca), 1835, and District
    Rev. Gustav Gill (Kleiner), 1922.
13. *Domburg* (on the Surinam), 1891, and District.
    Rev. Emil Saul (Krebs), 1917.
14. *Groningen* (Saramacca), 1894, and District.
    Rev. Walter Fliegel (Zimmermann), 1922.
    *P. W. Rust, Assistant, 1904.
15. *Groot Chatillon* (on the Surinam), 1898, with Leper Home "Bethesda," 1886.
    Rev. Max Weigel (Brauhardt), 1907.
    Pauline Prellwitz, Head Deaconess, 1922.
    Nellie de Borst, Deaconess, 1920.
    Martha Martin, Deaconess, 1923.
    Bertha Hoffman, Deaconess, 1924.
    Martha Bluemel, Deaconess, 1925.
    Rosina Mueller, Deaconess, 1925.
16. *Hecht on Sterk* (Commewijne), 1895, and District.
    Served from New Amsterdam.
17. *Helena-Christina* (on the Railroad), and District.
    Served from South-City Church.

18. *New Amsterdam* (lower Surinam), 1899, and District.
Rev. Marc Voullaire (Croeger), 1920.

19. *New Nickerie,* 1886, and District.
Rev. Frederich Kuhnt (Klitzke), 1902.
*Rev. J. Wielkens, Assistant, 1917.

20. *Petribo* (Commewijne, 1896), and District.
*Rev. Johannes Dundas (Seymonson), 1909.

21. *Salem* (Coronie), 1840, and District.
Rev. Alvin Lehman (Schmitt), 1906.
*Rev. J. C. Neslo, 1916.

22. *Sharon* (Beekhuizen, on the Railroad), 1943.
Rev. Samuel Schmidt (Fischer), 1914.
Ida Baerm, Deaconess, 1923.
Gertrude Ilgen, Deaconess, 1925.
Hildegard Zickmantel, Deaconess, 1926.

23. *Vertrouwen* (Nickerie), and District.
Served from Nickerie.

Appointed for School Service: Willem Smelik (Snijder), 1927.
On Furlough in Europe: Rev. Johannes Clausen (Bader), 1905.

b. *The New Mission.*

1. *Bushland-Mission.*

1. *On the Marowijne,*
Langatabbetje (in the Paramacca tribe).
*John Leetz.
Granman Staalkondre (in the Aukanern tribe).
H. Zaugen.

2. *On the Cottica,* under the superintendence of the Missionary at Charlottenburg.
Wanhatti (in the Auka tribe).

3. *On the Surinam,*
Ganzee (in the Saramacca tribe).
*Rev. Frederik Gaander, Assistant, 1921.
Koffie Kamp (in the Auka tribe).
*H. Clare, Evangelist.
New Aurora (in the Saramacca tribe).
*H. Krolis, Evangelist.
Botopasi, Vacant.
Abenastoon,
*R. de Graav, Evangelist.

4. *On the Saramacca.*
a. *Upper Half* in the Matuari and Koerenti tribes.
Kwattahede,
*Rev. Frederick Gessel, 1921.
Kwakoegron, Vacant.
New Jakobkondre.
*R. J. Gillard, Assistant Evangelist.
Pakapaka *A. J. Wachter.
Boschland *D. Meiliese.
b. *Lower Half* in the Matuari and Auka tribes, under the superintendence of the missionary from Groningen. Villages visited are: Maho, Zantigron, Damparra, Tottikamp.

5. *On the Coppename,* in the Koffiemakka or Koerenti-Negro tribe.
Kaimanstoon, Vacant.

2. *Mission to East-Indians.*

1. *Paramaribo,* Gravenstraat.
Rev. Rudolph Karsten (Keppler), 1905.
*Ram Dahin, Evangelist.

Out-Stations: *Groningen,* *Z. Sriman, Evangelist.
New Nickerie, *T. Gangapersad, Evangelist.
Saaron, *Philipp Parabir, Evangelist.

Preaching Places: Landsgrund (Almshouse); Fort Zelandia (Prison); the Hospital; Groot Chatillon; and a number of plantations.

2. *Alkmaar*
Rev. Peter Legene (von Zaten) 1912, Superintendent of the Children's Home.
Ruth Henriksen, 1927.
Ingrid Jensen, 1927.
*J. Rau Singh, Evangelist.

Many plantations are visited on the Commewijne and the Cottica Rivers.

In addition, on the Saramacca: Rev. W. Fliegel at Groningen (Old Mission).

3. *Javanese Mission.*
Leliendal Rev. Hans Larisch (Rüffer), 1920.
Rev. Arthur Peucker (Israel), 1922, (living in Paramaribo).
*Kasan Moekmin, Evangelist.

Outs-Station: *New Nickerie,*
*Waggimin, Evangelist.

Preaching places: Groot Chatillon, Fort Zelandia, Fort Amsterdam. Many plantations are visited on the Commewijne.

B. *Business Administration*

C. Kersten and Co., Paramaribo.

In Mission Service: Siegfried Beck (Tietzen), 1. *General Manager,* 1906. Woldemar Richard (Marx), 2. *General Manager,* 1912; Wm. Ahnelt (Hoppe), 1921; Theodore Aszman (Schmidt), 1908; Cornelius van Baalen (Lauwerier), 1922; Friedrich Buck (Stodtmeister), 1923; Conrad Erdmann (Gormsen), 1922; Alfred Fuchs (Jacky), 1920; Heinrich Kersten (Stampfusz), 1925; Willy Langner (Boehme), 1914; Rudolph Mess (Koehler), 1918; Herbert Prellwitz (Bentz), 1926; Martha Prellwitz (maiden name Beck), 1895; Erich Ritter (Tims) 1924; Gottlob Schwab (Hasting), 1907; Adolph Voland (Voland), 1897; Max Voland (Holland), 1904; Gustav Zembsch (Piersig), 1920.

On furlough in Europe: George Scholze (Neuman), 1920; Wilhelm Weiszelberg (Loth), 1922.

Address letters to all missionaries in Surinam in care of C. Kersten & Co., Paramaribo, Surinam.

II. *AFRICA.*

a. *South Africa*

9. SOUTH AFRICA WEST. (Begun 1736. Re-established 1792).

Provincial Elders' Conference.

Richard Marx, President; Herman Birnbaum, Carl Shreve.

Advisory Council.

Richard Marx, President; Samuel Will, Herman Birnbaum.

Gnadenthal 1792 (3 Out-Stations).
Rev. Rudolph Schmidt (Schmitt), 1901.
†Rev. Gerhard Hettasch (Marx), 1900. Superintendent of School for Assistants.
Elim 1824 (1 Out-Station).
Rev. Herman Birnbaum (Ledoux, born Redslob), 1897.
Moravian Hill (Capetown) 1884.
Rev. Richard Marx (Keil), 1893. Superintendent and Warden of the Province.
Rev. Theodore Tietzen (Lenz), 1924.
Maitland (Capetown)
*Rev. Richard Rasmus, 1914.
Mamre 1808 (2 Out-Stations)
Rev. Walter Winkler (Knothe), 1907.
Pella 1871 *Rev. Daniel Joorst (Hendricks), 1917.
Goedverwacht 1889 (4 Out-Stations).
Rev. Carl Scheve (Marx), 1892.
Wittewater 1859
*Rev. Michael Baalie, (Less), 1924.
Clarkson 1839 (5 Out-Stations)
Rev. Gustav Reichel (Bauer), 1908.
Moravian Hope 1898, (Port Elizabeth), 1898.
*Rev. Ernst Dietrich (Morkel), 1899.
Enon 1818 (1 Out-Station)
Rev. Fredrich Gericke (Langerfeld), 1896.

Business Department

Elm Samuel Will (Mueller), 1892, Superintendent, 1892.
Gnadenthal Emil Weder (Wedemann), 1907, Merchant.

Addess: *Clarkson,* via Assegaibush, Union of South Africa. *Elim,* Bredasdorp, Union of S. A. *Enon,* Coerney, Port Elizabeth, Union of S. A. *Gnadendal,* District Caledon, Union of S. A. *Goedverwacht,* Moravia, Union of S. A. *Mamre,* via Belleville, Union of S. A. *Moravian Hill,* Ashley Street, Capetown, South Africa. *Moravian Hope,* Mount St., Port Elizabeth, Union of S. A. *Wittewater,* Moravia, Union of S. A.

10. SOUTH AFRICA EAST (1828. Independent of the Western Province, 1869).

Provincial Elders' Conference.

Walther Bourquin, President. Ernst Marx, Wilhelm Blohm.

In the Colony:

Shiloh 1828 Rev. Freidrich Mueller (Aastrup), 1902.
Rev. William Hartmann (Zimmermann), 1902.
Otto Sieboerger (de Villiers), 1913, Merchant.
Engotini 1859 and *New Hope*
Served from Shiloh.
Goshen 1856 Rev. Philip Hickel (Haugh), 1898.
Queenstown 1904 and *East London.*
*Rev. Levi Ngqakayi, 1923.

In Tembuland:

Baziya 1863 and *Xentu.*
†Rev. Wilhelm Blohm (Bürger), 1911.
*Johnson Silinga, Helper.
Tabase 1873 Rev. Paul Moths (Ledoux), 1898.

In Hlubiland:

Tiana 1875 Rev. Walther Bourquin (Wuestemann), 1907. Superintendent and Warden of the Province.
Rev. Johann Kienemann (Kahlhoefer), 1925.

Nxotshane 1905
*Rev. William Mazwi (Makunga), 1895.

Zincuka 1881
Rev. E. Marx, (Haller), 1893.
*L. W. Ntabeni, Assistant.

Bethesda 1877
Rev. Adolph Hartmann (Heinrich), 1922.

Magdala *Rev. David Monah (Konzo), 1921.

Elukolweni 1875
*Rev. Peter Mazwi (Dywilie), 1895.

Mvenyane 1888 Vacant.
Eugene Baudert (Bauer), 1902. Director of the Taining School.
Theodore Poiet, 1922. Teacher.
Otto Sonneburg, 1924, Teacher.
Conrad Schmitt (Hoffman), 1904. Merchant in Tyiweni, formerly Ntlola.

On furlough in Europe: Rev. Johannes Haller (Schaerf), 1907.

Address: *Baziya* via Umtata, Tembuland, South Africa. *Bethesda,* Kenegha-Drift P. O., via Maclear, Union of S. A. *Elukolweni,* Herbergerfontein P. O., via Cedarville, East Griqualand, South Africa. *Engotini,* Whittlesea P. O., via Queenstown, Union of S. A. *Zincuca,* P. O. Far View, via Maclear, Union of S. A. *Goshen,* Cathcart P. O., Union of S. A. *Magdala,* Matatiele, Union of S. A. *Mvenyane,* Cedarville P. O. East Griqualand, South Africa. *Nxotshane,* Mount Fletcher, East Griqualand, South Africa. *Shiloh,* same as Engotini. *Tabase,* same as Baziya. *Tinana,* same as Zincuca. *Tyiwein Store* (formerly Ntlola), Cedarville P. O., via Maclear, Union of South Africa.

b. *East Central Africa.*

11. NYASSA: (1890).

Kyimbila, 1908
Rev. Oscar Gemeseus (Richter), 1906.
Rev. Ferdinand Jansa (Yung), 1899.
Ernst Waldner (Ebinger). Superintendent of Coffee Plantation.
Hans Peter Schrerf, Mission Laborer.

Rungwe, 1891, Vacant.
Mbozi, 1899, Vacant.
Isoko, 1899, Vacant.
Mwava, 1907, Vacant.
Utengule, 1895, Vacant.
Rutenganio, 1895, Vacant.
Ipyana, 1894, Vacant.

On the way to the field, Rev. Otto Giersch.

Address: care Moravian Mission, Tukuyu, Kyimbila, Tanganyika Territory, East Africa.

12. UNYAMWEZI: (1897) Tanganyika Teritory.

Sikonge 1902
†Dr. Arthur Keevil (Klesel), Medical Missionary, 1923.
Rev. Edward Pedersen, 1926.

Ipole 1903 Rev. Soeren Ibsen (Haahr), 1922. Superintendent pro tempore.
Johanna Larsen, Deaconess, 1922.
Usoke 1907 Samuel Nielson (Oster), 1912. Mission Laborer.
Margrethe Jensen, Deaconess, 1922.
Kitunda 1901 *Johannes Kipimala, Native Helper.
Urambo 1898 *Johannes Malima, Native Helper.
Tabora 1912 *Isai Maganga, Native Helper.

On furlough in Europe: Rev. Nis Hansen Gaarde (Andsager) 1908, Superintendent of the Province.

Address: Sikonge, Ipole, or Usoke, P. O. Tabora, Tanganyika Territory, East Africa, omitting the word Unyamwezi.

III. *ASIA.*

13. WEST HIMALAYA (NORTH INDIA) (TIBET) (1853).

Kyelang, 1856 and *Chot.*
Rev. Walter Asboe (Larmor), 1921.
*Ga Puntsog, Assistant in Chot.
Poo, in Bashahr, 1865, abandoned temporarily in 1924.
Leh, Ladak, 1885.
†Rev. Hermann Kunick (Miles), 1904, Superintendent.
Bishop Fredrich Peter (Redslob), 1898, Warden.
*Rev. Joseph Gergan, 1920.
Leh Hospital, Vacant.
Kalatse 1899
*Rev. Dewazung, 1920.

On furlough in Germany, for literary work, Dr. Hermann Francke (Weiz), 1895.

Address: Via Bombay. Moravian Mission, *Leh* and *Kalatse,* Ladak, via Kashmir, North India. *Kyelang,* Kangra District, via Kullu, North India.

14. THE LEPER HOME, JERUSALEM. "Jesus' Help."

Matron: Sister Oggeline Noergaard, 1903, assisted by five Nurses, Bertha Zimmer, Johanna Larsen, Anna Dreszler, Gertrude Goerne, and Sister Ida.
Chaplain: Rev. Farhud Kurban.
Physician: †Dr. Canaan.

Address: Leper Home, "Jesus' Help," Jerusalem, Palestine.

There were 352 persons in Mission service, 15 persons less than in the preceding year. Two deaths occurred: Bro. Julian Labadie, Surinam; and Bro. Ernst Asboe, South Africa East.

XXII

RETIRED MISSIONARIES

We rejoice in the fact that the financial condition of this Society made it possible this year to contribute toward the support of our retired missionaries living on the Continent of Europe. In addition to this assistance rendered to the General Mission Treasury and the Continental Province, the Northern Province of the Moravian Church in America has been able to assume the pensions of those missionaries whose "Home Province" is America. Nevertheless the great need which still exists for the aid of retired missionaries living on the Continent of Europe is set forth in the following appeal by the Provincial Elders' Conference of the Northern Province:

To the Members and Friends of our Church:—

Dear Brethren and Sisters:—

We come again to you with our annual appeal in behalf of our retired missionaries and their children, who live on the Continent of Europe, and we desire to make this appeal as urgent as possible. Instead of improving, the situation is if anything worse than ever, and the burden of debt resting upon our Herrnhut Mission Board is ever increasing. We must not be deceived by the headlines in the daily press, that Germany has recovered industrially. Whatever improvement there may be it does not apply in any marked degree to our people.

The Herrnhut Mission Board has to take care of 51 retired married couples, 5 widowers and 53 widows, and 152 children. Not all receive the same amount, but the maximum pension for a married couple is only $495.00 and for a widow $207.00, and yet the total amount required for pensions is $30,723.57, and for the children $20,499.29, or a total of $51,222.86, and the only income from invested funds is $3,382.09, so that $47,840.77 must be raised in other ways. The total communicant membership of our Continental Province does not come up to 7,500, and even if these were all wealthy people to raise $48,000.00 just for pensions and children's allowances besides all other causes would be an impossible task.

As so often stated, these missionaries were the missionaries of the entire Unity and it is the moral obligation of all the Provinces to care for these brethren and sisters in their aging years.

Last year the American Moravian Church, North and South, gave for this cause not quite $9,100.00. This is an improvement, but we should have given at least $16,000.00 as our fair share of the burden.

The failure of the other Provinces to come to the rescue of the Continental Province has brought it about, that the Herrnhut Mission Board on July 1st, 1927, was staggering under a frightful debt of $71,355.00, the consequences of which will be too disastrous to dwell upon, unless we come to the rescue.

Will we not look upon this as a sacred obligation, not only over against our Church, but also over against our Lord, and then on Sunday, October 30th, bring a worthy offering to meet this great need?

Trusting that you will respond to this appeal in such a way, that you may be richly blest in the giving,

We are very fraternally your brethren of the

PROVINCIAL ELDERS' CONFERENCE.

Bethlehem, Pa., October 15th, 1927.

XXIII

THE LARGER LIFE FOUNDATION

The Rev. E. S. Hagen, D.D., Executive Secretary.

The Larger Life Foundation of the Northern Province of the Moravian Church in America was established by action of the Provincial Synod of 1920, and set at $750,000.00. Thus far approximately $500,000.00 have been pledged by the congregations. After six years of effort we have succeeded in gathering together $331,000.00 in cash, which has been invested, and the interest of this Permanent Fund allocated to the principal causes of the Church. If we had not raised a dollar, the spiritual stimulus of the plan and effort of this financial undertaking has been worth many times its moderate cost.

Two-fifteenths of the interest of the Larger Life Foundation have been assigned by action of Provincial Synod to Foreign Missions. This means that practically $44,000.00 have been added to the interest producing funds of the Society for Propagating the Gospel. The income received from the Larger Life Foundation by the Society for Propagating the Gospel amounts thus far, as follows:—1923, $1,000.00; 1924, $1,000.00; 1925, $1,200.00; 1926, $1,400.00; and 1927, $1,800.00—a total for the five years of $6,400.00! Thus the Larger Life Foundation has already within so brief an interval begun its work of DOING GOOD FOREVER!

Five practical methods of aiding in the gathering of the full Foundation are herewith suggested.

First,—A Direct Gift to the Larger Life Foundation through your own congregation, thus enabling it to meet the orinigal Pledge.

Second,—A Bequest in your Will to the Larger Life Foundation, in the name of the Trustees of the same.

Third,—The Purchase of Larger Life Foundation Annuity Bonds, sanctioned by the Trustees of the Foundation. These Bonds yield Five Per Cent. per annum, payable semi-annually. The Annuity Bond Plan furnishes a really spiritual-financial investment,—safe, permanent, convenient attractive in income, eliminating expense, and which does not depreciate in value. You are enabled under this Plan to give without sacrificing the income you need for the support of yourself or others. The safety of your principal is assured, and you are guaranteed a permanent fixed income. Within the past few months, members of two congregations have taken out Annuity Bonds totaling $3,300.00.

Lititz $2,300.00
Bethlehem $1,000.00

Fourth,—Make a Life Insurance Policy payable to the Trustees of the Larger Life Foundation.

Fifth,—Become a Larger Life Foundation Investor. This Plan makes it possible for men and women of meager means collectively to build up a fund that will continue to work for them in the service of the Lord, not only while they are living, but "down through the years, long after they are gone and their memory is no more."

To become a "Larger Life Investor" it is necessary that one shall have fully paid in his original pledge, and agrees to invest annually $10.00 or more in the Larger Life Foundation.

For further information as to any or all of these Plans of HELPING WHERE HELP IS NEEDED, you are requested to write to the Treasurer, Bro. Emil J. Bishop, 513 First Ave., Bethlehem, Pa., or to the Executive Secretary, the Rev. E. S. Hagen, D.D., 45 West Church Street, Bethlehem, Pa.

Annuity Agreement

*No.*_____

THIS IS TO CERTIFY, that the "TRUSTEES OF THE MORAVIAN LARGER LIFE FOUNDATION," a Corporation existing by and under the laws of the Commonwealth of Pennsylvania, having its principal office in the City of Bethlehem, in the County of Northampton, and State of Pennsylvania, hereinafter called "FOUNDATION," has this day received of..... of the City of.....in the County of ..... and State of .....the sum of ..... Dollars ($.....) as an absolute gift, the Foundation entering upon the immediate enjoyment of the principal of the said amount.

IN CONSIDERATION WHEREOF, the said Foundation hereby covenants and agrees to pay to the said..... the sum of ..... Dollars ($.....) semi-annually on the First day of ..... and ..... of each and every year so long as the said.....shall live, and upon.....demise the said semi-annual payments shall immediately terminate and cease.

That upon the demise of the said..... the said principal sum shall become part and parcel of the invested capital of the said Foundation, and the income thereof shall be part of the income of the said Foundation, to be allocated in accordance with the provisions of the charter of the said Foundation.

IN TESTIMONY WHEREOF, the said Foundation has caused the corporate seal of the said Foundation to be hereunto affixed and attested by its President and Secretary this ..... day of ..... in the year of our Lord nineteen hundred and .....

TRUSTEES OF THE MORAVIAN LARGER LIFE FOUNDATION

(Seal) By .....
President

Attest:—

.....
Secretary

I hereby accept the above
Covenant and Agreement

.....

LIVINGSTONE COLLEGE, LONDON, ENGLAND

With the assistance of the British Mission Board, a number of our Missionaries have been able to avail themselves of the advantages offered by this well known Medical Training School for Missionaries. Charles Michael, Class of 1927, Moravian College and Theological Seminary, and Miss Dorothy Helmich are at present, 1927-1928, pursuing a course of study here preparatory to mission service in Alaska.

XXIV

LIVINGSTONE COLLEGE

The fact that through the generous assistance of our British Mission Board a number of our American missionaries have had the advantage of training in Livingstone College, London, England, has directed our attention and interest in an ever increasing degree to that insitution. At the present time (1927-1928) Charles B. Michael, B.A., 1925, B.D., 1927, Moravian College and Theological Seminary, and Miss Dorothy Helmich, both candidates for service in Alaska, are students at Livingstone.

The following paragraphs from the "Prospectus" of the College give an outline of its object and courses of study:

Livingstone College was founded in 1893.

Its Object—To teach Missionaries. (a) How to care for their own health and the health of their fellow missionaries when far from qualified medical aid; (b) How to deal with the diseases of the people of the country in which they will be working.

It is not intended to train "medical missionaries" (a term which is only properly applied to men and women possessing a medical qualification), and those who enter are required to sign a declaration that they will not take to themselves this title, or otherwise assume the position of a qualified doctor.

The Plan of the Course is the result of many years experience, and gives a thorough grounding in the prophylaxis, recognition and rational treatment of diseases met with in mission lands.

The Course is strictly for medical and surgical training, and no attempt is made to prepare men in other branches of the missionary's education.

Admission to the College is limited to those who definitely intend to become foreign missionaries (men and women), and preferably to those who have been accepted by some missionary society. Missionaries on furlough are specially welcome, and many have come to the College because of the need they have felt for such training in their work whilst abroad.

Clinical Work is commenced from the first week of the Session. The Staff of the College teach three times a week at the St. James-the-Less Medical Mission, Bethnal Green, where lessons in dispensing are given by a qualified Dispenser. Students also attend at Poplar Hospital, where there are abundant opportunities of seeing accidents and minor surgical cases.

Arrangements are made also for attendance at the Old Ford Medical Mission, and at Walthamstow Hospital.

In the last term clinical rounds are arranged at the Seamen's Hospital for Tropical Diseases, and attendance can be arranged here in the earlier terms also if found practicable.

Resident and Non-Resident Students.—Board and Lodging is provided in the College, where there is accommodation for twenty-eight resident students.

Financial Arrangements.—The fees for the whole Course from October to July are £110, inclusive of board, lodging and tuition, payable in advance.

STATISTICAL TABLES A

Statistics of Membership in the Mission Provinces, January 1, 1927

Mission Provinces	Baptized Membership of the Congregation														Classes in the Congregation				Others in Care of Missionaries				Personal Changes in the Congregation			
		Decrease by			Increase by																					
					Heathen Baptisms				Additions																	
	Satus at Close of Previous Year	Deaths	Withdrawals or Dismissals	Removals to Other Congregations	Adults	Children	Baptisms of Members' Children	Re-admission	From Other Congregations	Total Decrease	Toal Increase	Less	More	Status at Close of Year Under Review (1925)	Communicants	Baptized Adults (Non-communicants)	Under Church Discipline	Baptized Children	Candidates for Baptism	New People and Unbaptized Children	Total	Grand Total	Confirmed and Admitted to the Communion	Couples Married	Under Church Discipline (not "Excluded")	Restored to Church Privilege
1. Labrador .....*	887													887	328	212	37	310	2	6	8	895	9	9	37	33
2. Alaska	2233	66	1	27	51	37	101		14	94	203		109	2342	1025	30	15	1272	1	4	5	2347	26	17	22	6
3. Southern California "Ramona Mission.....	179			1					3	1	3		2	181	96	11		74				181				
4. Jamaica	12733	137	497	225			580	296	52	859	928		69	12802	5908	672	202	6020				12802	310	113	88	76
5. West Indies (E. Province)	23171	497	255	224			855	327	235	976	1417		441	23612	8688	2776	744	11404		1433	1433	25045	534	148	299	243
St. Domingo	1547	9					115		46	9	161		152	1699	326	130	34	1209		416	416	2115	36	19		
St. Thomas & St. Johns...	2066	26	24	47			51	14	31	97	96	1		2065	893	267	32	873		4	4	2069	86	6	17	24
St. Croix	1576	52	6	58			53	33	21	116	107	9		1567	725	214	30	598		362	362	1929	40	5	30	32
St. Kitts	2513	111	28	14			173	92	19	153	284		131	2644	990	254	59	1341		333	333	2977	82	17	35	43
Antigua	6900	133	86	64			217	73	32	283	322		39	6939	2654	647	244	3394		316	316	7255	125	27	111	92
Barbados	3090	58	60	17			56	47	65	135	168		33	3123	1296	396	188	1243				3123	78	41	28	18
Tobago	4498	87	49	18			177	62	17	154	256		102	4600	1447	731	140	2282		2	2	4602	75	27	70	29
Trinidad	981	21	2	6			13	6	4	29	23	6		975	357	137	17	464				975	12	6	8	5
6. Nicaragua	10977	219	358	86	122	83	625	213	59	663	1102		439	11416	3261	1030	356	6769	60	147	207	11623	242	148	204	68
7. Demerara	2681	18	5	10			154	25	68	33	247		214	2895	519	505	289	1582		32	32	2927	56	97	11	10
8. Surinam	25205	588	371	1010	47	12	816	236	1113	1969	2224		255	25460	7133	6395	927	11005	67	139	206	25666	289	79	105	93
Surinam (Old Mission)...	22044	493	357	965	6	1	685	231	968	1815	1891		76	22120	6729	4475	868	9748	31	75	106	22226	281	75	79	59
Do. (New Mission).....	3161	95	14	45	41	11	131	5	145	154	333		179	3340	404	1620	59	1257	36	64	100	3440	8	4	26	34
9. South Africa (West)....	15400	291	30	158	70	5	597	68	113	479	853		374	15774	4702	3807	270	6995	20	187	207	15981	219	112	173	154
10. Do. (East)	12000	223	157	131	157	2	435	35	185	511	814		303	12303	4275	1785	581	5662	332	1062	1394	13697	199	135	135	87
11. E. Central Africa, (Nyasa)		24			200		257	125						4964	2841	191	108	1824	1778		1778	6742	38	28	43	125
12. Do. (Unyamwezi)	1112	12	7	3	210		55	2	9	22	276		254	1366	1034	23	29	280	339	530	869	2235	9	7	8	7
13. West Himalaya (Tibet)*.	133													133	64	6	4	59	4	2	6	139			3	
	106711	2051	1681	1875	657	139	4218	1202	1851	5607	8067	16	2460	114135	39874	17443	3562	53256	2603	3542	6145	120280	1931	893	1128	902
		5607					8067			+2460					114135				6145							

NOTE—*As the statistics of Labrador and Tibet were not available these figures are those of previous years.
**This total is made up as follows: The status at the close of the year 1925 was 106,711; the increase in all other fields except Nyasa amounted to 2,460, to which is added the baptized membership of Nyasa 4,964.

STATISTICAL TABLES B

Missionaries and Helpers, March, 1927

Mission Provinces	Stations	Out-Stations	Preaching Places	European and American Missionaries: Ordained Brethren	Unordained Brethren	Missionaries' Wives	Unmarried	Sisters about to be married to Missionaries	Total	Native Missionaries: Ordained Native Brethren	Their Wives	Unordained Native Brethren	Total	Total of Missionaries	Native Helpers: Brethren who hold Meetings (Evangelists)	Native Helpers (Male)	Native Helpers (Female)	Total	Total of Missionaries and Helpers
1. Labrador	4		1	6		5	3		14					14		12	15	27	41
2. Alaska	4		28	6		4			10					10	13			13	23
3. S. California, "Ramona Mis."	3		3	2		1			3					3					3
4. Jamaica	18	15	10	11		9			20	7	6		13	33	46	174	94	314	347
5. West Indies (E. Province)	29	16	16	11		6			17	12	4	3	19	36	79	151	178	408	444
St. Domingo	2	2	4	1					1	1			1	2	5	9	10	24	26
St. Thomas & St. Johns	4	1	4	2		1			3	1	1		2	5	5	14	22	41	46
St. Croix	3			2		1			3			1	1	4	4	11	15	30	34
St. Kitts	3	1	1							3	1		4	4	1	22	25	48	52
Antigua	6	6		3		1			4	3	1		4	8	18	38	42	98	106
Barbados	4	4	4	2		2			4	2			2	6	28	30	29	87	93
Tobago	4		3	1		1			2	1	1	1	3	5	14	22	23	59	64
Trinidad	3	2								1		1	2	2	4	5	12	21	23
6. Nicaragua	12	27	24	11		10	3		24	5	4		9	33	56	148	85	289	322
7. Demerara	3	3								2	1	1	4	4	17	14	19	50	54
8. Surinam	31	39	28	24	1	25	11	38	99	10	4	4	18	117	22	129	166	317	434
Old Mission	23	24	18	20	1	21	11	38	91	8	4	3	15	106	5	82	107	194	300
New Mission	8	15	10	4		4			8	2		1	3	11	17	47	59	123	134
9. South Africa, (West)	11	4	21	9		9		4	22	4	3		7	29	17	119	83	219	248
10. South Africa, (East)	13	45	150	10	3	12		4	29	5	3	1	9	38	111	28	131	270	308
11. E. Central Africa, (Nyasa)	8	72	?	3		2		3	8			3	3	11	20	72		92	103
12. Do. (Unyamwezi)	6	22	56	3	1	3	2	2	11					11		30		30	41
13. West Himalaya, (Tibet)	3	1		4		4			8	2	2	1	5	13	9	4	3	16	29
Total	145	244	337	100	5	90	19	51	265*	47	27	13	87	352	390	881	774	2045	2397

NOTE—*The total, 265 Missionaries, includes 27 Theologians; 1 Physician; 8 Brethren who have received medical training (6 at Livingston College, London; 1 in the Institute for Medical Missionaries in Tuebingen; and 1 in Lewisburg); 21 Merchants; 1 Engineer; 2 Farmers; 3 Laborers; 12 Deaconesses; and 7 Mission Sisters.

STATISTICAL TABLES C

The Schools in the Mission Provinces, January 1, 1927

Mission Provinces	DAY SCHOOLS															SUNDAY SCHOOLS.											TRAINING SCHOOLS						
			Scholars					Teachers										Scholars															
			Christian		Heathen																												
	At the Stations	At the Out-stations	Boys	Girls	Boys	Girls	Total	Miss'y Teachers (M)	Native Teachers (M)	Miss'y Teachers (F)	Native Teachers (F)	Monitors	Total	At the Stations	At the Out-stations	Boys	Girls	Older People	Total	Miss'y Teachers (M)	Native Teachers (M)	Miss'y Teachers (F)	Native Teachers (F)	Total	Number	Miss'y Teachers (M)	Native Teachers (M)	Miss'y Teachers (F)	Native Teachers (F)	Pupils (Male)	Pupils (Female)
1. Labrador .....*	5		41	45			86	1	2	2	1		6	1		11	4	2	17		1			1							
2. Alaska	1		7	8			15	2					2	3		77	89	83	249	7		4	2	13							
3. Southern California, "Ramona Mission"														2		29	24	11	64	2	2			4							
4. Jamaica	30	26	4296	4530			8826		50		80	70	200	32		2147	2757	1179	6083	1	160	3	161	325	1	2		2			26
5. W. I. (E. Province)....	14	10	2075	2234			4309		50		62	11	123	33	25	1999	2890	3522	8411	11	184	5	328	528	1	1			3		17
St. Domingo	1		12	15			27				1		1	2		127	163	144	434		8		15	27							
St. Thomas & St. Johns.														5	4	252	305	501	1058	3	25	1	50	79							
St. Croix														3		160	209	437	806	3	10	2	29	44							
St. Kitts		1	25	28			53				1		1	4	5	276	520	703	1499		33		61	94							
Antigua														6	6	565	678	711	1954	3	29		78	110	1	1			3		17
Barbados	6	5	1001	1087			2088		21		28	7	56	4	4	299	528	297	1124	1	27	1	46	75							
Tobago	6	3	855	899			1754		25		24	4	53	6	3	222	353	645	1220	1	39	1	33	74							
Trinidad	1	1	182	205			387		4		8		12	3	3	98	134	84	316		13		12	25							
6. Nicaragua	9	15	589	442	47	35	1113	7	18	4	8	4	41	12	30	1479	1926	1943	5348	13	63	6	39	121							
7. Demerara	3	1	290	303	154	65	812		8		12	5	25	3	3	174	238	111	523		13		17	30							
8. Surinam	25	11	1972	1731	377	198	4278	2	75		22	4	103	14	7	1040	1221		2261	9	42	7	27	85							
Old Mission.....	20	4	1730	1522	332	177	3761	1	62		22	3	88	14	7	1040	1221		2261	9	42	7	27	85							
New Mission.....	5	7	242	209	45	21	517	1	13			1	15																		
9. South Africa, (West)...	13	12	1374	1354	27	32	2787		46		22		68	7	4	303	507	20	830	3	9		8	20	1		1		20	6	
10. South Africa, (East)...	13	43	1121	1717	760	836	4434		75		49		124	9	5	174	420	45	639	5	11	1	18	35	1	3			64		
11. E. C. Africa (Nyasa)...	8	123	4191	2856			7047		253				253																			
Do. (Unyamwezi)	5	20	75	69	581	311	1036	1		2		54	57	3		41	34	30	105			3		3							
13. West Mimalaya (Tibet)*	3	1	10	13	63	18	104		4	2	1		7	3		48	30		78		4	2		6							
	129	262	16041	15302	2009	1495	34847	13	581	10	257	148	1009	122	74	7522	10140	6946	24608	51	489	31	600	1171	4	6	1	2	3	84	49
			34847					1009								24608				1171											

NOTE—*See the Note, Table A.

XXVI

The Membership Statistics of the Unitas Fratrum or International Moravian Church, January 1, 1927

	No. of Congregations	Communicants	Total Membership
Continental Province	24	7,469	9,547
Czecho-Slovakian Province ..	6	1,503	7,112
British Province	43(1926)	3,512	4,824
American Province, North ..	98	18,029	25,438
American Province, South ..	38	7,791	10,504
Totals of the Home Church..	209	38,304	57,425
Foreign Missions	389	39,874	120,280
Affiliated Societies on the Continent of Europe	57		70,000
Totals, January 1, 1927	655	78,178	247,705

NOTES

1. As the method of tabulating the statistics in our European Provinces is different from our own, it is difficult to secure absolutely accurate figures. In our European Provinces they do not classify the members under the rubrics of Communicants, Non-Communicants and Children, but under the rubrics of the old "Choir" system.

Hence the 7,469 communicants in the Continental Province is an estimate, the total membership is accurate. The total membership of the British Province is an estimate as the children of members and non-members are not separated in the statistics of their Sunday-schools, and there is no other record of the children. On the other hand the number of communicants is accurate. The statistics of the British Province are those for January 1st, 1926.

2. In Czecho-Slovakia our congregations are grouped into six parishes, but there are what we would call 12 congregations, from which 25 additional preaching places are served. Four orphanages are maintained. The number of communicants and of the total membership in Czecho-Slovakia is accurate. A large number of adult adherents have not yet been admitted to the Holy Communion.

3. The comparatively small number of communicants in our Foreign Missions is due to the extreme care exercised before admitting converts to the Holy Communion. In addition to the 39,874 communicants there are 21,005 baptized adults.

4. There are no statistics available for the affiliated societies ("Diaspora" congregations) on the continent of Europe. The number 70,000 is an old estimate, which has stood unchanged for years.

XXVII

THE THIRTEENTH OF AUGUST

THE MISSIONARY SIGNIFICANCE OF AUGUST 13, 1727

By the Rt. Rev. E. C. Greider, K.D., Winston-Salem, N. C.

Through three contributing streams, the influence and power grew that culminated in the establishment and building of Herrnhut, and the consecration of its leaders and people to the great work of spreading abroad Christ's Kingdom. The culmination of these constantly maturing forces, centered at Herrnhut, was the outpouring of the Holy Spirit upon a graciously prepared people on August 13th, well named the birthday of the Brethren's Church ,as in a much greater degree, the first Pentecost was the birthday of the Church Apostolic.

In 1707, the fire brands of a Russian horde caused Lissa in Poland, the last home of the ancient Brethren's Church, to go up in flames. Seven years before, in a noble home in Saxony, a child, to be later known as Count Lewis von Zinzendorf, first saw the light of day, and began a career, to which in very infancy his dying father had dedicated him, which was the first, and under God, probably the greatest, of the influences of which Herrnhut became the center. The history of the Church as the history of peoples and states, is often that which gathers and flows out from individuals, and this is strikingly illustrated in the story of the Brethren's Church. Zinzendorf was one great and outstanding personality through which poured upon a people in an especial manner the power which should mold a Church for spreading the Great Evangel to the heathen world.

In 1690 at Senftleben, in Moravia, old home of the ancient Brethren's Church, while yet Lissa, its last surviving seat, stood alone, was born Christian David, a second personality chosen of God for a great purpose. Though the child of Catholic parents, he was to contribute the consecrated powers of another spirit-filled life to God's set plan to be carried out at Herrnhut, across the borders in Saxony.

Yet another and third source of power was God to manifest while these other forces were maturing. At Sehlen, not far from Christian David's home, the old patriarch, George Jaeschke, lay on his dying bed, his sons and grandsons gathered about him. They were among the remnants of the ancient Brethren's Church, part of a German colony established in the early days, using a German version of the Bible and a German edition of the Brethren's hymns. Persecuted, imprisoned, tortured even, the fire of hope was not extinguished, and they waited in the midst of it all, a time of release. The old grandsire, gifted

as men often are in their last moments with prophetic vision, spoke to them in these thrilling words: "It is true," said he, "that our liberties are gone and that our descendants are giving way to a worldly spirit, so that the Papacy is devouring them. It may seem as though the final end of the Brethren's Church has come. But, my beloved children, you will see a great deliverance. The remnant will be saved. How, I cannot say; but something tells me that an exodus will take place, and that a refuge will be offered in a country and on a spot where you will be able, without fear, to serve the Lord according to His Holy Word."

Now these three contributing streams of power converge. Zinzendorf, nourished in his grandmother's pious home, grows to a noble manhood, devoted to the service of the Christ he loved from earliest childhood. He buys Berthelsdorf estate, and establishing Rothe, a like-minded friend, as pastor of the village church, joins him in a work for his people. Christian David, seeking peace and finding none in the Roman Church, after many wanderings in search of truth, at length gets the light through contact with two godly ministers, Schafer and Swedler in Görlitz, Silesia, and thence starts out to impart the blessing to others. He remembered his native village in Moravia, and takes trip after trip to his native land. Preaching in its villages and valleys, he stirs up to new hope and vigor the life that had slumbered since the fatal Day of Blood in Bohemia, and as the "Bush Preacher,"begins a revival of Protestant zeal and fervor. He has learned to know Zinzendorf, and has told the story of these persecuted remnants of the ancient faith, and gained from him a ready consent to bring them to Berthelsdorf for refuge. George Jaeschke's prophetic vision finds fulfilment. The exiles leave their homes and farms gladly for conscience sake. Herrnhut is built to the glad refrain of the Psalmist's words, "Yea, the sparrow has found an house, and the swallow a nest for herself, where she may lay her young, even Thine altars, O Lord of Hosts, my King and my God." Band after band of refugees, descendants of the ancient Brethren, and others, is led across the border to the new and growing village, known as the Lord's Watch (Herrnhut) and the three streams of power, having joined, gain impetus and force over the lives of the villagers. Temporary disagreements pass, fellowship and unity of spirit grow under Zinzendorf's guiding hand and through love of the Saviour. A common purpose fuses all discordant elements into one, and the time of blessing for which all these influences are preparing comes. At the communion in the Berthelsdorf church on August 13th, led by Zinzendorf and Rothe, and all joining with one accord, as in apostolic days, the new Pentecostal outpouring comes, and Herrnhut becomes a center of power through love of the Christ's power

expressed in service. An organized and efficient community arose, a system of choirs and classes taking in the whole congregation with service as its chief aim, is carried out, while hourly intercession was instituted, and as in the Jewish temple the fire on the altar was never allowed to go out, so the Brethren resolved that intercessory prayer should rise continually day and night. A community of funds to which the work of all contributed, provided for each need and activity of the community. Organized industry added to the efficiency of each member for service, and each anticipated service by study and preparation. Thus the soil was ready and tilled when the great call to heathen lands came. The channel of expression opened up on August 13th, was found in the great missionary adventure just as in post-Pentecostal days the apostolic church extended from Jerusalem to Samaria and thence to the uttermost parts of the earth. The ruling spirit of Zinzendorf and his missionary zeal, kindled in early youth certainly became a contagious influence quickly responded to in a community zealous for service, and regarding the world as their parish. Then began from 1732 on the great mission adventure to St. Thomas, Greenland, Africa, Guiana, to the Jews, fulfilling prophetically Zinzendorf's solemn league and covenant with Watteville, that when God pointed the way and suitable men were found, they would send them out to heathen tribes for whom no one cared. So the renewed Brethren's Church—renewed as a Protestant Episcopal Church with its first bishop David Nitschmann consecrated in orderly succession through Jablonsky from John Amos Comenius—became the first Protestant Missionary Church in history. Its significant missionary character was indicated as time passed by its influence on succeeding missionary enterprises both in England and on the continent. Carey acknowledged that he owed his inspiration to the Church. "See," said he, addressing his fellow Baptist ministers, "what the Moravians have done. Can we not follow their example, and in obedience to our heavenly Master, go out into the world and preach the Gospel to the heathen?" Marshman, his companion, confessed like obligation to the Brethren. Rowland Hill, one of the founders of the London Missionary Society, owed his interest in missionary work in part to correspondence with Peter Braun, Moravian missionary in Antigua, and at all meetinsg addressed by the founders of the society, the speaker repeatedly enforced his arguments by quotations from the Periodical Accounts. Robert Moffat tells us his missionary zeal was first aroused by stories told him by his mother of the exploits of the Moravians. A similar influence went out from the Brethren's Church over Germany, illustrated in the history of the Basel and Leipzig Societies, and the first missionary college established in Berlin by Jänicke, originally a Moravian

teacher. Says Mr. Hutton, "From such facts as these we may draw one broad conclusion and that broad conclusion is that the Brethren's labors paved the way for some of the greatest missionary institutions of modern times." The spirit of the ancient Brethren's Church poured in a sanctified stream of power through the channel opened on August 13th, and finding direction and expression in a world-wide evangel, comes down to us today with an inheritance that we must carry on.

MEMORIAL

From the Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ in America to the Moravian Church, on the occasion of the Two Hundredth Anniversary of the Great Revival at Herrnhut.

Representing the different Commissions on Evangelism throughout the Protestant Church in America, we wish to unite with you in the celebration of that great event in your history which not only influenced your own communion but which was spread abroad throughout the Churches of Europe and America. Your great historic revival began in prayer. This should cause all our Churches to present their united petition to the Throne of Grace that the same spiritual quickening might be felt throughout Protestantism.

Born in prayer, a great faith was developed which He Who said "According to your faith be it unto you" was eager to answer. Therefore, the Holy Spirit was mightily poured out among you. Not only were souls born into the Kingdom of God's grace and quickened by deeper faith, but a spirit of love went forth healing all animosities so that the world could say of you as it said of Christ's followers in the first century, "See how these Christians love one another." In the kindling of your torch a light went abroad to bless the earth. John Wesley caught the reflection of it and Methodism owes to you that great incentive which changed the face of England when the heart of John Wesley was "strangely warmed" in the little company of Moravians assembled in Aldersgate Street.

Quickened by the glorious record of that great uplift in the life of your Church, we unite with yours the prayers of all the Denominations we represent that the Holy Spirit may be wonderfully shed abroad in the life of the Churches and that the glorious event which so mightily moved, through you, the religious life of the eighteenth century may have its duplication in the twentieth.

Praying for your Historic Church a renewal of those spir-

itual experiences which gave you so much power two hundred years ago, let us express to you in the name of the Churches the great sense of obligation we feel for your spiritual leadership.

(Rev.) S. PARKES CADMAN,
President, Federal Council.
(Rev.) CHARLES S. MACFARLAND,
General Secretary, Federal Council.
(Rev.) WILLIAM HORACE DAY,
Chairman, Commission on Evangelism.
(Rev.) C. L. GOODELL,
Executive Secretary, Commission on Evangelism.

FROM THE WORLD CONFERENCE ON FAITH AND ORDER

The following telegram was received at Herrnhut, Saxony, August 13, 1927, and later transmitted to all of the Provinces of the Unity:

Université, Lausanne, Switzerland, August 13, 1927.

It is two hundred years ago today since the Community at Herrnhut, which had been deeply torn by divisions, was born again into spiritual unity at the Lord's Supper. On this auspicious anniversary, we offer to the successors of those blessed brethren, who now administer the patrimony of Zinzendorf, our heartfelt and affectionate greetings.

We pray that the community in its many branches and that all who seek the unity of believers may be granted the fellowship of the Holy Spirit.

The World Conference on Faith and Order.
CHARLES BRENT,
President.

XXVIII

ALPHABETICAL LIST OF THE NAMES OF MISSIONARIES AND OTHERS WHICH APPEAR IN THE "GENERAL DIRECTORY OF MISSIONS AND MISSIONARIES OF THE MORAVIAN CHURCH"

Memoranda about addressing letters to Missionaries are given at the end of each section. For particulars about rates of postage, etc., inquire at sending office.

A

Aaron, J. H., Surinam 151
Ahnelt, W., Surinam, B. A.....153
Allen, S., Jamaica 148
Allen, W., St. Croix.....149
Asboe, W., W. Himalaya.....156
Ashton, S., Jamaica.....148
Aszmann, T., Surinam, B. A.....153
Atjok, J. P., Surinam.....151

B

Baalie, M., Africa, S. W.....154
Bachman, T., Mission Adv.....142
Baerm, I., Surinam.....152
Bahnson, A. H., Prov. M. B....143, 144
Bailey, C., Nicaragua.....147
Barrow, D. C., St. Kitts.....149
Bartels, T., St. Croix.....149
Barth, H., Surinam.....151
Baudert, E., Africa, S. E.....155
Baudert, .S, Mission Bd.....142, 143
Bechler, T., Mission Adv.....142, 145
Beck, A., Finance Dept.....143
Beck, H. O., Missionary Soc.....145
Beck, S., Surinam, B. A.....153
Bedford, J. 147
Belfor, W., Surinam.....151
Bielke, H., Mission Adv.....142, 145
Birnbaum, H., Africa, S. W....153, 154
Bishop, E. J., S. P. G. Auditor..... 2
Bishop, R., Nicaragua.....147
Black, J., Jamaica.....148
Blohm, W., Africa, S. E.....154
Bluemel, M., Surinam.....151
Bourquin, W., Africa, S. E.....154, 155
Bregenzer, K. A., Nicaragua.....148
Buck, F., Surinam, B. A.....**153**
Buck, P., Schools.....146
Burkhardt, E., Schools.....146
Burkhardt, W., Surinam.....150
Burkhardt, Werner, Schools.....146
Butzin, A., Alaska.....146

C

Calac, S. 146
Canaan, Dr., Jerusalem.....156
Carnegie, J., Jamaica.....148
Christopher, J., Antigua.....149
Clare, H., Surinam 152
Clausen, J., Surinam.....152
Coleman, J. 148
Crawford, S., Jamaica 148

D

Dahin, R., Surinam.....153
Dahlke, E. 146
Danneberger, A. O., Nicaragua.....**148**
Daram, A., Nicaragua 148
de Borst, N., Surinam.....151
de Schweinitz, P., S. P. G. Director, Miss. Sec., etc.....2, 143, 144
de Graav, Surinam.....152
Dewazung, W., Himalaya.....156
Dietrich, E., Africa, S .W.....154
Dingwall, J., Demerara.....150
Downs, D., Nicaragua.....147
Drebert, F., Alaska.....146
Dreszler, A., Jerusalem.....156
Driver, W., Jamaica.....149
Dundas, J., Surinam.....152

E

Edwards, C. H., Jamaica.....149
Elvirado, Nicaragua 147
Engel, H., Surinam 151
Engel, J., Miss. Soc.....145
Erdmann, C., Surinam, B. A.....153

F

Feldman, H., Finance Dept.....143
Fichtner, K., Mission Sec. 142
Fischer, H., Surinam.....151
Fischer, M., Miss. Soc.....145
Fisher, J. A., Nicaragua.....147
Fliegel, W., Surinam.....151, 153
Francis, C., Antigua 149
Francke, H., Himalaya.....156
Frey, J., Surinam 151
Fries, J. W., Prov. M. B.....143, 144
Fuchs, A., Surinam, B. A.....153

G

Gaander, F., Surinam.....152
Gaarde, N., Unyamwezi 156
Gale, J., Jamaica 148
Gangapersad, T., Surinam.....153
Gapp, S. H., Dir. Prov. Miss. Bd 2, 143
Gemeseus, O., Nyassa.....155
George, E., Antigua.....149
Gergan, J., W. Himalaya.....156
Gericke, F., Africa, S. W.....154
Gessel, F., Surinam.....152
Giersch, O., Nyassa.....155
Gill, G., Surinam 151
Gillard, R. J., Surinam.....152
Glitsch, A., Agencies.....143
Gluisdom, D., Surinam.....151
Goerlitz, E., Missionary Soc. 145
Goerne, G., Jerusalem.....156
Grabs, F. W., Prov. Miss. Bd.....143
Grant, H. W., Demerara.....150
Grossmann, G., Nicaragua.....147
Grubb, F., Labrador.....148
Gubi, P.M., Antigua.....149
Guenther, T., Schools.....145

H

Hagen, E. S., Dir. Prov. Miss. Bd. 2, 143
Haglund, D., Nicaragua.....147
Haller, J., Africa, S. E.....155
Hamilton, J. T., Mission Bd.....142
Hamilton, K. G., Nicaragua.....147
Harp, G., Labrador.....148
Hartmann, A., Africa, S. E.....155
Hartmann, F. B., S. P. G. Dir..... 2
Hartmann, W., Africa, S. E.....154
Harvey, C., Agencies.....143
Heath, G. R., Jamaica.....148
Heidenreich, G. A., Nicaragua.....147
Heidenreich, M., Nicaragua.....147
Henriksen, R., Surinam.....153
Hettasch, G., Africa, S. W.....153
Hettasch, J., Mission Bd.....142
Hettasch, K., Labrador.....148
Hettasch, P., Labrador.....148
Hickel, P., Africa, S. E.....154
Hiwat, A., Surinam.....151
Hoffmann, B., Surinam.....151
Hooker, A., Nicaragua.....147
Hoy, F., Mission Adv.....143, 145
Hutton, A., Antigua.....149

I

Ibsen, S., Unyamwezi.....156
Ida, Sister, Jerusalem.....156
Igle, C., Nicaragua 147
Ilgen, G., Surinam.....152
Ilgner, O., Agencies 143
Ingram, Elsie, Nicaragua.....147
Ingram, Ethel, Nicaragua.....147

J

James, E., Tobago.....150
Jansa, F., Nyassa.....155
Jensen, B., Surinam.....151
Jensen, I., Surinam.....153
Jensen, M., Unyamwezi.....156
Jensen, P., Provincial M. B.....143
John, W., Trinidad.....150
Joorst, D., Africa, S. W.....154
Jotham, T., Nicaragua.....147
Julian, C., St. Kitts.....149

K

Karsten, R., Surinam.....153
Keevil, A., Unyamwezi.....155
Kersten, C. & Co., Surinam.....153
Kersten, H., Surinam, B. A.....153
Kersten, W., Surinam.....151
Kienemann, J., Africa, S. E.....155
Kinsman, N., Nicaragua.....148
Kipimala, J., Unyamwezi.....156
Klesel, C. J., Mission Adv., P. M. S.
143, 145
Kneal, J., Jamaica.....149
Knothe, H., Schools 146
Kreider, C. D., S. P. G. Secretary.. 2
Kreitlow, A., Nicaragua.....147
Krolis, H., Surinam.....152
Kuecherer, K., Provincial M. B.....143
Kuhnt, F., Surinam.....152
Kunick, H., W. Himalaya.....156
Kurban, F., Jerusalem.....156

L

Langner, W., Surinam, B. A.....153
Larisch, H., Surinam.....153
Larsen, J., Unyamwezi 155
Larsen, J., Jerusalem 156
Laubach, J. F., S. P. G. Director.... 2
Leetz, J., Surinam.....152
Legene, P., Surinam.....153
Lehman, A., Surinam.....152
Leibfried, J. E., S. P. G. Dir..... 2
Lenz, B., Labrador 148
Lewis, I., Nicaragua.....147
Libbey, J. N., Prov. M. B.....143, 145
Lloyd, H., Antigua.....149
Luckenbach, L. G., Missionary Soc. 144

M

MacLeavy, G. W., Y. P. A. Sec.....145
Maganga, I., Unyamwezi.....156
Maibit, I., Nicaragua.....148
Malima, J., Unyamwezi.....156
Martin, A. B., Alaska.....146
Martin, F. H., S. P. G. Dir..... 2
Martin, M., Surinam.....151
Marx, E., Africa, S. E.....154, 155
Marx, H., Finance Dept.....143
Marx, K., Finance Dept.....143
Marx, R., Africa, S. W.....153, 154
Marx, T., Prov. Miss. Bd.....143
Mazwi, P., Africa, S. E.....155
Mazwi, W., Africa, S. E.....155
Meiliese, D., Surinam.....152
Menzel, B., Mission Adv.....142
Merian, R., Mission Sec.....142
Mess, R., Surinam, B. A.....153
Miller, W. F., Missionary Soc.....144
Mittemeyer, J. F., Surinam.....151
Moekmin, K., Surinam.....153
Monah, D., Africa, S. E.....155
Moore, C., Alaska.....146
Moore, D., St. Croix.....149
Moreton, W. E., Barbados.....150
Morrison, S. E., Jamaica.....148
Moses, C., Nicaragua.....147
Moths, P., Africa, S. E.....154
Mueller, F., Africa, S. E.....154
Mueller, K. A., S. P. G. Director,
2; Prov. M. B.....143
Mueller, L., Nicaragua.....148
Mueller, R., Surinam.....151
Mumford, A. H., Schools.....145

N

Neath, S. C., Y. P. A. Sec.....145
Nelso, J. C., Surinam.....152
Neub, F., Surinam.....150
Ngqakayi, L., Africa, S. E.....154
Nielson, S., Unyamwezi.....156
Noergaard, O., Jerusalem.....156
Ntabeni, L. W., Africa, S.E.....155

O

Oehler, C., Barbados.....150
Oerter, E., California.....146
O'Mealey, W. M., Jamaica.....149
Osborne, W., St. Thomas.....149

P

Pablo, T., Nicaragua.....147
Palmer, E., Nicaragua.....147
Palmer, J., Nicaragua.....147
Parabir, P., Surinam.....153
Pedersen, E., Unyamwezi.....155
Penn, G., Sto. Domingo.....150
Pennington, W., Agencies.....143
Perrett, A., Labrador.....148
Perrett, W., Labrador.....148
Peter, F. E., W. Himalaya.....156
Petluska, I., Alaska.....146
Peuker, A., Surinam 153

Pfohl, H. A., Missionary Soc.....144
Pfohl, J. K., Prov. M. B.....143, 144
Pilgrim, C., Barbados.....150
Poiet, T., Africa, S. E.....155
Porter, J. Nicaragua.....147
Potter, P. A., Demerara.....150
Prelwitz, H., Surinam, B. A.....153
Prelwitz, M., Surinam, B. A.....153
Prelwitz, P., Surinam 151
Puntsog, G., W. Himalaya.....156

Q

Quinlan, E., Trinidad.....150

R

Raillard, T., Agencies.....143
Ramsey, S. E., Nicaragua.....147
Rasmus, R., Africa, S. W.....154
Rau, E. A., S. P. G. Director..... 2
Reichel, C., Sec.....142
Reichel, G., Africa, S. W.....154
Reinke, J., Jamaica.....148, 149
Richard, W., Surinam, B. A.....153
Ritter, E., Surinam, B. A.....153
Roechling, G., Miss. Soc.....145
Romig, A. B., St. Thomas.....149
Rondthaler, E., Prov. M. B....143, 144
Ross, J. D., Barbados.....150
Rufus, C., Surinam.....151
Rust, P. W., Surinam 151

S

Saul, E., Surinam.....151
Schaberg, W., Schools 145
Schmidt, R., Africa, S. W.....153
Schmidt, S., Surinam.....150, 152
Schmiedecke, P., Surinam.....151
Schmitt, C., Africa, S. E.....155
Scholze, G., Surinam, B. A.....153
Schott, R., Alaska.....146
Schouten, C. A., Tobago.....150
Schouten, H., Trinidad 150
Schramm, F. E., Nicaragua.....148
Schrerf, H. P., Nyassa.....155
Schreve, C., Africa, S. W.....154
Schuetz, F., Finance Dept.....143
Schuetz, H., Surinam.....150
Schuetz, L., Surinam.....150
Schuetz, M., Schools 146
Schwab, G., Surinam, B. A.....153
Schwalbe, F., Alaska 146
Shaffner, H. F., Missionary Soc....144
Shimer, C., Nicaragua 147
Shore, R. D., Missionary Soc.....144
Shore, W. E., Missionary Soc.....144
Shreve, C., Africa, S. W.....153
Sieborger, O., Africa, S. E.....154
Silinga, J., Africa, S. E.....154
Singh, J. R., Surinam.....153
Smelik, W., Surinam.....152
Smith, A., Nicaragua 147
Smith, C., Jamaica 148, 149
Sonnenburg, O., Africa, S. E.....155
Spaugh, R. A., Missionary Soc.....144
Sprang, F., Surinam 151
Sriman, Z., Surinam.....153
Stafford, A. L., Nicaragua.....147
Stecker, A., Alaska 146
Steinberg, H., Mission Bd.....142
Stella, F., Surinam 151
Stocker, H. E., Missionary Soc.....144
Stockton, E. H., Agencies, Miss. Soc
143, 144
Stony, A., Nicaragua 147
Stortz, H. H., Nicaragua.....147
Swaby, S., Jamaica 148
Swainson, E., London Assoc.....145

T

Taylor, M., Nicaragua 147
Teter, C. C., S. P. G. Auditor..... 2
Tietzen, T., Africa, S. W.....154
Titlow, J. S., S. P. G. Director..... 2
Trowell, C., Tobago.....150

U

Uttendoerfer, O., Fin. Dep. P. M. B. 143

V

van Baalen, C., Surinam, B. A.....153
van Bosse, J., Surinam 151
Vogt, J., Miss. Soc.....145
Voland, A., Surinam, B. A.....153
Voland, M., Surinam, B. A.....153
Voullaire, M., Surinam 152

W

Wachter, A. J., Surinam.....152
Waggamin, Surinam 153
Waldman, S., Labrador 148
Waldner, E., Nyassa 155
Ward, A., Mission Board
142, 143, 144, 145
Watson, G., Nicaragua 147
Watson, P., Nicaragua 147
Webb, J., Nicaragua 147
Weber, C. A., Miss. Soc.....144
Weder, E., Africa, S. W.....154
Weigel, M., Surinam 151
Weinland, J. E., Missionary Soc....144
Weinland, W., California.....146
Weiss, E., Missionary Soc.....145
Weiss, F., Jamaica 148
Weiss, J. E., St. Thomas.....149
Weizelberg, W., Surinam, B. A.....153
Welles, A. J., Surinam.....151
Westphal, A., Jamaica.....148
Wielkens, J., Surinam.....152
Wilde, F., Jamaica.....148, 149
Wilhelm, F. H., S. P. G. Auditor.... 2
Will, S., Africa, S. W.....153, 154
Williams, C., St. Domingo.....150
Williams, M., St. Kitts.....149
Wilson, D. N., Nicaragua.....147
Wilson, H., Nicaragua 147
Wilson H. J., Fin. Dep. P. M. B.
143, 145
Winckler, W., Africa, S. W.....154
Wolff, F., Nicaragua 147

Z

Zaugen, H., Surinam 152
Zembsch, G., Surinam, B. A.....153
Zickmantel, H., Surinam.....152
Zimmer, B., Jerusalem 156

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